ZION'S WATCH TOWER,

and

Herald of Christ's Presence

"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

SEMI-MONTHLY

Vol. XXVII. JANUARY 1, 1906 No. 1

CONTENTS

Thoughts for the New Year . . . 3
How Shall We Pay Our Vows? . . . 4
"Lo, I Am With You" 5
"God Bless You"—1906 6
Views from the Watch Tower . . . 6
The Crisis Nearing 6
Church Union in Great Britain . . . 6
Results of Russian Struggle 7
Russia's Three-Sided Melee . . . 7
Berean Bible Study—"Prayer" . . . 8
Reports from Foreign Branches . . . 8
Our Pathway (Poem) 10
The Glorious Proclamation . . . 10
Gifts to Our King 14

I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me. And the Lord said unto me, "Write down the vision, and make it plain upon tablets, that every one may read it fluently." Hab. 2:1,2.

SINDELAR FORT PITT ENGR. CO.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

CBPac

118752

THIS JOURNAL AND ITS SACRED MISSION

f
BX
8525
W32
v.27-
31
1906-
10

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the **Watch Tower Bible & Tract Society**, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., **Verbi Dei Minister** (V. D. M.), which translated into English is, **Minister of the Divine Word.** Our treatment of the International S. S. Lessons is especially for the older Bible Students and Teachers. By some this feature is considered indispensable. *

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

To Us The Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His Workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progress; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man" "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U. S. A.

BUSINESS COMMUNICATIONS AND REMITTANCES

——ADDRESS TO——

WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U. S. A.

——OR TO——

BRITISH BRANCH—24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH—MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH—32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:—

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

YOUR WELCOME LETTERS

We are always glad to hear from the dear brethren and sisters, and especially so when they write their business communications on a separate sheet, and when their writing is plain and easily read. Please be specially careful with the signature and address.

Friends in foreign lands will please not send us postal cards with writing on the face other than address, as there is a penalty attached here to all such cards. Also remember that letter postage from foreign countries to U. S. is the equivalent of 5 cents each one-half ounce, and any deficiency is charged to us at double rates.

THE PITTSBURGH DISPATCH

Most of the subscriptions to the *Pittsburgh Dispatch* expired with November. Please note the date tag and let us know if you wish us to renew for you. We have a special clubbing arrangement by which we can supply this cosmopolitan newspaper for $3.00 per year, or just half price. This supersedes previous notices. *The Dispatch* proposes more space for Brother Russell's discourses every Monday hereafter.

*These two opening paragraphs first appeared in issue of February 1, 1906. The remainder of the article is that which appeared in each issue since January 1, 1895.

STUDIES IN SCRIPTURES

"MILLENNIAL DAWN"

These Studies are Recommended to Students as Veritable "Bible Keys." Prices are Net and Barely Cover the Cost of Production. When Delivered by Colporteurs the Cost and Price are Increased.

Series I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution; 358 pages, in embossed cloth, 25c. (1s. 1d.). India paper edition, 68c. (2s. 10d.).

This volume has been published as a special issue of our journal—at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

Series II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (1s. 1d.). India paper edition, 68c. (2s. 10d.).

Series III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 25c (1s. 6d.). India paper edition, 68c. (2s. 10d.).

Series IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth 30c. (1s. 3d.).

Series V., The At-one-ment Between God and Man, treats an all-important subject—the hub, the center which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians. 507 pages, in embossed cloth 30c. (1s. 3d.).

Series VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages in embossed cloth 30c. (1s. 3d.).

The above prices include postage.

In full leather binding, gilt edges, the set (6 vols.) $3.60 (14s) plus postage 60c (1s.).

Millennial Dawn is published in foreign languages as follows: in German, five vols.; in Swedish, three vols.; in Dano-Norwegian, two vols.; in French, two vols.; in Italian, one vol.; bound in cloth, uniform with the English edition, prices the same.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The
WATCH TOWER
and
Herald of Christ's Presence

VOL. XXVII ALLEGHENY, PA., JANUARY 1, 1906 No. 1

THOUGHTS FOR THE NEW YEAR

The dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving! We who have been blessed with the richest favors of divine grace in that knowledge of divine truth which reveals to us the high privilege of becoming sons and heirs of God and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to his purpose, have a never-failing cause for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified, human sons of God—of full restitution to the divine favor and likeness, as was at first possessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting treasure with all its attendant glory and blessing would be ours. But beyond even this are the "*exceeding great and precious promises*" to those of this justified class who have been called, according to God's purpose, to become the bride and joint-heir of his dear Son.

Then, in addition to all these blessings of hope and promise, was the blessed realization during all the year, and with some of us for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safeguard. How often has the friendly crook of the Shepherd's staff stayed us from wandering off into bypaths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have recalled the comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. 12:5-8.

"THOU SPREADEST MY TABLE IN THE MIDST OF ENEMIES"

Spiritually, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, having the assurance that *all things* work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is [so long as God wills to have us remain here], and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering? Dearly beloved, consecrate yourselves anew to the Lord today—not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of re-affirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the Most High.

As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem to obstruct our onward course, we will need greatly to reinforce our waning courage with the special promises of divine grace to help in every time of need. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." As soldiers under our great Captain, we have enlisted in no uncertain struggle, except our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, and will be amply protected against all the fiery darts of the adversary if we accept it and carefully buckle it on; we are forewarned of all the snares and dangers that beset our onward w y, so that we may avoid and overcome them; we are fully informed as to the policy and course of the Captain under whose banner we have enlisted, and of the part we are to take under his leading. We have his constant presence with us, even to the end of our course. His inspiring voice may always be heard above the clash and din of battle—Fear not, it is your Father's good pleasure to give you the kingdom! Be of good cheer; I have overcome! Let not your heart be troubled, neither let it be afraid! Greater is he that is for you than all they that be against you. If we are weak and incline to faintheartedness we have only to remember the blessed promise, "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

HOW SHALL WE PAY OUR VOWS?

This is an important question with all the truly consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implies the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction—in the service of God, of his plan and of his children.

In the parable of the talents (Matt. 25:14-30) the Lord illustrated very clearly how we are expected to pay our vows of consecration to the Most High. He says: "It is like a man who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another

two, and to another one; to each according to his respective capacity; and straightway took his journey."

TO EACH ACCORDING TO ABILITY

This master had important and valuable interests to leave in charge of his servants; and as these servants had all engaged to serve him, he had a right to expect of them a sincere and faithful interest in the work. Yet he did not expect more of them than they were severally able to accomplish. He rightly expected larger returns from the one who had five talents than from those who had one or two talents. And in the reckoning, it will be observed that the servant who had doubled his two talents was just as highly commended as the one who had doubled his five. The reply to each was the same —"Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." And had the servant with the one talent been similarly faithful he would have received the very same commendation. Notice also that the parable does not represent the obligations of the world of mankind in the use of their talents, but merely of "*his own servants*"—the consecrated believers only. And notice also that no servant was left without some talent of usefulness and responsibility. Each servant had *at least* one talent; and for the right use of that one talent he was just as accountable to his master as were those who had more.

But the professed servant with the one talent was unfaithful to his master, and yet he evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting his Lord's money to other uses. He had taken good care of the talent; he had not turned it in opposition to the Lord, but he had simply buried it —failed to use it. At the reckoning time, he who had received the one talent said, "Lord, I know thee, that thou art an exacting man, reaping where thou hast not sown, and gathering where thou hast not scattered. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own."

"His Lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered; thou oughtest therefore to have put my money to the exchangers; and then at my coming I should have received mine own with interest." It will be observed that this servant was not what men would generally call wicked. He was simply an idler, willing, if he could, to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. He had no ill will toward his master; he was probably very glad that the other servants kept the business from going to wreck and ruin; he did nothing to hinder them from using their talents, but he did not feel the responsibility he had assumed in becoming a "servant," nor take a proper interest in his master's affairs. Yet, as a faithless, slothful servant, he was really a covenant-breaker, and therefore "wicked" and certainly unfit to be trusted with still greater responsibilities on the master's return.

But let us remember that this was not a real case: it was simply a parable used to illustrate real cases. And if the illustration fits your individual case. let it not lose its effect upon you. The very object of the parable is to arouse such to a sense of their short-comings, and to recover them from the lethargy into which they have relaxed, by reminding them of their responsibilities. Activity in the Lord's service to the full extent of our ability or talents is what the Lord has a right to expect of all who profess to be his servants; and it is what he does expect. Therefore, if you have but one talent, do not bury it, but cultivate and use it; do what you can, and all you can, in the great work to which we have already consecrated our lives.

MUCH GIVEN, MUCH REQUIRED

And those who have several talents, let them see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do or ought to do. Such a one would not be a good and faithful servant, and could not expect the Master's approving "Well done!" His approval will be given to those only who are faithful to the extent of their opportunity.

Those who find the truth and make the consecration before they are encumbered with the cares of this life, who have no families dependent upon them and who have a reasonable degree of health, have at least two talents—time and health—which can and ought to be utilized in the service to the best possible advantage. Then there are those who have a money talent, or a businss talent, and such should consider how these are being used. Are they largely swallowed up in luxuries, or a superabundance of the good things of this life, for either self or family? Or are they being laid up as treasures upon earth—in banks, store-houses and investment securities, to enrich and cultivate the spirit of pride in friends or children, and for them to quarrel over after you are dead?

Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of a sudden calamity or approaching old age, etc. Aside from these, all we have should be in active service, be they many talents or few. If we have five talents and are using only one or two, how can we expect the Master's "Well done, good and faithful servant"? Did we not covenant to give and to use *all* for him?—all our money, all our time, all our influence, all our mental activity, all our physical ability? How faithful have we been during the past year? How do we stand at the bar of our own judgment? And how faithful will we be during the coming year? After providing things decent and honest for ourselves and those dependent upon us, let us judiciously appropriate our talents to what we profess to consider the chief business of life. Here are the testing points of true loyalty and devotion. Let us ponder them well, and not lightly set them aside.

FORMER OPPORTUNITIES LOST

But observe further what the Lord has to say about this "wicked and slothful servant." He says: "Take the talent from him and give it unto him which hath ten talents; for unto everyone that hath [made use of his talents] shall be given, and he shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into *outer darkness:* there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants shall enter into fuller joys and privileges and blessings, while the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelops the world in general, and their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active, and whose earnest and faithful labors will in due time be abundantly rewarded.

As we thus view our Lord's teaching, we see that our only security as sons of God and joint-heirs with Christ is in activity in the service of the truth. Well, says one, I see very few doing that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, or whether you ever saw or knew of any such, that does not alter the conditions of our calling. "This is the way: walk ye in it." One, at least, has trodden it before. Look for his foot-prints and follow him, and "He will give strength unto his people," even though they walk alone, as he did, without the cheering companionship of fellow-travelers.

"LO, I AM WITH YOU"

But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful band of servants who, with every talent consecrated, are steadily pursuing their course in the narrow way. We know some of them by name and by character and by their steady and progressive activity in the blessed work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service. Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or our many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasures; or in pampering pride and appetite—then as unfaithful servants we will sooner or later go into outer darkness, by being caught in some of the snares of this "evil day," and will be led farther and farther into error and away from truth.

Mark well that it is not a case of such unfaithful servants being *liable* to get into outer darkness, into error: it is a case of *must.* The Master's orders are peremptory and decisive: "*Cast* the unprofitable servant into outer darkness." The light now shining is *not* for the unfaithful, but for the faithful servants; and no matter how clearly the unfaithful may have seen and understood the deep things of God, and no matter how he may have enjoyed them, if he has not loved them

so as to serve them and sacrifice his conveniences for them, he is unworthy of them and *must* go out into the outer darkness of the world in general. With these as with the world the disappointment of theories and plans in the great time of trouble will ere long bring the weeping and gnashing of teeth foretold.

FAITHFULNESS IMPLIES ACTIVITY

It is indeed a notable fact that in no single case have we seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord's work, whose one aim and endeavor was to herald the truth and to bless others with it. To such the Lord says, "My grace is sufficient for thee"—"Ye shall never fail, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ."

Let us, then, dearly beloved, have for our watchword during the year the word "devotion," and let each of us write upon his heart the gracious promise—"The Lord will give *strength* unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the *strength* promised. Faithful is he that hath promised, who also will do it. So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. You either have not his service close enough at heart or else do not make use of the strength he provides. "The Lord will give strength unto *his people*"—his trusting, faithful servants—those who are using to his praise the talents consecrated to their Master, however many or few those talents may be.

1906	"God Bless You"	1906

Our New Year's greeting is, "God bless you." It applies primarily to those nearest and dearest in the bonds of Christian fellowship in present truth; secondarily, to all who trust in the precious blood, in the merit of which alone there is forgiveness of sins and reconciliation with God and a basis of Christian brotherhood; thirdly, to the world in general, still blind and deaf to God's great salvation, but heirs of the great oath-bound covenant, "in due time;" fourthly, to those who oppose us and say all manner of evil against us, falsely, for Christ's sake—because we are heralds of his truth and grace.

For all of these our wish is God's blessing, which, if received, maketh truly rich, and addeth no sorrow. If for our enemies and the world in general we pray opening of the eyes of understanding, surely with the Apostle we may offer the same prayer also for all the "brethren" and for ourselves—a wider opening of our eyes of understanding. The Apostle's words are, "For this cause I bow my knees unto the Father . . . that ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge."—Eph. 3:14-19.

We suggest as our motto for 1906 the words upon the motto cards designed by Sister Seibert (advertised in our issue of Nov. 15 last), viz., "In Due Time."

"In Due Time."
1 TIM. 2:6
"Be patient, therefore, brethren."

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

We hope that the motto cards representing these sentiments so fully will be in all of our homes to assist us in the development of the grace of patience, without which other graces of the spirit cannot be matured. We cannot pack and mail a single motto for less than 10c, but conclude to offer 5 in a tube, postpaid, for 25c, to the intent that all may have them. We can endure many things with patience if we can but keep in memory that "in due time" that which is perfect will have come, ushering us into the joys of our Lord, and establishing peace on earth and good will among men.

VIEWS FROM THE WATCH TOWER

THE CRISIS NEARING

The Federation of Religions, now fairly launched, we have been waiting for ever since we published our interpretation of Revelations, chapter 13, in 1881. We there showed that Protestantism would federate, that the Evangelical Alliance of 1842 was the start of it, and that it would be in full bloom when the Episcopal body should associate and lend the dignity of its claimed "Apostolic ordination."

This combination is made ostensibly as the outcome of greater love amongst the Lord's followers, but really is the rolling together of the one end of the symbolic "heavens" for self-defense and to make an impression on the worldly.

Really, this is a step toward political power. The masses are becoming too logical to be dealt with as formerly, and religion to be popular must assume a new role. The old-time preaching, "Ye must be born again" to "enter the kingdom," backed up by the horrible dogma of the dark ages, that all not "born again" must go to a hell of eternal torment, can no longer be preached—the world will not accept it. The new Gospel must be something which will appeal to the worldly wise as "practical religion," namely, good morals—in politics, in finance, in society, in the family. Everybody can understand and appreciate that much of religion, and everybody will support it, and the churches will thus pose not as representatives of Christ and the Bible's teachings as a whole, but merely representatives of Christian morals. The effect will be a growth of Christian-Phariseeism which will make clean the outside of the cup or platter, leaving the inside still unclean—unregenerate.

So popular will Federated Churchianity become that to even criticize it will be a "crime" worthy of crucifixion in some form—socially and financially, if not physically.

Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the Federation. Mammon-worship will take on new forms temporarily, but power will soon debauch the unregenerate mass and drive out the regenerate faithful who may temporarily be misled by the great "Union" movement in the name of Christ, but without his spirit or authority.

The Scriptures clearly show that anarchy will speedily swallow up everything—social, financial, political and religious—in the great "time of trouble" with which, as the Scriptures everywhere show, this age is to close and the Millenium of our Lord's reign of righteousness to be ushered in. Socialism, already growing, undoubtedly is the seed out of which anarchy will develop, though many Socialists are no doubt hoping to the contrary—misled by their failure to appreciate the power of selfishness, which will exhaust every means and battle to the death on both sides of the question—to get wealth and to hold it.

CHURCH UNION IN GREAT BRITAIN

Ardor for church union in Great Britain has cooled considerably of late over the law which practically turns over the public schools to the care of the Church of England—the Episcopal church. All other Protestant denominations there are known by the general term "Nonconformists," because they refuse to conform to the services of the church established by the law of the land. These now are bent on an attempt to secure the disestablishment of present church and state union. The hope has been expressed that with all churches on an equal footing a general Church Federation of Protestants will follow.

Now, a new suggestion is offered by Canon Henson of Westminster Abbey, namely, that an easier and a more popular course would be for the Government to recognize all Christian denominations (with certain limitations, possibly), putting all on a parity with the Episcopal church. His suggestion is that this would be a *practical union*, and he favors it as a possibility. He says in a lengthy article:

"Clear the fiction of Apostolic Succession out of the way and Establishment will be no barrier to reunion. Leave that fiction paramount in the minds of the English clergy, and disestablishment will only give freer play to the intolerance it inevitably generates. The deeper forces of our time are not moving in the direction of that severe individualism which would reduce the action and responsibility of the state to the lowest measures; rather we move toward a larger view of state action and state responsibility.

"The logical goal of modern tendencies is not toward disestablishment, but toward a fuller and worthier establishment. Why should not the nation draw into its service all the organized Christianity instead of limiting itself to a single denomination? I rejoice to observe a beginning made in this direction by recent legislation, which has recognized for certain civic purposes the status of Nonconformist clergymen, and I would venture to hope that the final solution of the problem of religious education in the state schools may be reached by an extension of the principle of establishment.

"If, even at the eleventh hour, more temperate counsels could prevail, and a resettlement of the educational difficulty

could be arrived at by the combined efforts of the just and peace-loving men on both sides, it does not seem to me impossible that the cause of home reunion should receive a great impetus from this very educational conflict, which, for the moment, seems to put back by at least twenty-five years the hands of the clock which were slowly, very slowly, climbing toward union."

* * *

Can it be that *thus* the two-horned beast [Great Britain] may give "life," energy, the *effect* of Apostolic succession, to the Protestant "image of the [Roman] beast"? (Rev. 13:15.) A very few years will demonstrate; but this appears to us a very likely course of fulfilment.

RESULTS OF RUSSIA'S STRUGGLE

Matters are in a sad condition in Russia, but probably not one-fifth as bad as the majority of people surmise. In times past rioting has occurred in many cities of the United States, the details of which were learned by fellow-citizens only through the same channels as by the remainder of the world—through the newspaper dispatches. Doubtless the same is true in Russia, except in the immediate vicinity of the troubles.

What is now occurring in Russia is awakening that stolid people marvellously. Even when order shall have again been fully restored the people will have gained such a knowledge of this power as will prepare them for the great climax which, according to prophecy, we believe will be reached by 1915.

"The Internationals," extremists of the Socialist class, are credited with the chief direction of the Russian revolution. They have shown great skill thus far and may be esteemed as getting a schooling with the most stupid of "Christendom," which will prepare them for the great struggle to occur at the close of "the times of the Gentiles."

RUSSIA'S THREE-SIDED MELEE

The telegraphic reports from Russia are confusing to many. One time we read of the Socialists and students rioting and in conflict with the troops; again we read of massacres of Jews, to which the Government employees seem to give assent and secret aid. These seemingly conflicting reports can only be understood when we remember that there are three parties more or less in conflict:

(1) The Socialists, mechanics, students, etc., who are moving for liberty—some for a constitution and a congress composed of the people's representatives, and some for out-and-out Socialism.

(2) The old government party, sometimes styled the Bureaucracy. Amongst these are many of wealth and culture, who believe that any concessions to the growing discontent will surely lead up to further discontent and eventually disrupt Russia. This party is charged with being responsible for having brought on the Japanese war. They are influential and close to the Czar.

(3) A third party is everyway conservative. It desires reform and peace under a midway government—neither autocratic nor liberal. Count Witte is at the head of this division.

The Czar is credited with sympathy for this third class of his subjects, but has been closely pressed by the influentials of the second party until recently, when, under fear of the first party, he formally put Witte in office and issued a decree, or ukase, granting a constitution and congress. Had he followed this course sooner matters would have gone more smoothly, for at one time party number three was of considerable size. Many have deserted it for party number one—some because they have imbibed the theories and spirit of Socialism and some because they doubt the Czar's honesty or ability in respect to his ukase.

Witte and his associates of the third party are obliged to operate largely through present office-holding governors and generals, whose sympathies lie with the second party—across Witte's path of governmental reform. It is these who have secretly sanctioned or aided the riots which have killed so many Jews—because the Jews are of the first party, namely, Socialist sympathizers and abettors.

LATEST REPORTS

As we write, the dispatches seem to imply that the Czar is in great perplexity, because the masses refuse to accept his ukase of freedom, and are, by strikes and increasingly revolutionary methods, more than ever menacing the social structure. He doubtless feels that he must do something and that quickly; and that his "olive-branch" ukase having been rejected he can do nothing now but fall back upon the second party and use force to crush the rebellious into submission or into death. Matters may not yet have reached this extreme, but if it has we doubt not there will be strenuous times in Russia before Socialists are reduced to submission.

BEREAN BIBLE STUDY FOR JANUARY

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905

PRAYER

1. What is prayer? "Prayer is the soul's sincere desire, uttered or unexpressed." Z. '98-27 (1st col. ¶ 2); F. 680, ¶ 2, (1st sentence).
2. What is the *privilege and power* of prayer? Z. '95-213 (1st col. ¶ 1); Z. '96-161 (1st col. ¶ 1).
3. What is the *object* of prayer? Z. 96-161 (1st col. ¶ 2); Z. '98-29 (1st col. ¶ 2); F. 679, ¶ 1.
4. What is the *necessity* for prayer? Z. '96-161 (1st. col. ¶ 3); Z. '99-184 (1st col. ¶ 2); Z. '00-268 (1st col. ¶ 1,—"Manna," July 24); Z. '05-297 (2nd col. ¶ 2).
5. What is the necessity for *persistency* in prayer? Z. '96-162 (2nd col. ¶ 3, 4); Z. '01-270 (2nd col. ¶ 2); Z. '05-342 (2nd col.) and 343 (1st col. ¶ 1).
6. *To* whom and *through* whom should we pray? Z. '98-28 (2nd col. ¶ 1); E. 468, ¶ 2, (last sentence).
7. *Before whom* should we pray?
   In secret, Matt. 6:5-9.
   Before believers, Jno. 17; Jno. 11:41, 42; Matt. 18:19.
   Before believers and unbelievers, Lu. 3:21; Jno. 12:27-29; Matt. 27:46.
   In the public assembly of the saints, Acts 12:12; 1:14; 1 Cor. 11:4, 5; 14:13, 14.
   Z. '98-27 (1st col. ¶ 5) to 28 (1st col. ¶ 2).
8. What should be our *manner* of approach to God in prayer? Z. '95-213 (1st col. ¶ 3, 4); Z. '98-27 (1st col. ¶ 3, 4); Z. '04-118 (2nd col. ¶ 3).
9. What should be our *position* in prayer? Z. '99-184 (1st col. ¶ 1); Z. '05-297 (2nd col. ¶ 2).
10. What are the *conditions of acceptable prayer* to God? F. 679, ¶ 2, to 681, ¶ 2; Z. '95-213 (2nd col. ¶ 1,—"Manna," June 10); Z. '05-343 (2nd col. ¶ 3, 4) to 344 (1st col. ¶ 3).

REPORTS FROM SOME OF OUR FOREIGN BRANCHES

BRITISH BRANCH REPORT

—1905—

Total copies "Millennial Dawn" sold at cost	25,640
Total Booklets sold at cost	6,075
Total "Dawns" in magazine form, sold at cost	2,022

* * *

Total Tracts, etc., sent out free	1,129,000
These represented in tract pages	27,112,790

* * *

Letters received	6,230
Letters sent out	7,742

FINANCIAL—1905—STATEMENT

	£.	s.	d.
Preaching, Pilgrim and Convention expenses	164	15	01
Cost of tracts, freight, postage, and all other office expenses	1,133	18	10
	1,298	13	11

TRACT FUND DONATIONS

London	£ 88	12	0			
The Provinces	554	7	2			
Special donations	400	0	0	1,042	19	02
Deficit for 1905				£265	14	09

London, N. W., England, November 14, '05.

Dear Brother Russell:—

The season of the year when the annual report and review of the work is made has again come round, and I have pleasure in giving you the working of the British Branch for the year ending October 31, 1905. As on previous occasions, we have had the privilege of reporting an advance in every branch of the work; though the pleasure in this is modified a little by the fact that the onward march is not quite as rapid as last year. I speak now particularly of the sale of the

"Dawns," in which, though we report an increase in circulation of nearly 2,000, we have not progressed as much as last year, when we advanced 4,000. Our total issue of "Dawns" and booklets is 33,741; truly a goodly total, and one for which we praise the Lord. It has happened this year that several of our colporteurs have had to relinquish the work for a time; some because of their ill-health, and some for domestic reasons. We thank the Lord for the noble band of colporteurs, co-laborers in the harvest field. Their sacrifices, as well as their difficulties and trials, are many, and we constantly remember them at the throne of grace, that they may be strengthened as they go from door to door or from place to place. We are often cheered and encouraged as we read their letters full of cheery optimism or of courage to pursue the work. We have yet much ground to be covered and we are still praying "the Lord of the harvest to send laborers into the vineyard."

The volunteer work, as you know, was started late in the season, and though of necessity we have not sent out as much ammunition as usual, of tracts in general we have circulated a larger number than ever. The ammunition for this season is very fruitful of inquiries and we hope for much result from it. The demand is still strong.

The "Tower" list continues to grow all the time at one uniform rate. Yet, judging from the pleasure which the "Tower" gives when once it becomes a regular visitor, we imagine there are many who would be glad to have it did they know of it and of the generous provisions through which it may be obtained, even by those unable to pay for it.

The receipts of the Tract Fund are considerably in advance this year. I have already informed you of the chief reason for this. One of the Lord's dear children, wishing to free the British Branch from the burden of debt, gave liberally of that which the Lord had given. As is generally the case, there are not many with us who are able to give largely, but the many smaller items swell into a good total by the end of the year, and give cause for rejoicing as the Lord prospers his work.

With yourself I appreciate the coöperation of all the dear brethren, whether it be shown in the colporteur work, volunteer work, or by donation to the Tract Fund. Many who are unable to donate are able to distribute the literature, and all may be co-laborers with the Lord and with each other. The Pilgrim visits of Brothers McPhail and Edgar were very much enjoyed.

Of the general work I could say much. The interest is getting more widely spread over the United Kingdom; and Ireland, through the labors of the few brethren there, is getting her opportunity to hear the "glad tidings." The meetings of the brethren in the various towns and villages are, generally speaking, making progress. Naturally the work grows most and goes forward the quickest where the attention given to the interests of the kingdom is not divided with any personal interests. We could mention the labor of many, and, were it convenient, would gladly do so as an encouragement to them and to others. Many are laboring for the Lord unknown to the brethren at large, often with little apparent result; yet we are assured that of all work done for him, "Your labor is not in vain in the Lord." As we are not without signs of the coming "Confederacy," and of the growing political and social power of Nonconformity, there is need that we busy ourselves with the work that has been placed before us. Ours is a better cause than that political religious combination which proposes to amend the world. We know that amendment cannot come until the kingdom comes into power. We wait to heal the world's woes, but in the meantime we can be preparing to "cast up the highway, gather out the stones and lift up a standard for the people," and there is no better way of doing these desirable things than by putting the truth into the hands of the people.

Praying the Lord's blessing upon all his dear children, and for you that you may have grace and strength in abundant measure,

I am, dear brother, yours as ever, in Him,

J. HEMERY.

GERMAN BRANCH REPORT

—1905—

Copies of "Millennial Dawn" sold at or below cost	2,979
Copies of Booklets sold at or below cost	3,770
Copies of Dawns in magazine form	3,250

* * *

Letters received	3,181
Letters sent out	3,220

* * *

Free sample tracts and Towers, represented in tract pages	21,074,400

FINANCIAL STATEMENT

Expended for Pilgrim service	1,108.90
The total amount expended for printing, postage, freight and all other expenses of the work	18,202.28
	19,311.18
Tract fund donations	3,125.57
Deficit for 1905	*Marks 16,185.61

Elberfeld, Germany, Nov. 11, '05

Dear Brother Russell:—

I now have the pleasure of sending you a statement of the work of the German branch during the year just ended.

We might have reason to wish for a more rapid spread of the Truth on the continent of Europe, especially in the Protestant countries of Germany, Holland and Switzerland, but we are assured "the Lord knoweth them that are his" and who are hungering for a clearer insight into his plans and purposes, and that he will "seek and find" his own sheep. We have various evidences of how the Lord is doing that very thing and rejoice therein.

As the accounts show more particularly, we have been enabled to circulate 21 million tract pages of free literature and ten thousand "Dawns" and booklets. We may hope that some of the seed will ultimately show some fruitage in the gathering of the Lord's people to the Lord and his feast of fat things from his Word. We are constantly securing addresses of earnest Christians, many of whom may be of the class who do not really bow their knees to Baal.

Our Pilgrim service this year has not been very extended. The colporteur service has thus far proved itself impracticable for Germany, or it may be we lack capable and experienced colporteurs. It seems to be a fact, though, that poor circumstances of a large proportion of the people, the spread of infidelity and socialism, together with the large percentage of Roman Catholics in this country, the ever-increasing prices of food and taxes, and perplexities innumerable of the small merchant, etc., and the fight with carnal weapons of Protestants against the encroachments of Catholicism on the one hand and the loss of faith in the virtue and supremacy of Protestantism over Catholicism on the other hand, as manifested in the Rome-ward leanings of the Kaiser himself—that all these things are creating and have created a general contempt for religion of every kind.

May the Lord grant us wisdom to let the light of the truth shine as the only guide to a place of refuge from the storm and tempest for all who are truly his, as the poet has said:—

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of his hand."

With much love from us all, in loving sympathy for all the Lord's people in every land, in every clime, and commending ourselves to their and your prayers for our heavenly Father's and our dear Master's leading, I am,

Faithfully yours in Christ and his blessed service,

O. A. KOETITZ.

P. S.—The mutiny of the Russian soldiers is evidently driving the Kaiser to desperation. He fears the bad example. The Socialists claim the sympathies of the great majority of the soldiers, officers and men, whether in the standing army or in the reserves. To the Socialists their regime or a republic seems within sight, and it must seem folly to them to hear the Kaiser talk of the soldiers as belonging to him personally, to whom they are compelled to give the oath of allegiance.

As true soldiers of the cross we may even get some inspiration from the words of the Kaiser to his soldiers respecting soldierly qualities. I translate as follows:—

THE KAISER'S SPEECH TO RECRUITS

"Recruits! Since you have now rendered me the oath of allegiance you no longer belong to yourselves alone. Through it you have been received into the great family, whose calling it is to protect the Fatherland when it is in danger. By this oath which you have rendered in view of these glorious field-emblems *you have become mine!* You have thereby taken upon yourselves [under stress] a *great responsibility toward the highest lord* [of the empire]. I expect that you will be conscious of this. I greet you as my soldiers! Wherever it may be, remember what a *privilege* it is that you may belong to my corps of Guards, with its great and glorious memories from the times of your fathers. Many are jealous of you for this privilege, and you may well be proud of it; therefore always remember your oath. Remain true to it, even as your comrades

* The statement of this in dollars would be about one-fourth the amount in marks, a mark being equivalent to 24 cents of U. S. money.

who, in a far country, far from home, have now for twelve months been subject to all kinds of deprivations, doing their duty and fighting a hard battle for the Fatherland and for German culture. This is the special trait of the German soldier, that he willingly follows the call of his king, without murmuring and hesitation, all in faith and confidence in his king, and in confidence in his God, who will not forsake the upright. Therefore *continue steadfast in prayer*, for the calling upon God gives strength, even in the most difficult hour when one is inclined to give up, not to despair but to look forward with courage. Thus do your duty in obedience and you will not fail to receive acknowledgment from your superiors. Practise self-control and never grow weary of today's promise. May this day be to you all a constant source of soberness and a stimulation to zeal, for your entire life, especially since his majesty the King of Spain has so highly honored and distinguished the Guard corps by his presence. To his majesty the King of Spain, Hurrah! hurrah! hurrah!''

''Berlin, Nov. 13.—According to the 'Local News,' the Kaiser yesterday, after receiving the oath of allegiance from new recruits in Potsdam, addressed them as follows: 'You see here an altar, upon it a cross, the emblem of all Christians. As such you today gave the oath in support of the flag. I wish and hope that you will always remember this oath. Just now a memorable event comes to my mind. When Emperor Leopold of Austria delivered the supreme command of the army to Prince Eugene, handing him the marshal's staff, Prince Eugene grasped a crucifix and held it high with the words: ''This shall be our supreme general.'' Such an attitude I expect of you. I want *pious, brave soldiers* in my army and *no mockers*. You have the privilege of service in the Guards of Potsdam, where you will be constantly reminded of the great soldier-king who not far from here has his last resting place, and of the most glorious history of Prussia. Show yourselves worthy of this special distinction by special cultivation of the soldierly virtues and set a good example to the others in godly fear, faithfulness and obedience.''

OUR PATHWAY

Our lonely hours
In meditation sweet,
Our nothingness to own
In his grace complete.
The narrow way,
Our path, from day to day;—
Gently he leads,
Tho rugged be the way.

He went before
And Sorrow's cup did drink;—
His father's will
His ministry fulfil.
A Priest is he,
In mercy he doth feel;—
The weak and lonely,
By grace he'll ever shield.

—*John LaDow*

THE GLORIOUS PROCLAMATION

Luke 2:1-20.—JANUARY 7.

Golden Text:—''For unto you is born this day in the city of David a Savior which is Christ the Lord.''

The message of the angels to the shepherds on Bethlehem's plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God's great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message—our Savior's birth.

It matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead means so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world; and thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Lord's birth we read, ''All men were in expectation'' of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was thirty years of age and made his consecration to his work and received the begetting of the holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

FROM BETHLEHEM TO NAZARETH

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the City of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in his kingdom, the dominion of the world. Rome's great emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying, ''Fear not; behold I bring you good tidings.'' It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and his laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its continual and increasing sinfulness. The same is true today with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved the world as to redeem

them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfection and sentence.

"Good tidings" is another translation of our word "gospel." How beautiful the thought that the Gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of his professed people misrepresent his character and his Word, and apply the term "Gospel" to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which should be unto all people. Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because he was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

THE CAUSE, THE LOGIC, OF THE MESSAGE

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ [Messiah] the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Savior" here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the Spirit in the New Testament, we see how that our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later; it mattered not that even then it would be necessary for him to lay down his life gradually through three and a half years of his earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and his ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord.

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus, either true or false, has ever reached all people. Even today, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is there salvation in any other."—Acts 4:12.

What, then, shall be say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are today rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. His words are, "We are saved by hope." (Romans 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse upon the race.

A PROPHECY OF GOOD THINGS

Yes, the angelic message was a prophecy of good things to be accomplished for the church and the world during the Millennial age. The church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the church will come early in the morning of that Millennial day, as the prophet declares, "God will help her early in the morning."—Psalm 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through him who loved us and bought us with his precious blood.

It will be during the Millennial age that this prophecy of the angel will have its fulfilment, and the great Savior who have already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared—indeed the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son—To you is born a Life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming age blessings to know that the trials and difficulties of this present Gospel age are subject to the divine supervision in the interest of the little flock that is now being gathered in advance from amongst men—the "elect," the church. We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the holy Spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor or privilege or blessing could possibly come to any?

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us, for at some time or other every one of us doubtless has blasphemed the holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upward.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who

still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to preceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

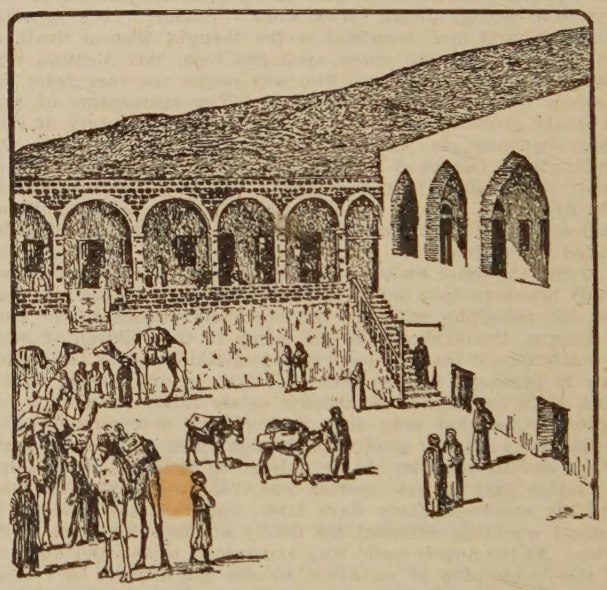
Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However, by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor, and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the second death. Thus eventually, by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest! Peace and good will to men! will be the final shout of a redeemed race when the great plan of salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

The time of our Lord's birth is quite clearly fixed. We have gone into the subject in detail in "Dawn" Vol. II., and will not here repeat. The notable census made by order of Caesar Augustus included the civilized world of that day, and according to Jewish custom each family and tribe were enrolled therein. Both Joseph and Mary, being of the Davidic line, went to the city of David—Bethlehem. The city is a small one on a hillside. Nearly all of it appears to good advantage in the cut below.

The inns or hotels of that land are very different from ours: they are neither hotels nor drinking saloons, but entered from a court-yard, as in the cut. Various large unfurnished rooms are at the service of the traveller, who carries with him his wraps, in which he sleeps, and his food and utensils for such light housekeeping as he may choose to do. Stalls for horses, camels, etc., are provided on the ground floor, and in the event of a crowd, as on such a census occasion, it is no uncommon thing for people, finding the upper large rooms all crowded full, to make themselves nearly as comfortable in the stabling department. Thus it came that the Lord was ushered into the world, which as the Logos he had made (John 1:2), in a most humble manner.

It was there that the shepherds found the babe, as predicted by the angels, and went forth proclaiming the fact; but Mary made no boasts but waited for God's due time.



GIFTS TO OUR KING

Matthew 2:1-12.—JANUARY 14.

Golden Text:—"My son, give me thine heart."—Prov. 23:26.

Our lesson is concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and doubtless we shall be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now at the beginning of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of him." This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia—to show homage to Messiah. The news spread, and finally reached the royal palace and King Herod himself. The latter, doubtless on his own account, felt a kind of jealousy toward any being who would be likely to share in any measure the royal honors and dignities and thus to detract from his own importance. But additionally, no doubt, he felt that as the representative of Caesar's government, the protégé of the Roman Empire, it was his duty to see to it that no king should arise in the land under his jurisdiction, whose title or claims would in any measure conflict with those of the Caesars.

THE BRIGHT MORNING STAR

Herod, therefore, sent for the wise men. Feigning a deep interest in their quest, he made a critical inquiry of them how they knew about Messiah in their far-off country, how they knew where to look for the babe. They replied that they had seen his star in the east. The eastern magi were astrologers,

and affected to read in the stars the history of nations and individuals—they were astrologers rather than astronomers. To what extent the Lord may have written the history of nations and of men in the arrangement of the stars, we will not attempt to decide, but assuredly for the world in general the starry heavens have been the great book of God, as the Psalmist explains, "Night unto night showeth knowledge." With the written Word of God in our possession now we neither have need of traditions of men nor of old wives' fables nor of astrologers' guides, because "we have the more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."—2 Pet. 1:19.

Without attempting to determine how much or how little truth attaches to astrology, we have the assurance that there was a truth connected with the manifestation of a special, peculiar star which guided the wise men of the east to know of Messiah's birth and to know to which country he belonged, so that they came to the capital city of that country. Moreover the Lord may have given them some additional explanation of the matter, even as he subsequently warned them in a dream. Herod cunningly affected to be deeply interested in the wise men in their search for Messiah. He called the wise men of Judea to assist. These were not astrologers, but men learned in the Law and in the prophets—chief priests and scribes. Thus he put the wise men of Israel into conjunction with the wise men of the east, inquiring where the prophets had foretold that the Messiah should be born. They promptly answered, "Bethlehem of Judea," and for that city, only six miles distant, the eastern magi set out, with the promise that they would return again and identify to him particularly the babe king and where he might be found, ostensibly that the king might also go to worship at his feet, but really that he might improve the opportunity and use such knowledge for the destruction of the babe Jesus.

En route for Bethlehem the miraculous star which they had seen in the far east appeared to them again, apparently as a ball of light or of fire travelling near the earth, and serving as a guide until they had rejoicingly reached the very house and found the babe and his mother. Professor Charles A. Young, LL.D., of Princeton University, asserts that it is not a rare occurrence for stars to suddenly blaze up in the heavens and for a time to be the brightest, and then suddenly fade in a year or two; and that such a star was observed in 1901. Our thought, however, is that the latter was merely the appearance of a star, a bright, electrical, luminous spot.

WISE MEN OF THE EAST

"We are informed by Tacitus, by Suetonius and by Josephus that there prevailed throughout the entire east, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world."—Farrar.

"Virgil, who lived a little before this, says that a child from heaven was looked for, who should restore the Golden Age and take away sin."—Jacobus.

Confucius had prophesied the appearance of such a deliverer; and a deputation of his followers going forth in search of him were the means of introducing Buddhism into China." —Abbott.

"But the clearest of all these prophecies was one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah and talked concerning him to his disciples."—Persian Missionary.

In this connection we should remember that Daniel, Shadrach, Meshach and Abednego were at this time princes of Persia and intimate with the wise men of that country, which was at that time the principal nation of the world. It is easy to see how traditions would be handed down through that channel, and especially may we suppose that Daniel's prophecy respecting the time of Messiah's birth would be well known to the disciples of Zoroaster, Persia's wise men. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

MYRRH, FRANKINCENSE AND GOLD

God chose as messengers of his good tidings not only wise men but reverential men, men of faith; and his choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom he had thus far confined his gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find his representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favor to the children of men. And when they found the Savior they were nothing daunted by the fact that his home surroundings were of the humbler sort. They worshiped him in three senses of the word: (1) They fell before him, prostrated themselves, thus physically expressing their reverence. (2) They worshiped him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

"PRESENT YOUR BODIES LIVING SACRIFICES, HOLY, ACCEPTABLE UNTO GOD, YOUR REASONABLE SERVICE"

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and his work, will bring to our cheeks the blush of shame as we reflect that, favored with still brighter light to guide us to the Lamb of God, having seen his star in a still better and truer sense, having been guided to him by the prophecies, having found him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make his soul an offering for sin, that we by his stripes might be healed, what manner of oblation should we pour at the feet of him who loved us and bought us and with his precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honor the King to the extent of suffering with him? Have we worshiped him in heart, not with an outward form of godliness without the power—in other words, have we offered him the frankincense of heart, adoration, appreciation, and gratitude?

Have we laid at his feet our earthy substance—our gold? Have we realized that all that we have and all that we are are offering far too small to be worthy of acceptance by the great King Immanuel? Is this our present attitude? and will it be our attitude through coming days even until the end of the present pilgrimage?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of laying our little all at the feet of him who is our gracious heavenly King, whose kingdom is so soon to be established and who has invited us to sit with him in his throne, to share his glory, to be participants as sipirtual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

"MY SON, GIVE ME THINE HEART"

Our Golden Text is well worthy of our remembrance here. It is not applicable to sinners, who are not sons in any sense of the word. There is a message to sinners, namely, a call to repentance, to the forsaking of sin and to the acceptance of the justification secured by the precious blood. But it is only to those who have repented of sin and who are seeking to live a repentant life and so far as possible to make restitution for wrongs of the past, and who are trusting to the precious blood of Christ—reconciled to God through the death of his Son—it is to these that this Golden Text is applicable, My son, give me thine heart.

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense—that which was illustrated by the three gifts of the wise men is all represented in this brief statement, "Give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money —all—to be used in joyful service for the glory of the King.

To those who have never taken this step we urge a prompt acceptance, irrespective of the gracious hopes we have of a transcendant reward of glory, honor, immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his Son.

VOL. XXVII ALLEGHENY, PA., JANUARY 15, 1906 No. 2

VIEWS FROM THE WATCH TOWER

THREE CHURCHES UNITE IN CANADA

PRESBYTERIANS, CONGREGATIONALISTS AND METHODISTS AGREE

Toronto, Ont.—The central committee, composed of representatives from the Presbyterian, Methodist and Congregational churches throughout the Dominion, have agreed upon a code of doctrines that will unify the three denominations into one great church, which, it is proposed, should be known as the "United Church of Canada." The revised confession of faith of the American Presbyterian church will be used. The new Church is to be governed by the "General Conference," after the Methodist form, with a president as the chief officer. Below is to be a council, after the Congregational idea, with a chairman at the head. The next body is to be a "Presbytery," governed be a moderator. The plan will be submitted to the several denominations throughout Canada for approval, which it is expected to receive.

FOR GREAT CHURCH UNION

Concord, N. H.—A number of the Episcopal clergymen of the diocese of New Hampshire have made preliminary arrangements for the formation of an association which will have for its ultimate object the union of the Anglican Church with the Orthodox Church of Russia and other ancient churches of the East. The organization is the outgrowth of the thanksgiving service at Christ Church, Portsmouth, which followed the signing of the treaty of peace between Russia and Japan, and at which priests of the Episcopal and Russian churches officiated. The new organization will follow the lines of the "Eastern Church Association" of the Church of England and will have branches in all dioceses of the Episcopal Church in this country, if the plans of the promoters are successful. It is said that within a half a dozen years the relations between the Russian and Episcopal churches have been growing closer, but until the thanksgiving evensong held at Portsmouth, there had been no general participation in one service by both Russian and Episcopal priests.

* * *

Items such as the above quoted in these columns are not thereby endorsed. We print them as news—as showing the fulfilment of prophecy. We could more nearly endorse the following article from the "New York Tribune":

THE INTER-CHURCH CONFERENCE

Coöperation on a far-reaching scale seems to have been the main object of the recent Inter-Church Conference on Federation of American Churches, held in New York City, and the eminent men and delegates of the conference, with hardly a single exception, predicted, as the result of Christian unity and denominational fellowship the ushering in upon the world of a reign of universal peace and righteousness, in fact, the setting up of the kingdom of God.

The writer notes that this most excellent state of affairs is to be brought about by potent forces and activities introduced in the realm of civil law, and using "the gateway of politics." No doubt those who are so enthusiastic for a vital unity agreeable to all sects, for a confederated power that shall reach to and be felt "in all Christendom," are well meaning; still, it must seem to some like only an iridescent dream; an attempt to reorganize society and introduce a "new order of things" by and through the aid of the civic power, instead of the apostolic process of the "new birth" and the operation of those powers which belong exclusively to the spiritual.

One is led to inquire whether the proposed federation of all the churches into a substantial organization that shall make itself felt in the religious, the social and the business worlds is not, after all, a church "trust." And if a church "trust" will not its methods be something after the order of the methods of the great trusts and combines of the financial world? Will it not find a way to do away with competitors or those who do not believe in its principles and refuse to coöperate in its purposes?

Surely it would be but a step to find the heretics, and likewise find a way to punish them. And whoever ponders the history of the fourth century and studies the acts and words of the great religious councils of those early days must see in the recent congress of religionists in New York an exact parallel; and the significance of a movement that will lead, as was clearly indicated by several of the speakers, to a world religion, must not be under-estimated.

Back there, there was a coöperation and a federation on a magnificent scale. And the sure result was the ushering in of the scenes of the dark ages. It was a minority that lighted up the splendid gardens of Nero or the chariot races, their bodies soaked in petroleum, providing fuel for the lurid flames: it was a minority that underwent the tortures of the thumb-screw, the rack and the fagot, that endured the Spanish Inquisition and the exquisite punishments of a praying Torquemada rather than yield "the faith." It was the majority, the coöperative majority, that defined the civil and religious duties of man and provided punishments to fit the crime.

Shall history repeat itself? We hope not. But let this federation or combination of all churches pursue its course to the last analysis, and we tremble for the results. Let ministers of the gospel strive for forgiveness of sin and regeneration, and legislators attend strictly to the business of providing punishment for crime. And let a wide distinction ever be made between sin and crime. There will then be little likelihood of religious persecutions.

In the name of liberty to worship God "according to the dictates of one's own conscience," I want to enter a public protest against a federation or organization of churches that seeks to use the civil power to attain an end that allows only of spiritual methods, and to recommend to all the study of the life and trials of Roger Williams, the hanging of the Quakers, the whipping of the Anabaptists, the story of Daniel in the lion's den and the Hebrew worthies in the fiery furnace.

All this was accomplished by a religious federation, which is only another name for a church trust. Instead of a demand for a world religion that compels, let there be a plea for a genuine religion that implores. JOHN S. WIGHTMAN.

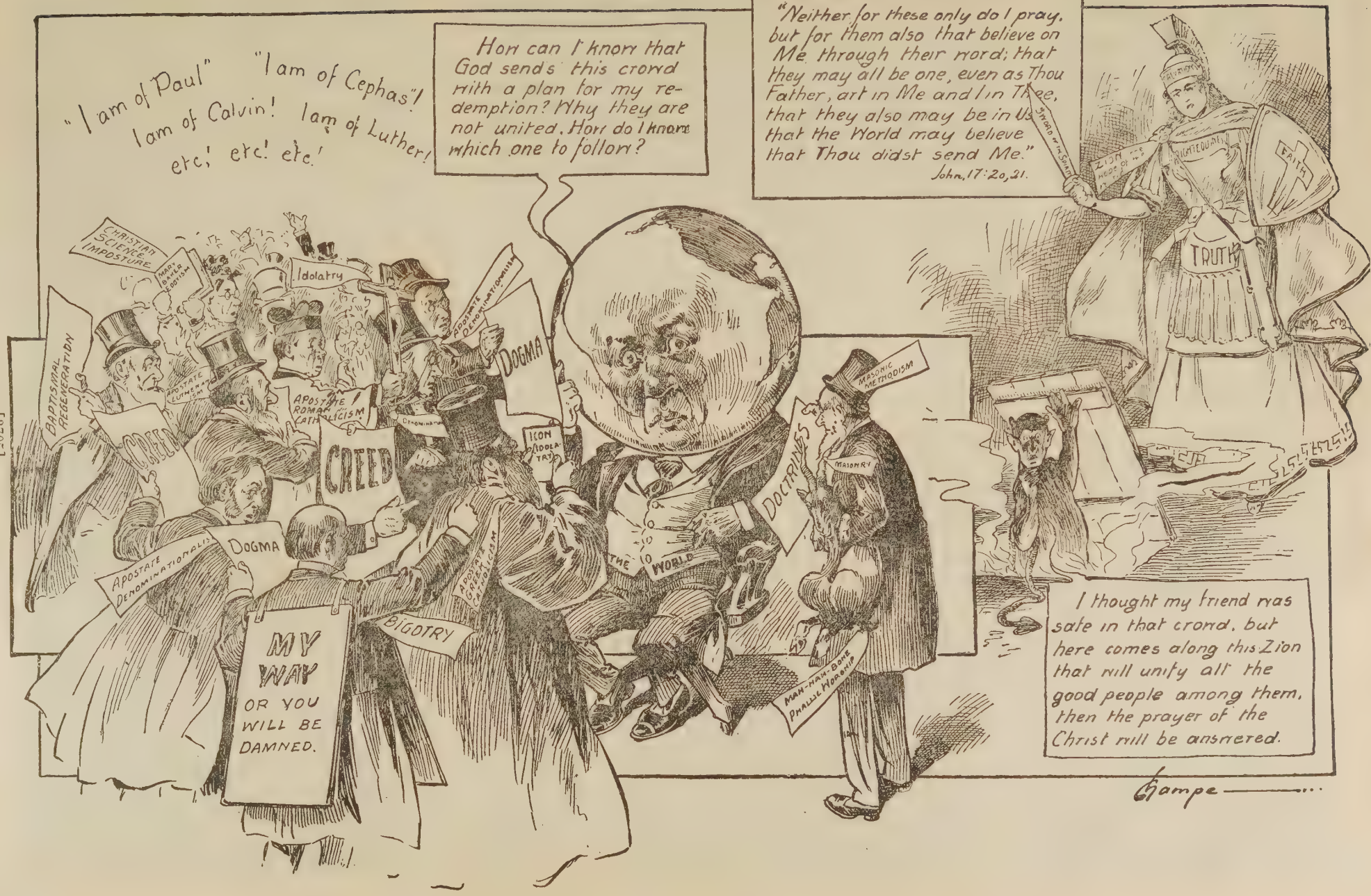
THE WORLD'S PERPLEXITY

On the opposite page we copy from "Doctor" Dowie's publication a cartoon which fairly well represents the present situation of "Christendom." But should not Doctor Dowie also be represented in the crowd, shouting, "I am for myself, as 'First Apostle,' 'Elijah,' and the 'Messenger of the Covenant'"? It would seem so!

Possibly some unfriendly critic may say, "Yes; and you are another who is adding to the Babel of confusion, forming a new division, 'the sect everywhere spoken against,' the no-name sect."

Not so, we reply. It is not we but the truth which causes the division, even as our Master foretold and exemplified: "I am not come to send peace, but a sword." As *present truth* did a separating work between the wheat and the chaff in the Jewish "harvest," so now *present truth* will be used of the Lord to separate the "wheat" from the "tares" in the present "harvest" of this age.

It is true that our quiet, effective presentation of God's Word and plan does cause commotion and a great din, as all sects and parties at once shout against the faithful presentations of God's Word of "good tidings of great joy unto all people," as presented in MILLENNIAL DAWN. But that is Babylon's noise, not ours: It is their effort to obscure the


"I am of Paul" "I am of Cephas"! I am of Calvin! I am of Luther! etc! etc! etc!
How can I know that God sends this crowd with a plan for my redemption? Why they are not united. How do I know which one to follow?
The Prayer of the Christ —
"Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one, even as Thou Father, art in Me and I in Thee, that they also may be in Us that the World may believe that Thou didst send Me."
John, 17:20, 21.
CHRISTIAN SCIENCE IMPOSTURE
MARY BAKER EDDYISM
BAPTISMAL REGENERATION
APOSTATE LUTHERANISM
Idolatry
APOSTATE DENOMINATIONALISM
APOSTATE ROMAN CATHOLICISM
CREED
CREED
DOGMA
ICON IDOLATRY
APOSTATE DENOMINATIONALISM
DOGMA
APOSTATE GREEK CATHOLICISM
BIGOTRY
MY WAY OR YOU WILL BE DAMNED.
THE WORLD
DOCTRINES
MASONIC METHODISM
MASONRY
MAH-HAH-BONE PHALLIC MORMONISM
SWORD OF THE SPIRIT
ZION
FAITH
TRUTH
I thought my friend was safe in that crowd, but here comes along this Zion that will unify all the good people among them, then the prayer of the Christ will be answered.
Gampe

[8105]

light of the dawning new dispensation. It is their unavailing effort to drown the voice of the great Shepherd, who is now calling his true sheep out of every earthly pen to himself and the liberties and rest and food of the true fold.

We preach not ourself but Christ. We substantiate nothing except by his Word. We make no laws, formulate no creed, deprive no sheep of his full liberty in Christ; but merely on every question quote the Word of the Lord, through the apostles and prophets. We boast nothing, claim nothing of ourself. We are content to serve the Lord and his flock to the best of our ability—exacting no tithes, no "honor of men," no confession of authority, no compensation; hoping merely for the love of the Lord and of those who are his children and have his Spirit.

So far from forming or desiring to form a new sect, we ignore all sectarian systems and their claimed authority; we recognize only the "one Lord, one Faith and one Baptism" of the Bible and fellowship as a "brother" every person of decent morals who confesses faith in the "redemption through the blood of Christ," and especially all of this class who profess a full consecration to the Lord's will and service,—whatever sect they may be in, or outside of all.

The word "Catholic" signifies general or universal. We know of Greek Catholics, Roman Catholics, Anglican Catholics, etc., but we know of no other company of Christians which recognizes *every* Christian in the world in the same complete sense that we do, as stated foregoing. Hence to us the term Catholic, or Universal, most fitly belongs.

Our Lord's petition for his "members"—"that they all may be one even as thou, Father, and I are one," was never meant to apply to sects and parties as is being attempted by the Federation movement now in progress. The Father and the Son are one in a very different sense from that. On the contrary, we occupy a position to which every true child of God can come if he chooses. And the *best*, the *truest* of all the sects and of those outside all sects are now being gathered to the Lord and to us, and all truly the Lord's in faith and in practice.

THE PASSOVER MEMORIAL, APRIL 8, 1906

For the benefit of our readers in foreign lands we make early announcement of the date for the celebration of the death of our Passover Lamb. Again we have the choice of two dates. All almanacs to which we have access show the date for the new moon after the spring equinox to be March 24th. If we calculate from that date, the Memorial night of the 13th of Nisan would fall on April 6th. On the other hand all the almanacs, so far as we are aware, show that the moon will not reach its full until April 9th. As we have already pointed out the moon in the Scriptures is the symbol of the Jewish nation, and the intention evidently was to represent that the full measure of Israel's opportunity and test was reached at the time of our Lord's crucifixion, and that from that time the light of that nation began to wane.

Unable to account for the discrepancy, or to see how it would require sixteen days for a new moon to reach its full we made inquiry of the Allegheny Observatory astronomers, who seemed unable to account for the matter and merely confirmed the facts as given in the almanacs. They in turn referred us to the United States Naval Observatory at Washington, D. C., from whom also we received confirmation of the almanac dates, but they could give no explanation of the peculiarity of the discrepancy—why on this occasion it requires sixteen days for the moon to reach its full, while ordinarily it requires fourteen days.

U. S. Naval Observatory,
MR. C. T. RUSSELL, Washington, D. C.

SIR,—I am in receipt of your communication of the 31st ult. in which you state that you find in some 1906 almanacs the statement made that a new moon appears March 24, 6.25 p. m., and that it fulls April 9, 1.12 a. m., and also that it occurs to you that there must be some discrepancy in this, as the time would amount to 15 days and six hours.

In reply I beg to advise you that the data given above are correct, the time being given in eastern standard time. By reason of the great eccentricity of the moon's orbit *it not infrequently occurs that the time between the two above-mentioned lunations exceeds 15 days.*

Very respectfully,
WALTER S. HARSHMAN,
Professor of Mathematics, U.S.N., Director Nautical Almanac.

Although we went to so much particularity to ascertain exactly the proper date for the celebration of the Memorial we do not wish to give the impression that the exact date is of importance. We are not under the law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfilment of the type of the Passover lamb with the death of Jesus, the Lamb of God, the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. This and not something else we do in remembrance of him, and in confirmation of our covenant to be broken with him and to give our lives with his in the sacrificial services open to us as members of his body in the present time. We conclude that the most appropriate time for the celebration of the Memorial will be Sunday night, April 8th. The Jews adopt this same reckoning, celebrating Tuesday, April 10th, as the beginning of the Passover feast or fifteenth of Nisan. On this same reckoning the fourteenth of Nisan would be Monday, April 9th, and according to Jewish reckoning that day begins the previous evening, namely, Sunday evening, April 8th. On this date, therefore, let us unitedly celebrate the Memorial Supper.

THE SATISFACTION OF JUSTICE

"That God might be just, and the justifier of him that believeth on Jesus."—Rom. 3:26.

Evolutionists, and all those who deny the Scriptural narrative of Genesis, confirmed by the New Testament records—that man was created in the image and likeness of God, and that he fell from this perfection through disobedience into depravity, the fallen and imperfect condition—all such deny that justice needed any satisfaction. Their claim is that God is the author of all the sin and imperfection which we see about us, in that he created us in the blemished condition, but one remove from the brute, and that whatever improvement over the brute we have made is to our credit as a race, hence that neither as a race nor as individuals have we done anything to require divine condemnation. There could, therefore, be no depravity, and consequently no justice in either requiring or providing a redemption from the fall and condemnation—if, as they hold, these ever took place.

The Scriptural proposition is the reverse: that man, created perfect and upright in the divine image, was responsible for his conduct, and that his disobedience justly merited his loss of life; that the divine sentence, "Dying thou shalt die," is a just and reasonable one; that Adam's posterity, inheriting from him the weaknesses and frailties of the fallen state, have more or less increased continually the depraved constitutions, the variations which we see all about us in the physical, mental and moral conditions. As none of the race is perfect, none is worthy of eternal life under the divine arrangement, and the death sentence rests upon all. Thus the Apostle explains the matter, "By one man's disobedience sin entered into the world, and death as the result of sin, and thus death passed upon all men because all are sinners."—Rom. 5:12.

The Bible proposition is that, since the death sentence is against every member of our race, none of them could justly be released from that sentence without a substitute, a ransom, an atonement for the sin, a satisfaction for the penalty. This is so universally the testimony of the entire Scriptures that time and space would fail us to quote the many instances both in the types and the literal statements on the subject. Nor is this necessary, for all Bible students are familiar with the numerous references to the Redeemer, the ransom, the sacrifice for sins, the "shedding of blood, without which there is no remission."

"IT BEHOOVED CHRIST TO SUFFER."—Luke 24:46

We see, then, that from the Bible standpoint it was absolutely necessary that as by a man [Adam] came death, by a man also [Christ] should come the resurrection of the dead. (1 Cor. 15:21.) So then it is evident that in the divine order there could be no resurrection without the ransom sacrifice being first given. This may seem to some to be contradicted by the facts, as they point us to certain individuals brought out of death before Christ came, and others awakened by him before he had paid the ransom price. But we reply that these exceptional cases were not violations of the rule in any degree, for these awakened ones were not really made alive.

From the divine standpoint the whole world is in a dying and dead condition, and those who were awakened from unconscious death to a small measure of life common to the world were not resurrected, were not raised out of death, but were still in death, still under the curse, still under the sentence, "Dying thou shalt die." They were merely temporarily resuscitated. To have resurrected them would have meant more than an awakening: it would have meant that after their awakening they should be raised completely out of death into the fulness of life—such, for instance, as Adam enjoyed before the penalty came upon him. The Scriptures assure us that Christ was the first who should rise from the dead, and that his brethren, the church, will be next in order, and that none others can be fully resuscitated, none others can have life in the absolute sense until the church shall have received its higher life through the first resurrection.

MANY CONFOUND SCRIPTURAL TERMS

When it is seen that the penalty against sin is not dying but death, and that it is not death for a moment or a year or a million years even, but death everlastingly, then it will be clearly seen that in order to have any future life it was necessary that the penalty pronounced by divine justice against our race should be cancelled before it could be blessed with the life eternal which the Lord has promised to those who believe and obey him.

In referring to so complex a subject, the Scriptures, of course, use quite a variety of terms, and the difficulty of many is that they do not recognize the divine plan with sufficient clearness to distinguish between the shades of meaning properly attaching to these words. For instance, we have the words ransom, redemption, sin-offering, atonement, reconciliation, etc. It is true that these are all related to this great subject, but it is equally true that they do not mean the same thing, that they touch the subject from different standpoints. Only by gaining a clear Scriptural view of the whole matter of sin and atonement for sin and reconciliation of the sinner to God can we hope to have this entire matter clear and distinct before our minds, with the proper meaning attached to each word—the proper thought intended by the Lord in these words, which explain his plan.

JUSTICE, WISDOM, LOVE AND POWER

Most people are so unmethodical in their own thinking, in their conduct of their own lives in respect to themselves and in respect to their dealings with others, that it is difficult for them to think of the heavenly Father, who is absolutely perfect in every quality of his being, and who preserves each of his qualities intact without allowing them to interfere the one with the other as being systematic and methodical in the administration of his government. Thus, with the Almighty, justice is declared to be the very foundation of his throne, his government. Nothing can ever be done by the Almighty that can violate his justice. Whatever his wisdom and love and power may plan must all be brought into full accord and alignment with this fundamental element of his character, of his government—justice. He cannot exercise love at the expense of his justice, but only in harmony with it. We must remember that in thinking of the Almighty we cannot measure him by ourselves, because we are fallen creatures, and the image of God originally granted to our race has been largely lost; hence only as we measure the Almighty by his own statements, his own declarations, can we get proper conceptions of the harmonies of his character.

The divine word is immutable, unchangeable, as the Scriptures declare; hence the divine sentence of death was an unchangeable one. True, God might have put a different sentence upon our race. He could have sentenced us as a race to be cut off in death up to a certain time, decreeing that then the penalty should be considered as being paid in full and all the culprits be released. In that event no ransom sacrifice for sinners would have been necessary. But God purposely made his plan as it is in order to furnish the necessity for a Redeemer, and in order that his Son might have the honor of manifesting his loyalty and obedience to the Father even unto death, and in order that this obedient one might then be glorified before angels and men, exalted to the highest place next to the Father. Likewise the Lord purposed that a certain little flock should be selected from the world to be the bride of Christ, and thus to be, through relationship to Christ, members of the seed of Abraham and heirs of the great Oath-Bound Covenant made to Abraham, joint-heirs with Jesus Christ their Lord in the inheritance of the Millennial kingdom which is to bless all the families of the earth.

THE DIVINE PROGRAM

As it was optional with the Almighty what the penalty should be for Adam's sin so long as it was in line with justice, so also it was optional with him how that penalty should be met so long as no principle of justice would be violated. He has chosen a method which most wonderfully exhibits divine wisdom, divine love and divine power. He has purposed the reconciliation of the world to himself through Christ (2 Cor. 5:19.) This reconciliation is in two parts: first, he arranged for the reconciling of his own justice, the meeting of the demands of his own justice; and, second, provided that those who should come to a knowledge of this gracious arrangement might turn their hearts from sin to righteousness, to God, to be reconciled to him, to submit themselves to his will, to come back into harmony with him, forsaking sin.

So far as the world is concerned this reconciliation is still future—God is not yet reconciled to the world, and the world is not yet reconciled to God. That the world is not in a reconciled condition needs no argument in proof; that God is not reconciled to the world can be equally substantiated by the Scriptural statements, which declare that only believers have yet escaped the "condemnation which is on the world." The world is represented as still being aliens and strangers and foreigners, without God, and having no hope. (Eph. 2:12.) The curse is still represented as being against the world, but the promise is given us that by and by, when the divine plan shall have been unfolded still further, the time will come when there shall be no more curse, no more sighing, no more crying, no more dying, because the former things shall have passed away. (Rev. 21:4.) So long, therefore, as divine condemnation, the curse, the sentence of death, rests against the world, it is evident that God is not yet reconciled to the world nor the world to him.

RECONCILIATION THROUGH HIS DEATH

The Apostle assures us that we (true believers) were reconciled to God by the death of his Son. That is, Christ before we were born effected a work for believers on account of which they are no longer reckoned a part of the world nor under the world's condemnation. We have escaped the condemnation which is upon the world, we are justified toward God by his grace through the blood accepted by us in faith. Because of this reconciliation, this justification, the Lord counts us as holy, ignoring and covering from his sight all the blemishes and weaknesses we have received through heredity. And when such justified ones present their bodies living sacrifices to the Lord's will and service, they are acceptable, the Apostle tells us.

This class throughout this Gospel age have experienced the first step of regeneration, namely, the *begetting* of the holy Spirit; the second step, the birth, to the faithful, comes in the first resurrection, when like our Lord we shall be born from the dead as his brethren, under another figure his body members, under another figure his bride and joint-heirs. To this class, to whom divine justice is already reconciled, and who are already reconciled to God in that they have given up their wills to him and are seeking to walk after the Spirit—to this class the Apostle declares God has "committed the ministry of reconciliation."—2 Cor. 5:18.

That is to say, all such are recognized as God's ambassadors in the world, and are commissioned to tell the good tidings in the world in accord with our text, that God, while still just and without violation of his own justice, is able to justify those who believe in Jesus, because Jesus by the grace of God tasted death for every man, and gave the ransom price in his great sacrifice finished at Calvary. But while we are thus God's ambassadors telling the story, the Lord assures us that not all will hear it—that only a certain class have ears to hear the message, and that only those who have faith to believe the message can receive the blessing which we announce. These who now believe and enter into rest through faith are but a few, "not many wise, not many great, not many learned hath God chosen," but "chiefly the poor of this world, rich in faith, to be heirs of the kindom"—a "little flock."—1 Cor. 1:26; Jas. 2:5; Luke 12:32.

DECLARING THAT GOD IS RECONCILED

This ministry of reconciliation which consecrated believers are now privileged to engage in as members of the body of Christ, as his representatives, is a costly ministry or service. Although the message is good, the darkness hateth the light, and the light-bearers, we are assured, must expect to suffer persecution, must walk in the footsteps of the Captain of their Salvation. Those who will not take up their cross to follow him cannot be counted in as his ambassadors. The trials, the difficulties, the oppositions, the persecutions encountered are all parts of the test which the Lord requires of these, as demonstrating their loyalty to him and to the principles of justice and mercy and love—represented in him and his laws.

However, the Lord has a provision for the world—those now deaf and blind—in the next age, and the divine arrangement is that those who now suffer because of their loyalty to

the Lord and because of their pleasure in the privileges of ambassadorship, shall be the divine representatives before the world in the coming age. The conditions will then be so changed that these ambassadors and their message will no longer be misunderstood. The special testings and trials of the narrow way will by that time have selected all the elect, the bride of Christ. Then the way and glorious opportunities will open before the world, that all may have the eyes of their understanding opened wide and their ears unstopped, that they may know positively respecting divine wisdom, justice, love and power, and that these are all operating through Christ for the blessing of all the families of the earth. That period is called the "day of Christ" in contrast to the present period, which is represented as being the night of sin, under the darkness and influence of the prince of this world, Satan.

"In that day" the work of reconciliation will go grandly forward, for undoubtedly the great majority of mankind, as soon as the curse shall be removed, as soon as the difficulties and obstructions to faith shall be out of the way, will be glad to know of opportunities for coming back into harmony with their Creator. And then all the willing and obedient shall be uplifted to full perfection of life, to full restitution to all that was lost, with added blessings, while the wilfully disobedient or goat class, followers of the example and spirit of Satan, will with him be destroyed in the second death.

CHURCH AND WORLD DISTINCT

From the foregoing all should be able to see how distinctly separate in the divine plan are the church and the world—that atonement, reconciliation, has already been effected for the church, for believers, for the household of faith and for none others, but that the world is to have a rolling away of the curse in fullest measure as an outcome of the great redemption work of Christ—in God's due time.

If, now, we have the matter clearly before our minds—if, looking into the divinely appointed types of the Old Testament and their corroborations in the New Testament, we find that God distinctly outlined these separate dealings with the church and with the world, our faith and obedience and joy in the Lord will be increased. We have already set this matter forth in detail in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices.* All of the interested doubtless possess it; and any too poor to purchase may have it free, on application. In it we call attention to the fact that the great and important event in Israel's history known as the Day of Atonement typified, illustrated, the whole work of this Gospel age.

The sin offerings of that typical Day of Atonement were two, first the bullock, second the goat. The bullock represented our Lord Jesus, the goat represented those who walk in his steps, the little flock. The sacrifice of the bullock was for a specific purpose and effected that purpose; the sacrifice of the goat of the sin offering was for a different purpose and effected that purpose. The bullock with its fatness well represented the man Christ Jesus in his perfection sacrificed on our behalf; the lean, wayward goat with little fat well represented the leanness, the poverty, the natural unfitness of the church to be associated with her Lord and to present herself a living sacrifice with him upon the altar, to have fellowship in his sufferings, that in due time she might have fellowship also in the glories that are to follow in the kingdom.

THE PRIEST SACRIFICED THE BULLOCK

Be it noted that our Lord Jesus was typified both by the bullock and the priest; that the bullock represented him as the man Christ Jesus, who gave himself a ransom for all; that the priest represented the new mind, the holy Spirit, by which our Lord was begotten again at the moment of his consecration. During the three and a half years of our Lord's ministry he was the priest, and his body was the sacrifice, reckoned dead. In the type the priest went immediately into the Holy of the Tabernacle, which represented his standing before God as now no longer a man but a new creature. The first vail represented his consecration to death, and his rising on the other side of it to newness of life as a spirit being begotten of the holy Spirit.

As a "new creature" our Lord spent the three years and a half of his ministry in the holy, enlightened by the light of the golden candlestick, divine truth, fed by the shew bread, the divine promises and blessing, while he himself ministered at the golden altar, offering up his two handsfull of incense upon the fire, the fragrance penetrating beyond the veil, the second veil, into the Most Holy, as a cloud resting above the Ark of the Covenant, the Mercy Seat. That offering of the incense by the priest in the Holy represents to us the light in which our heavenly Father viewed his Son and his offering of himself in the trials and difficulties of his life during the three and a half years of his consecration. As a whole it was sweet incense to the Lord, a fragrant incense, holy and acceptable.

THREE VIEWS OF THE SACRIFICE

At the same time that the incense was being offered in the Holy the fat was being offered on the brazen altar in the Court, and those who saw the fat consumed upon the altar and how rapidly it was consumed because of the fatness could appreciate that a great and fat sacrifice was offered to the Lord. Those in the Court who thus beheld our Lord's sacrifice from the human standpoint were believers, those in sympathy with him, the apostles and others. But there was still another class who looked to Jesus and who saw his daily sacrifice and who viewed his course in a different light—the Scribes and Pharisees, hypocrites, who were in opposition to him. To these his very sacrifices spoke foolishness, they were a stench in their nostrils, and their standpoint of view is also represented in the type by the burning outside the camp of the hoofs, horns, entrails, hide, etc., of the bullock. Here we have the three-fold view of our Lord's sacrifice: that of his opposers, that of his followers and that of the Father. When our Lord died all three of these fires, so to speak, were finished, his incense was all offered, the fat was all consumed, the world's detestation of his good works, the hatred with which they of the darkness hated him who was of the light was at an end—he troubleth them no more.

BEYOND THE SECOND VAIL

The next step of the priest was to pass under the second veil. This represented our Lord's death at Calvary. He was under that veil parts of three days and rose on the other side of the veil, a perfect spirit being, born of the Spirit. And it was only a few days thereafter that he ascended on high and approached the Mercy Seat, there to appear in the presence of God for us, as the Scriptures declare. Bear in mind that he did not appear for the world but for us, for believers. He is not the world's advocate before the Father. *We* have an advocate with the Father, he is *our* representative, he now speaks for *us.* (1 Jno. 2:1.) In the type this is shown by the statement that the priest sprinkled the blood upon the Mercy Seat and before the Mercy Seat in the shape of a cross, the head of the cross being on the Mercy Seat, the lower end of it pointing and extending toward the veil.

The Apostle tells us that Christ offered up his own blood, but by this we do not understand him to mean that any of the literal blood of Jesus was taken into heaven, but rather as the blood shed represented the sacrificed life of the Lord, so in the antitype our Lord presented before the Father the evidences of his death, applying a measure of that benefit, a measure of the merit of his sacrifice on behalf of the church, his body, and all the household of faith, but none of it on behalf of the world, none of it outside the household of faith. This is clearly shown in the type, for the priest, we are told, made an offering for himself and his house. His house, the Levites, typified the household of faith, himself represented his sons the underpriests, and in the antitype represented the church, the members of the body of Christ under Jesus as the Head, as it is written, "God gave Jesus to be the Head over the church, which is his body."

The statement of the type is most explicit that the atonement made for his sacrifice, by the sprinkling of the blood of the bullock, was an atonement not for all the people but merely for a limited, special class of them, all belonging to one tribe, the Levites, who represent here the household of faith. (Leviticus 16:6, 17.) It will be noticed that this is in full, in absolute accord with what we have already seen, to the effect that the reconciliation has not yet reached the world but merely believers, and that the world still, as the Apostle says, lieth in the wicked one. (1 John 2:19.) The whole world lies under the curse, the sentence; they are not yet released, the curse has not yet been rolled away. Only we, only believers, have escaped the condemnation; only we have passed from death unto life; only believers have gotten free from the curse, the sentence, and are no longer aliens, strangers, foreigners from God's covenant promises.

SACRIFICING THE LORD'S GOAT

Now note the second sacrifice. After finishing the one part of atonement, as already noted, the priest continued the work of the day's atonement and made another offering, namely, the goat. It is not true that Christ after having gone into heaven, into the Most Holy, came out again, sacrificing himself again as a man, making another sacrifice for sins in his own person. Indeed he had only the one human nature, and when it was sacrificed the work of Calvary was finished. Hence this second sin offering is not another offering of the man Christ Jesus, but it is an offering of his body. Never-

theless, in harmony with the divine plan, Christ accepts and the Father accepts all those who come unto the Father by him through faith in his blood, and who in harmony with the call present their bodies living sacrifices. These all are counted as members of the body of Christ; so the work of this Gospel age has been the sacrificing of the members of the body of Christ. It was the Head that did this sacrificing as represented in the type, as represented also in the figure of baptism.

We give ourselves to the Lord, receive his mind, and in proportion as his spirit dwells in us richly, in that proportion we are glad to be "living sacrifices." Thus by his spirit upon us he wills in us "to will and to do the Father's good pleasure." And the Father's good pleasure respecting us is the same as respecting the Only Begotten, namely, that we should show our devotion to his will, to his plan, to his righteousness, by such faithfulness as will bring us in the present time tribulation and cost us self-sacrifice, even as a similar course cost our Lord his life.

Not that all the members of the body of Christ will necessarily suffer on the cross, nor that they will all necessarily suffer some public, shameful death. On the contrary, in the figure of the Scriptures all the members of the body of Christ are beheaded, not literally, for not even the apostles so suffered death, but figuratively beheaded—each must lose his own self-will, his own headship, and must become members of the body of Christ, knowing no head, no will but the will of his Lord. All who thus sacrifice their wills are accepted of the Lord as members of his body, and these are represented in the sacrifice of the goat, which he has been offering as a part of himself, as a part of his own sacrifice throughout this Gospel age.

"OUR SUFFICIENCY IS OF CHRIST"

The making of these two sin offerings does not imply that the first offering was insufficient. On the contrary, the Scriptures assure us that the whole merit of redemption resides in the Lamb of God, whose sacrifice takes away the sin of the world. But as our Lord's testing was necessary as a demonstration of his loyalty to the Father even unto death—was a consideration in respect to his high exaltation to the glory, honor and immortality—so in the Father's plan none can ever reach that same plane and be his joint-heirs in the kingdom except as they shall demonstrate that they are possessed and controlled by the same spirit as that of their Redeemer. Hence the arrangement has been made that while Christ's death was a full value for the redemption of Adam and all his race, and full value for the sin, and atonement for the whole world of mankind, God has been pleased to apply that merit in an indirect way of first imputing righteousness to the church and allowing the church thus to be adopted as members of the body of Christ, and as members of his body permitting the Head to see to our sacrificing as parts of his own sacrifice, that he might thus offer us up as acceptable sacrifices, as a part of himself, that we might ultimately be with him partakers of his divine nature and sharers of his glory.

"IF WE SUFFER WITH HIM"

In this view all the Scriptures agree, that the sufferings of Christ are being filled up by the church, which is his body. This, the Apostle tells us, was what was prophesied in olden times, namely, "the sufferings of Christ and the glory that would follow." The glory has not yet come, though we believe it is near. The reason for the long delay of the glory has been that the sufferings of Christ might be completed. Had it been the Father's plan that only Jesus was to suffer and only Jesus was to be glorified, then indeed the glory might have come more than eighteen centuries ago. The delay of the glory is in our interest, that, as the Apostle declared, "We might fill up that which is behind of the afflictions of Christ." —Col. 1:24.

In harmony with this statement are all the promises and encouragements of the New Testament; for instance the Apostle's statement, "If we suffer with him we shall also reign with him," "if we be dead with him we shall also live with him." (2 Tim. 2:12; Rom. 6:8.) After pointing out that we are heirs of God, joint-heirs with Jesus Christ our Lord, the Apostle adds the conditions, namely, "If so be that we suffer with him." In expressing his own hope of a share in the kingdom with our Lord the Apostle declares that he counts all things but loss and dross in comparison with the privilege of knowing him and the fellowship of his sufferings, being made conformable to his death, that he might also know, experience, the blessed honors and favors of our Lord's resurrection, the first resurrection to glory, honor, immortality, the divine nature.

Coming back to the type, we see that the sacrifice of the goat was identical with that of the bullock in every particular: The priest shall do with the goat as he did with the bullock. The little fat of the goat was placed upon the altar, its small hoofs, horns and skin were burned without the camp, and represented the opposition of the world to those who are the Lord's true followers; and the High Priest again, as representing this class, the members of his body, offered incense upon the golden altar, and at the conclusion he again went into the Most Holy with the blood of the goat, which he sprinkled as he had previously done with the blood of the bullock, but not for the same purpose. The Lord's members have no share whatever in any atonement for themselves, no power to do aught to cleanse themselves from any sin or stain or to lift themselves out of condemnation; all that was done for them before they had any privilege of sacrificing. This second sacrifice of the Day of Atonement, we are specifically told, was to "make atonement for the sins of the people"—Israel in general outside the priestly tribe representing the world outside the present household of faith.—Lev. 16:15.

Throughout the Day of Atonement all the Israelites, representing all the families of the earth, were excluded from divine favor. They were under sin, under the curse, and conducted themselves in a manner to correspond with this thought. They fasted and wore sackcloth and ashes and humbled themselves in the dust, waiting for the completion of the Atonement Day sacrifices, which would reconcile them to God and bring his blessing. They continued so until the second sacrifice of the Atonement Day had been completed, until the blood of the goat had been offered for the sins of the people. Then the High Priest came out of the Tabernacle. He had finished the work which he went in to do. He changed his garments. Laying aside the white linen garments of the Day of Atonement he put on the garments of glory and beauty, his usual habiliments, and went forth to the people at the altar, and raising his hands gave them the blessing of the Lord Jehovah, which represented the forgiveness of the sins of the world, the rolling away of the curse or the sentence of death, the bringing of the whole world back into relationship to God. Then the people arose from the dust and gave a shout of thanksgiving. These pantomime doings were all typical.—Heb. 9:24, 28.

Throughout this Gospel age, the antitypical Day of Atonement, the whole world has been under condemnation except the few who have heard of the grace of God and accepted the same, and who thus have become reckonedly of the favored, antitypical tribe of Levi, the household of faith. As for the remainder of the world, the Apostle explains their condition of sackcloth and ashes, saying, "The whole creation groaneth and travaileth in pain until now—waiting for the manifestation of the sons of God."—Rom. 8:22.

In the type Natural Israel waited for the great High Priest, in the antitype the world waits for the great High Priest Jesus, the Head of the church, and the members of his body—the glorified sons of God, who at the second advent of Christ and the establishment of his kingdom will be revealed to the world in power and great glory, to give them knowledge of the remission of their sins, and to give them every assistance in uplifting them and in restoring all the willing and obedient to harmony with the Lord.

THE MEDIATORIAL WORK

To rightly understand the foregoing is to discern that our Lord Jesus in his own person has been the Mediator between the Father and the household of faith during this gospel age, and that in the divine order he is now selecting the members of his body, who with him and under him as the Head will be the Mediator between God and the world in the age to follow this—during the Millennial age.

We are not to lose sight of the fact that all the responsibility is with the Head, and that the Lord requires of every one who shall be accepted as a member of the body of Christ that he shall lose his own headship, his own individuality, and shall accept instead the will and mind of Christ. As the Apostle says, "We have the mind of Christ," who is our head. —1 Cor. 2:16.

From this standpoint Jesus is always the Mediator—just as a man weighing a hundred pounds might fill an office, and if afterward he took on flesh and weighed two hundred pounds or more, he would still be the same man; what he added to his bulk would in no wise interfere with his individuality. So it is with Christ, he merely adds on these members. His own individuality is maintained, however many members may be added. It is still Jesus, still the Christ, who would be thought of and addressed, and the whole work accomplished is still the work of Christ. This is merely the divine method by which a little flock from amongst men are privileged to become associated with Jesus, in suffering with him now, in being glorified with him by and by. This is marvelous in our eyes, and none but our God would or could have conceived so broad and deep and high and glorious an arrangement.

JESUS A RANSOM FOR ALL

Several texts come to mind, as, for instance, "By a man came death, by a man also comes the resurrection from the dead," "Jesus Christ by the grace of God tasted death for every man," "He gave himself a ransom for all, to be testified in due time." (1 Cor. 15:21; Heb. 2:9; 1 Tim. 2:6.) How do these texts fit in to what we have found to be the established testimony of God's Word respecting the relationship of the church to her Lord in the sufferings as well as in the glory to follow?

They all fit perfectly when rightly viewed. They declare that the whole merit of the world's salvation was through Jesus—that is, centered in his death. Every Scripture so teaches; not a single Scripture implies that there is merit or efficacy in the sacrifice of the body members of Christ aside from the merit which those members received first through the sacrifice of Jesus. It is the merit of Christ, therefore, that reaches the world, that blesses the world, that is the ransom price for the world, although it is made to come through a circuitous route instead of going directly to the world. A portion of the world receives the blessing first, the believers; but the blessing does not stop with them, but does flow through them to all the families of the earth. These texts are all in full accord in ascribing the whole merit of salvation and the complete satisfaction of justice to the merit of our Lord's sacrifice finished personally at Calvary, but by divine consent continued indirectly through his adopted members.

TIME IN THE SATISFACTION OF JUSTICE

Let us inquire respecting the time of the satisfaction of justice. Was justice satisfied when the Lord left the glory which he had with the Father and was born a babe? No! was it satisfied when he reached manhood's estate and had presented himself, the man Christ Jesus, at the time of his baptism, consecrating his life? No! for although the Father there accepted the sacrifice, and evidenced the acceptance by the giving of the holy Spirit, the sacrifice itself was not yet complete. Was justice satisfied at the close of the three and a half years' ministry, when on the cross he cried, "It is finished?" No! Satisfaction was not yet accomplished, though the means of satisfaction was now in our Lord's hands. Was satisfaction of justice accomplished when our Lord ascended up on high and appeared in the presence of God for us? Yes, we answer. Justice was satisfied so far as the "us" class was concerned, but not beyond the "us," the believers, the "household of faith." As already shown the curse still rests upon the world, which is still declared of the Lord to be under "condemnation."

Does the sacrifice of the Lord's people throughout this age down to the present time satisfy justice? No! All the members of the body of Christ are counted in as one, and the sacrificing of the body members is not yet completed. Will justice be satisfied when the last member of the church shall have suffered as a member of the body of Christ? No! it will still be necessary for the "Head," after having supervised the sacrifice, to present the "members"— to present before the Father the evidence that these adopted members followed in his steps, completed their consecration even unto death faithfully. Thus he will present us before the Father "blameless," "irreproachable." (Phil. 2:15.) Then the merit of this *adopted portion* of our Lord's sacrifice will be presented on behalf of the world, and, as shown us in the type, the Father is sure to accept it and to grant the full blessing, which will mean the rolling away, in every sense, of the sentence, the curse now resting upon the race.—Col. 1:26, 27.

"EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT"

Was it necessary for God to arrange the matter thus that the church might have fellowship in the sufferings as well as in the glory of Christ, might be a part of the sin offering of the Day of Atonement as members of the body as well as his members in the throne? We answer that nothing was necessary except as God had previously determined to make it so; but, as the Apostle declares, this is a part of the mystery hid from previous ages and generations, that we should have fellowship, participation, with the Messiah in the sufferings as well as in the glory.

As we have seen, the fact that any atonement sacrifice was necessary was merely of the divine arrangement. God could have put a penalty upon Adam and his race that would not have required a redemption sacrifice. He chose the redemption plan because it would the better illustrate his government and the laws of his empire, that it might illustrate his wisdom, justice, love and power, and he added this feature of allowing the church as members of the body of Christ to be participants with him as a further illustration of the same divine wisdom, justice, love and power. From God's standpoint the whole transaction of redemption is one, divided into two parts.

If the Day of Atonement were represented by the personal sufferings of our Lord Jesus' sacrifice, the antitype would be three and a half years at least; but when we see the full meaning of the divine plan we perceive that the Atonement Day lasts for nearly nineteen centuries, and that the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began" are delayed, until at the conclusion of this Atonement Day the great antitypical Jubilee shall be fully ushered in.

HOLY, HARMLESS, PERFECT

Luke 2:40-52.—JANUARY 21.

Golden Text:—"Jesus increased in wisdom and stature and in favor with God and man."

One peculiarity of the Bible, which differentiates it from all other religious books, is its candor, its faithfulness to facts. Without specially preaching against them it mentions the weaknesses, the blemishes, the failures of the various heroes which it draws to our attention: Mother Eve's deception, father Adam's disobedience without deception, Abraham's error in not properly acknowledging his wife, Moses' mistake in respect to the smiting of the rock the second time, the shortcomings of Eli, Samson, Saul, David, Solomon and others of Old Testament times. The New Testament similarly mentions the strife amongst the apostles as to who should be the greatest, the wrong spirit of James and John in connection with the Samaritans, Peter's denial of the Lord, the dispute between Barnabas and Paul respecting John Mark, etc. This faithfulness of the Word of God in pointing out that there is none-righteous, no not one, amongst all the race of Adam—that all need forgiveness, reconciliation to the Father through the atoning sacrifice—proves the reliability of its testimony.

Noting that the Scriptures were written by various pens during a period of sixteen centuries, and that they all manifest the same uniformity, honesty, impresses upon us all the more the full import of their declarations respecting Jesus—that he was "holy, harmless, undefiled, separate from sinners." This was in accord with the predictions of the prophets respecting Messiah, also with the narrative of his birth, boyhood, youth, manhood, to his resurrection and ascension to glory. Angels and men declare to us that he was separate from sinners, that his life came not from the impaired and condemned Adamic stock, but was a transference from a spirit existence previously enjoyed. His perfection, his keeping of the divine law, his acceptance with the Father, were fully demonstrated and assured to us in that "God raised him from the dead on the third day."—1 Cor. 15:4.

THE BOYHOOD OF JESUS

Our lesson (v. 40) declares that prior to his reaching his twelfth year he had been growing in stature and in strength and was gradually being filled with wisdom. We are not to forget that he was separate from sinners, nor to expect that other boys at his age should manifest the same degree of wisdom. Quite to the contrary—inheriting blemishes, mental, physical, moral, they would not belong to the same class at all. Our Lord Jesus is not a pattern for the natural man, and in harmony with this thought he is not introduced to us as our exemplar until he reached the age of manhood, consecrated his life to the doing of the work which the Father had committed to him, and had begun his ministry under the anointing of the holy Spirit.

Nor is his earthly ministry nor his teachings the example or pattern for the world: these are merely for his footstep followers, his disciples—those who, justified through faith in his blood, have similarly made a covenant with the Lord by sacrifice, by full consecration of themselves to live not unto themselves but unto him who died for them. Doubtless there is heavenly wisdom in connection with the limited description given us of the childhood and youth of our Savior. These were not our examples, and indeed any attempt to measure the injurious degree. Let us not, then, attempt to imagine with particularity what the Lord has seen fit to cover and not reveal. Let us content ourselves with the simple narrative, with the meager testimony of the Gospel on this subject—that Jesus developed in wisdom as well as in physical strength.

THE GRACE OF GOD UPON HIM

The word "grace" signifies that which gives pleasure, as loveliness of form or character, or the most admirable virtues. Hence the grace of God signifies his favor, that Jesus as a child was such a one as the Father had pleasure in, and, reversely, such a one as reflected in his form and character the grace, perfection, the beauty which is of God. John, speaking of our Savior, says, "We beheld his glory,—the beauty of the only begotten of the Father." All this speaks perfection in its most absolute sense, and would be very discouraging not only to other children but to their parents also were it understood that the boy Jesus was given of God to be a pattern or model for others. On the other hand it is important for us to know this, as corroborating the testimony that he was undefiled, separate from sinners, holy and acceptable to the Father from infancy to manhood.

In divine providence our Lord was not only born under favorable religious influences, but trained in that way. His mother and her husband were pious, reverent, and evidently disposed to be obedient to every feature of the divine Law to the extent of their ability. In accord with the demands of the Law they went annually to Jerusalem to the feast of Passover, the great religious gathering which called the typical people from one end of their land to the other to a special worship of the Lord, to a special remembrance of their deliverance from Egypt, to their adoption as his people and incidentally to the observance of a type of the coming blessings through the killing of the Lamb of God which taketh away the sin of the world, and whose flesh is meat indeed and whose blood is drink indeed—symbolically.

JESUS A SON OF THE LAW

It had been the custom of Joseph and Mary to go to these feasts every year, and doubtless Jesus, as he grew older, went with them. The one mentioned in our lesson was noteworthy above the others because of our Lord's conduct on this occasion —different from what it had previously been and what it subsequently was. Under the Jewish custom a boy at twelve years of age was supposed to make some kind of a consecration of himself, some kind of a special recognition of the law, on account of which he was called a "son of the law," a child of the law.

The wisdom in which our Lord had been growing up to that time, like all other things pertaining to the Jewish system, was intimately interwoven with the law and the prophets. He recognized himself as being not the son of Joseph but the son of God, and knew that he had come into the world on a special mission, and it was a preliminary step on his part to gain wisdom respecting the work he was to do as it had been outlined in the promises, in the law, and through the testimonies of the prophets. Wise far beyond his years because of his perfection, his mind doubtless seized upon the custom of the twelfth year: doubtless he wondered if this custom of becoming a son of the law did not in some sense of the word imply that he at that age should become in some measure identified with the law as a student, or in some other capacity.

Of winsome manner, in favor with man as well as with God, and wise hearted, Joseph and Mary found little necessity for keeping close watch over his doings. He was apparently, for a child of his age, especially well able to take care of himself. Hence it was that on returning from the feast they went a full day's journey before noticing that he was not with any of their company, and had evidently been left behind at Jerusalem. It required a day to return to Jerusalem, and on the third day seeking him they found him in the Temple. They were amazed to see a child of twelve years seated amongst the doctors of the law, listening to their discussions and asking questions. We are not told of the nature of the questions of those three days, but we may be sure that they all pertained to the law and the covenants and the prophets respecting Messiah and his work.

Jesus, having already pondered these matters in his own mind, was now seeking all the wisdom he could secure from those who would naturally be best informed on these subjects. Doubtless a part of his inquiry was at what age Messiah could in any measure begin his work, and whether or not the custom of considering a boy the son of the law at twelve years of age was founded upon anything in the law or was merely a human tradition. Apparently he would have been glad to have found something in the law to have justified his entrance upon some department of the Father's business, but found nothing, as this was merely a provision of the Talmud and not of divine authority.

In response to their gentle chiding that he had caused them worry, uneasiness, and that they had been seeking him, Jesus replied, "Why need you have sought me? Did you not know that I would be somewhere about my Father's house?" We prefer this free translation, in accord with the revised version, to the one given in our common version. We may be sure that those days spent in the Temple, studying the exceeding great and precious promises of God's Word, were a feast to that wonderful child's expansive and expanding mind. Apparently he had reached the solution of his queries, and determined that it was not in accordance with divine providence that he should in any sense of the word begin his ministry or public work at this time. In harmony with this conclusion we read that he returned with them to Nazareth and was obedient to them—did not attempt to begin his heavenly mission.

"TRAIN UP A CHILD"

We cannot encourage imperfect parents to expect to rear imperfect children full of wisdom and the graces of perfection, but we can assure them that very much indeed depends upon the way in which they train their children as to what kind of men or women they shall become, and whether they shall bring to their parents happiness or unhappiness, sorrow or joy. It is a sad fact that many parents train up their children in the way they should not go—plant in them the wrong sentiments, which subsequently bring forth characteristics of which they are ashamed, for which they reproach and reprove the children, and against which the children when grown may be obliged to battle for the remainder of life. What a blessing it would be both to parents and to children did the former rightly understand how early the training and disciplining is necessary—that it should begin in the parent before the child is born; that discipline, obedience, insisted upon with firmness and kindness, should be inculcated from the day of birth persistently.

Where a child has been reasonably well born, has been reared under the influences of a Christian home, in which the Bible is the recognized standard, in which one or both the parents are consecrated to the Lord, in which prayer is a constant testimony to that parent's faith in the Lord and trust in his providential care, in which the parent not only seeks to exemplify the fruits of the Spirit—meekness, gentleness, patience, long suffering, brotherly kindness, love—but seeks to inculcate these in the children, the child so trained under such experiences would, we believe, very generally be ready at the age of twelve years to make a consecration of himself to the Lord—to seek after and strive to follow the instructions of the divine message.

The promises to those who early give their hearts to the Lord are known to us all, and many have proven their wisdom —"They that seek me early shall find me;" "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 8:7; 22:6) Train up a child to sow wild oats, to go thoughtlessly, irreverently, selfishly through the world, and when he is old it will be very difficult indeed to turn him out of the ruts of selfishness into the highway of decency, consideration and love for others.

We will admit that ours is a very difficulty day in which to properly rear children. Nevertheless, instead of making the parent lax and indifferent in respect to his obligations, it should lead him to the greater diligence and to the more earnestly seeking of wisdom from on high, that he may so discharge his duty toward the child as to bless it for life with a proper foundation of character laid in the proper cement of appreciation of justice, righteousness, mercy and truth.

ADVANCED IN WISDOM

The statement that Jesus progressed in wisdom and stature, and in favor with God and man (v. 52), relates to the period of his life from twelve years of age upward to the time of his presentation to Israel in his thirtieth year as the Lamb of God. Apparently not Mary only kept the things which she had heard and seen in her heart, pondering how they would develop and how the words of the angel Gabriel would be fulfilled in her son, but Jesus also kept the whole matter a secret with himself up to the proper time, when he entered publicly at the earliest moment upon his ministry. Undoubtedly this was the course of wisdom; he was not yet anointed to preach, hence had no authority so to do.

Similarly all who hear the good tidings now would best not begin to minister the truth to others by explaining it until first they have received of God the unction from one high—the anointing of the holy Spirit. Before they begin their ministry they should make the consecration whose acceptance by God would bring them unto the place of adoption and anointing, and qualify them for the telling of the good tidings of great joy which ultimately shall be unto all people.

PREPARATION FOR THE KINGDOM

Mark 1:10-11.—JANUARY 28.

Golden Text:—"Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:3.

John the Baptist was our Lord's forerunner, foretold in the Old Testament Scriptures, as indicated by the opening statements of this lesson. He was the messenger of Jehovah to announce Messiah and to do a work amongst the Jewish people, which is prophetically described as making straight or ready the path before him. We are not to confound this reference to a messenger of Jehovah preparing the way before Jesus with the title given to our Lord himself, the "Messenger of the Covenant." Both John and Jesus were messengers or representatives, but the latter, on a far higher scale, was the Messenger through whom God's covenant with mankind was about to be established—the Messenger or Mediator of the New Covenant, sealed through the precious blood, and to become operative to the world in general during the Millennial age.

HERALDING THE MESSIAH

As the Scriptures point out, John was just six months older than Jesus, and as both began their ministries at the age of thirty, it follows that John had been preaching just six months when Jesus came to him for baptism at the opening of his ministry. What kind of a work did John do during those six months? The answer is given us in verses seven and eight. He announced himself the forerunner, the trumpeter as it were, of the great Messiah, and declared that it was necessary that the people should come into a condition of heart-repentance if they would be ready for the Messiah and prepared to enjoy the blessings and favors of God which Messiah would dispense. John made no pretensions of being the Messiah himself, but humbly declared that the one who would be shortly made known to Israel as Messiah was so much greater that he (John) would not be worthy to stoop down and loose the fastenings of his shoes—his sandals. He proclaimed that those who would be ready for Messiah and the kingdom should not only renounce sin and reform their lives but should publicly declare the same—symbolizing it by a baptism in water. And yet he assured them that this baptism which he performed for them was as nothing compared to that greater baptism which Messiah would give to the faithful—a baptism of the holy Spirit; yea, also, to some a baptism of fire.

John's prophetic message was most distinctly fulfilled. Those Israelites indeed who received Jesus as the Messiah were in due time, at Pentecost, baptized with the holy Spirit from the Father as members of the body of Christ. Moreover, a work of grace was continued with the Jewish nation, and for over thirty years the apostles and other believers sifted thoroughly that people for every true grain of wheat and gathered them into the Gospel garner—into the anointed body, the church. Then, all the true wheat having been found, the fire came upon the remainder of that nation—the fire of trouble which consumed and destroyed their national polity, causing indescribable suffering and scattering the remainder of that people throughout the earth. Some were baptized with the holy Spirit and some with fire.

GOD'S UNPRETENTIOUS SERVANT

John the Baptist is described as the last of the prophets. With him the old dispensation terminated, as with our Lord the new dispensation began. Apparently adopting somewhat the manner and dress of Elijah of old, his prototype, John was conspicuous amongst the people by reason of the simplicity of his dress, which indicated that his entire life was devoted to the special service of the Lord—that he was not seeking to serve earthly or selfish interests in any respect—comparatively he had nothing, wanted nothing, needed nothing. The messenger of Jehovah, he could have been provided for sumptuously; but as God would speak not merely to the great but especially to the humble and lowly, his representative or messenger appeared amongst men under humble conditions. And it was the most humble that had the hearing ear for the Lord's message. Nevertheless we are informed that great multitudes went out, and excitement prevailed amongst the people—a revival service. John and his disciples were kept busily engaged telling the people that Messiah was near, that the kingdom would shortly be set up, that they must repent of their sins if they would be ready for a share in that kingdom, and baptizing those who, turning to God, confessed their sins.

When Jesus came to John and requested baptism another account tells us that John demurred, declaring that our Lord had no sins that he needed to repent of—that if either one needed baptism it was John himself. The inference is that John did not urge any to be baptized, except such as realized themselves to be transgressors against the law, who had not been living up to its requirements to the extent of their ability, and that himself and others who had been living consistent lives did not need this baptism. We are to remember the Apostle's words that the whole nation of Israel had been baptized into Moses in the sea and in the cloud when they left Egypt (1 Cor. 10:2). They were still in Moses, except as they had neglected the Law Covenant which he established. John's baptism was intended to bring the hearts of the people back into accord with the Law, into accord with Moses, that thus they might be ready for transfer from Moses to Christ—from the typical house of servants to be made the antitypical house of sons. "For Moses verily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast."—Heb. 3:5-6.

HOLY, HARMLESS, SEPARATE FROM SINNERS

The Lord did not say to John, "You are mistaken, I am a sinner," for he never denied what the Scriptures everywhere set forth—that he was holy, harmless, undefiled and totally separate from the race of sinners. Indeed he did not explain to John why he was baptized nor what his baptism signified. John could not have understood, none could understand our Lord's motives until after Pentecost. In the light of the New Testament we see that our Lord's baptism was a new thing, totally distinct from John's baptism; that it symbolized or represented a baptism unto death—a burial of the will into the will of God, and the beginning of a reckonedly new life as a reckonedly new creature, symbolized by the rising from the water.

Thus our Lord's baptism into water symbolized a baptism into death, a consecration to death; and this consecration he fulfilled in the subsequent three and a half years of his ministry, which ended on the cross with his cry, "It is finished." And this is the baptism which belongs to us his followers—not a washing away of sins, not a returning to Mosaic covenant relationship as Jews, but a consecration of our justified selves, the presentation of our mortal bodies, living sacrifices, holy, acceptable to God, our reasonable service—to be completed in our natural death and in our resurrection beyond the vail.

"MY BELOVED SON"

An account of this same baptism of our Lord in another Gospel represents John as saying, "I, John, saw and bare record"—respecting the dove, etc. This lesson merely recites the fact that the heavens were opened and the Spirit like a dove descended upon the Lord, and a voice from heaven said, "Thou art my beloved son, in whom I am well pleased"—without saying he saw the dove or heard the voice. Our thought is that John the Baptist alone witnessed this testimony to our Lord's relationship to God, that he alone saw the messenger of divine favor, and that he and Jesus alone heard and understood the voice. It was not necessary that others should see and hear. John was to be the witness, and this evidence was given him in order that he might declare, as he did, that the Lord had previously given him an assurance that the one upon whom he should see the holy Spirit descend and abide was the Messiah, and that this prediction was fulfilled upon the person of Jesus.

Similarly throughout this Gospel age the world knoweth us not: it sees not our anointing of the holy Spirit. It merely knows that the claim is made for the church that, as the body of Christ, its members are recipients of the same holy Spirit that came upon Jesus the Head—that we are all baptized by the one Spirit into one body (1 Cor. 12:13). All that the world can see is the fact of this baptism. The effect upon the Lord was his devotion to his Father's work, the ministry of the truth, even at the cost of the sacrifice of his life. And so with the church also; it has a ministry of the truth even unto death—laying down our lives for the brethren. The world recognizes a difference between this spirit and the worldly spirit, and yet knows not, appreciates not, but thinks rather of the Lord's faithful as they thought of Jesus and the apostles—that they are unwise, foolish, in spending time, influence, talent, means, in what the world regards as the "foolishness of preaching."

We have seen in previous lessons that while John was a partial antitype of Elijah on a limited scale, he by no means fulfilled the entire type. He was, we might say, an antitype on a small scale to the little nation of Israel. The kingdom was indeed offered to natural Israel, but only a remnant of that people had heartily repented of sin and were truly ready to welcome Messiah, and the rest were blinded, while the few were received of the Lord at Pentecost and became the nucleus or foundation of the kingdom which, during this Gospel age, has progressed in development in embryo—unborn, unseen of the world, unknown. Soon the completed embryo will be born in the resurrection, and thus the kingdom will be fully established in power and great glory—the Christ.

Not only are we called of God to be heirs of God and joint-heirs with Jesus Christ in the kingdom which is soon to be

established under the whole heavens, but, additionally, we are privileged of the Lord now to be the antitypical Elijah, the antitypical John the Baptist. Throughout the entire Gospel age the church in the flesh has been doing toward the world a work similar to that done by John to the Jewish nation—announcing Messiah, not in the flesh, but the glorified Christ, Head and body, and the kingdom which he will set up. This greater John the Baptist or greater antitype of Elijah, the church in the flesh, has exhorted the world, or as many of them as have had ears to hear the message, to repent of sin, to reform their lives, to come near to the Lord in heart, that they may be prepared for the great changes that are imminent, when Messiah shall now shortly take unto himself his great power and reign.

Those who accept the message are urged to make a consecration of themselves to the Lord and thus to prepare their hearts for his kingdom. Our announcement also is that the great Christ of glory will shortly appear on the scene and that all in harmony with him will then receive a blessing of the holy Spirit—not the first fruits but the completed blessing, the resurrection to glory, honor and immortality—while to the remainder of mankind will come the great time of trouble spoken of by the mouth of the holy prophets from the beginning, a time of discipline and purification, that the whole world may learn the lessons necessary to their harmony with the Lord, that they may be ready to receive the blessing which his kingdom will put within their reach.

Let us, dear brethren and sisters, who are privileged to be heralds of the coming kingdom, be earnest, zealous as was John the Baptist, giving comparatively little heed to the customs and formalities of the world, and giving very diligent heed to our appointed work, to show forth the praises of our heavenly Bridegroom, to announce him to all, to make known to all the terms and conditions of his favor and to bear witness to his presence now in the harvest time of this age, that his fan is in his hand, that he will thoroughly purge the threshing-floor of all chaff, that he will gather the wheat into the garner of his kingdom, and that the great majority of Christendom will soon enter the great time of trouble. If faithful in this ministry as the antitypical Elijah on this side the vail, we may feel sure of our acceptance as members of the body of the Anointed One on the other side the vail, and thus have participation in the sufferings of the present time and in the glories and dignities of the future.

VOL. XXVII ALLEGHENY, PA., FEBRUARY 1, 1906 No. 3

VIEWS FROM THE WATCH TOWER

EVOLUTIONISTS IN TROUBLE

Evolutionists certainly deserve some commiseration: they so frequently forget themselves and tell things against their own theory.

For instance, whilst telling us that Africa was the cradle of mankind from which by evolution various races advancing have spread over the earth; and while hunting in that field for a claimed "missing link" between the "least developed" of mankind and the monkey, they unthinkingly blurt out a completely different story.

In an article on Irrigation, Prof. A. W. Hadley now gives it as his opinion that Africa once had a wonderful civilization, whose "stupendous" plans and perfect "technical details" were so grand that "*later* efforts are paled into insignificance." If thousands of years have brought *degradation* to the inhabitants of Africa, does not this down the Evolution theory and exalt the Bible teaching of a *fall?* We quote from Prof. Hadley's article as follows:—

ENGINEERING PAST AND PRESENT

"The ancient period has to do with that accomplished during the reign of the Pharaohs, kings of Egypt who ruled 4,000 years ago, and carried out irrigation plans so bold in conception and colossal in execution that modern works are dwarfed into practical insignificance.

"Recently discovered ancient writings and subsequent investigation by scientific explorers reveal substantial evidence to the effect that the famous six cataracts of the Nile between Assouan and Khartoum are not, as had been supposed for ages, mere works of Nature, but are, instead, the ruins of gigantic works of man, who constructed them for irrigation, power and navigation purposes.

"If this be true, then is Egyptian irrigation, like its civilization and literature, but another of the 'Lost Arts of the Ancients;' for so stupendous were the plans and so perfectly were the technical details of engineering carried out that later efforts paled into insignificance.

"For hundreds of miles over the barren wastes on either side of the Nile, where history tells us there once flourished populous cities, can now be found the traces of great canals extending northward to the Mediterranean and, in fact, radiating over the entire Soudan. These are found to lead to the vicinity of the several cataracts where the gigantic blocks of granite which form them extend for more than a mile across the river and are visible at low Nile. Furthermore, these blocks are of a peculiar formation of granite, totally unlike any other rock in the vicinity, and found only built up in this way at the several cataracts.

"As additional writings are discovered and exploration progresses the evidence continues to grow until we are now practically convinced that immense areas in the great Soudan, with its miles of trackless, sun-scorched waste, were once under the most intensive cultivation, and the support of a vast population.

"Who may say but that the surviving ruins of the pyramids, temples and tombs were but at the elevated gateway to such a region, and that there now lies hidden beneath hundreds of feet of silently shifting sand the graveyard of an empire, with its cities, towns and hamlets and its one-time fertile valleys; but with its inhabitants destroyed or scattered panic-stricken or degenerate to the four corners of the Earth?"

THE CONFUSION (BABEL) OF CHRISTENDOM

We every now and then hear of some great scholar who has spoken or written things which have shaken the faith of many. Then we note announcements that his arguments have been met and refuted by some other professor: that Christian faith is saved, &c. The fact of the matter is that so much confusion reigns on theological questions in the minds of many that they know not what they are discussing. They will not look at the truth, but will, without reading, denounce it on the strength of some one's opposition. They are blind and dote on things they do not comprehend.

For illustration, Prof. Haeckel, a German scholar, has been whacking away at all revealed religion in a publication, "The Riddle of the Universe." Because he attacked openly "Orthodoxy" could understand him and concluded it should be frightened because he so intimated. At once a champion is found in the person of "Sir Oliver Lodge, D. Sc., F. R. S., LL. D.," whose array of titles implies worldly wisdom. He declares that he can refute Haeckel. "Orthodoxy" grasps the suggestion with joy! not because Orthodoxy knows what he will say or cares much, but because he says he is on her side and he has influence and titles.

The Christian Commonwealth devoted an entire page recently to Sir Oliver Lodge's arguments and commented on them thus:—

"In view of the world-wide circulation of Prof. Haeckel's attack on the fundamentals of the Christian faith—for that is what his "Riddle of the Universe" amounts to—the publication of Sir Oliver Lodge's reply is a matter of the first importance to all Christians, especially preachers and teachers."

With such indorsement what spiritual wisdom might we not expect. From among other unchristian and unscriptural presentations we quote below some extracts which, going out thus labeled "Orthodox," will no doubt do far more harm than Prof. Haeckel's nonsense, more plainly labeled infidelity. Thus it is everywhere: professors and ministers are posing as *defenders* of Orthodoxy who, most decidedly, are unbelievers in the fundamentals of Christianity.

Among other things Sir Oliver Lodge said, as quoted in "The Christian Commonwealth" (we are glad that we are not participators in its common wealth of error):

"I believe that the universe is struggling up towards something, and that we are agents, that God does not work without agents. We have to lend Him a helping hand; certain things will not be done on this planet unless we do them. We have the power to help and the power to refuse help or even to hinder."

Sir Oliver Lodge's vague ideas respecting a Nature God may be guessed from his statement following. He is wholly adverse to the Bible teaching of man's creation in God's image, his fall through sin, his redemption by the sacrifice of Christ and his hope of resurrection to more than was lost by obedience to the Redeemer when his kingdom comes. We quote:—

"I will just tell you the speculations that I have had reason to make on this subject, and I would recommend you to read Myers' two volumes on Human Personality. It is all wrapped up in that 'subliminal self' notion—that 'we are greater than we know,'' as one of the poets puts it; that not the whole of us is incarnated at any one time. If we are persistent and do not go out of existence, it follows that in *some* sense we never came into existence. The idea that we have persisted in the past and must persist in the future is as old as Plato—there is nothing new in it; it seems to me that at birth a bit of that large self was incarnated, and then as the body grew and could hold more, more and more as it were leaked into it—sometimes more, sometimes less. When more of it leaks into the body and displays itself here, we say, 'There is a great man;' when only a little, a very little, we say, 'He is not all there.' We are none of us quite 'all there,' and when this body is worn out we rejoin the big lump, so to speak, and then another bit will be incarnated at another time, and so on. You may call that a suggestion of reincarnation, though it is not exactly that. The same individual John Smith will not appear again as William Jones, but it may be that different bits of that large lump will associate themselves with matter for a time for the training which it appears can only so be got—a kind of peculiar training that appears to be got by living on a planet, and utilizing material particles which we pick up out of this planet, obtained from beef and mutton and cabbages. We walk about for a time and utilize the things we find here, then we go back, and I should think it is very likely that another portion of us is incarnated, perhaps a bit of the same, perhaps a portion wholly different. Perhaps when a child dies in infancy and goes back it will have another chance. But I am not now talking science, I am talking speculation, but it is based on those facts which you find elaborated in Myers' book—the facts of abnormal memory, multiple personality, trance states, unusual phenomena altogether, not by any means thoroughly understood, and yet which must be studied if we are to throw light upon this great problem.''

JOHNSTOWN AND BINGHAMTON CONVENTIONS

The one-day convention at Johnstown, Pa., on January 14, was an enjoyable event. Friends from the surrounding towns met us there with hearty greetings which we as fully reciprocated. About seventy-five were present at the morning rally, only a portion of whom could be present also at the evening session, others however taking their places to the total of about 100 of the interested.

The afternoon session was for the public—a cure for infidelity—''To Hell and Back.'' The dear friends had spared no effort to have the meeting well advertised by newspapers, window-cards, etc., and their labors were blessed and rewarded by the large crowd present at the Opera House—about 1400, some standing. We understand that special invitations were sent to all the ministers of the city, and were told that five of them, if not more, were present. One of them shook hands after the service, and most cordially approved what he had heard; another partially approved, but was argumentative. We hope for some results, though we may not know fully this side the vail. It seems impossible that so many people should give thoughtful attention for nearly two hours without being helped in some degree.

Binghamton, N. Y., had its one-day convention on January 28. We missed the pleasure of the morning rally, but know from reports, as well as from the zeal of those in attendance, that it was uplifting, helpful. It does the friends good to mingle their hearts and voices, and we consider these rallies amongst the special blessings of such occasions—nearly all participate and nearly all get a special refreshing.

The afternoon session was in the Opera House, which holds about 1500. It was jammed, and it is said that nearly 500 went away for lack of room. Earnest faces indicated deep attention and thoughtful interest. The Lord only knows which hearts were ready for the truth and the blessing which it surely carries with it.

The friends must have done excellent work in thoroughly advertising the meeting. It seems, too, that circumstances favored them: the newspapers made game of the topic, saying that it would be a ''personally conducted tour by Pastor Russell to hell and back.'' This later they corrected at the instance of the friends, who explained that the topic would be treated in a most reverent manner. Then the Street Railway Company declined to allow the posters on their cars, and the newspapers took the matter up, claiming that they should have fulfilled their agreement.

The evening meeting was a heart-to-heart talk to the friends of the truth, partially reported in the newspapers and thus accessible to those of you who desire it. The topic was, ''Selling the Birthright.''

AUSTRALASIAN BRANCH REPORT

Melbourne, Australia, Nov. 1, 1905.

Dear Brother Russell:—

It is again my duty and great pleasure to hand you the report of the Tract Fund expenditures and receipts, and of Publications circulated through the Society's Australasian Branch during a year.

As the years roll on, and faith, grounded on the testimony of God's Word, comes the nearer to that realization of her conviction concerning the things as yet unseen, and in which she rejoices with joy unspeakable and full of glory, her sister, hope, well instructed, learns to tinge with brighter hues for her the borders of the clouds of trouble with which the passion of selfishness in its greed of gain and power is rapidly obscuring the outlook on the world, ecclesiastical, social, political and commercial. And one of the greatest incentives to hope to use her brightest colors on these ever-darker clouds is what those of the Lord's people whose spiritual perceptions have not been dulled by the cares of this world may now ''see'' and ''hear'' in the progress of the harvest.

Two classes of laborers are engaged in the great work: the one class, by far the greater, numerically, is working among the ''tares,'' binding them by means of errors into their various bundles, religious, social and political; with these we have nothing to do. The other class of laborers seeks the ''wheat,'' in order that by means of the present truth it may be gathered into one body, of which the Lord Jesus himself is the Head. ''Gather my saints unto me,'' is the command to them, and this is the labor in which we esteem it an honor to be joined. In the past year there has been a notable increase in the circulation of the MILLENNIAL DAWN Series in this portion of the field. The colporteurs who came out from the United States and Canada, with the Australasians who have left all to join in the same service, have had their hands full of labor and their hearts full of joy as they have sought to thrust in the ''sickle'' by distributing the volumes, and subsequently have been brought into touch with eager inquirers after the truth, desiring to know the way of the Lord more perfectly. Others are contemplating entry into this blessed service, and there is opportunity for still others to say to the Lord, ''Here am I, send me.''

Viewed from the practical standpoint, the best day's work done by a colporteur in this portion of the field has been in securing orders for 105 volumes in one day; 103 of these were afterward delivered in a half day. The same colporteur maintained an average of 50 volumes per day for two consecutive months. Certainly, this is exceptional; but it may be taken as a straw, indicating the direction of the wind, and an encouragement to those who are asking what share they may have in the great doings of the harvest time.

But for those who cannot seize opportunities like the above, there is the volunteer work of tract distribution. Our statistics show that this has had attention in the last twelve months; but we sometimes wonder whether the friends realize that a large supply, well assorted, is maintained here, and that the tracts are to be had for the asking. Indeed, in no other way are they supplied, no charge being made for them under any circumstance. We shall hope to be called on more largely than ever for these little messengers.

It has been the writer's privilege to make a pilgrim tour of about 5,000 miles in Eastern Australia and New Zealand. In all parts visited, it is plain to be seen that the ''eagles'' are being gathered to the ''carcase.'' (Luke 17:37.) The largest attendance at meetings was at Sydney, where 200 to 300 came to the Chart Talks announced for the public. Besides this tour, there have been occasional extra meetings in and near Melbourne.

Yet, the influence exerted by the truth, when compared with the enormous power of error, seems very small; and were it not for the assurance that God's Word does not return unto him void, but accomplishes his good pleasure, and prospers in the thing whereto he sends it, one might feel discouraged. But we do not know all things. We do not know the way of the

wind, or other wonders of the works of God; neither do we know how hearts here and there may be in process of preparation for the reception of the truth. We cannot tell where the good-ground heart may be found. But as surely as clouds full of rain empty themselves upon the earth, and as surely as the fallen tree remains in the place where it fell, so surely shall the bread-corn (truth) cast upon the waters (peoples) be found after many days. Therefore, "in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."—Eccl. 11:1-6.

The financial report tells its own story. Without the generous coöperation of the Head Office, in this and other ways, the Australasian Branch could not go on as it does.

Seeking a continued interest in your prayers and those of all the dear brethren scattered abroad, I remain, dear Brother,

Your servant and His,

E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

PUBLICATIONS CIRCULATED

Copies of DAWN and TOWER DAWN	17,703
Copies of Booklets	1,996
Total	19,699
Tract Pages sent free	4,218,600
Letters and Cards received	1,686
Letters and Cards sent	2,490
Total	4,176

EXPENDITURES	£	s	d
Pilgrim Work, expense of meetings, etc.	216	18	5
Cost of literature sent out free, rent, gas, etc., etc	256	5	0
Postage, freight, etc	73	12	6
Total	546	15	11
Receipts from Australasia	108	12	6
Deficit	338	3	5

[We should remark that the deficit above shown, also those of the German and English Branches previously reported, are all owing to the Headquarters at Allegheny. These were all included in our principal report and its statement of a deficit. —EDITOR.]

BEREAN BIBLE STUDY FOR FEBRUARY

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

STUDIES IN PRAYER

11. How should we distinguish between worshipping God "in spirit and in truth," and mere lip-service? Matt 15:7-9; Jno. 4:23, 24; Z. '96-284 (2nd col. ¶ 1, 2); 285 (2nd col. ¶ 1); 287 (1st col. ¶ 2, and 2nd col.); E. 478, (top of page).
12. Why should our petitions be for help "in time of need?" Heb. 4:16; Z. '98-23 (2nd col. ¶ 1).
13. Can we come *too often* to God in prayer, or is any affair of our lives *too trivial* to bring to his attention? Z. '95-214 (1st and 2nd cols); 215 (1st col. ¶ 1 to 4).
14. Why will not our Heavenly Father give us the things needful *without our asking?* Z. '03-8 (2nd col. ¶ 1); Z. '01-270 (2nd col. ¶ 1).
15. How may we learn not to "ask amiss," and thus have all our petitions answered? 1 Jno. 5:14, 15; Z. '96-163 (1st col. ¶ 1 to 3); Z. '03-204 (1st col. ¶ 1, and 2nd col.) Z. '04-90 (1st col. ¶ 1); Z. '04-122 (1st col. ¶ 1); Z. '01-270 (2nd col. ¶ 3).
16. Why does God *delay* answering our prayers? Lu. 11:5-8; Z. '04-121 (2nd col. ¶ 2, 3); Z. '01-270 (2nd col. ¶ 2); Z. '05-343 (1st col. ¶ 2 to 2nd col. ¶ 2); Z. '05-346 (1st col. ¶ 1).
17. Should we strive to co-operate with the Lord in answering our own prayers? Z. '05-331 (1st col. ¶ 3, 4, and 2nd col. ¶ 1); E. 244, ¶ 1, to 245, ¶ 1.
18. For what should we pray?
    For the Holy Spirit, Z. '05-346 (2d col. ¶ 2); Lu. 11:13; E. 242 to 245.
    For wisdom, Jas. 1:5, 6; F. 686, ¶ 2.
    For one another, 1 Thess. 5:25; Jno. 17:20; Eph. 1:16; Col. 4:2, 3.
    For "the harvesters," Matt. 9:38; Z. '00-156 (1st col. ¶ 1).
    For our enemies, Matt. 5:44; Acts 7:60; "Manna," March 21.
    For "all men, for kings, and those in authority," 1 Tim. 2:1, 2; Z. '05-222 (2nd col.)
    Special occasions for prayer,—see Z. '96-163 (1st col. ¶ 5) to 164 (1st col. ¶ 1); "Manna," June 25.
19. For what should we *not* pray? 1 Jno. 5:16; Z. '01-46 (1st col. ¶ 7); Z. '96-164 (1st col. ¶ 2); Z. '05-346 (2nd col. ¶ 1).
20. Is it proper to pray for the conversion of sinners? Z. '98-29 (1st col. [last sentence of first half], and ¶ 1); Z. '04-122 (1st col. ¶ 2).

THE BATTLE OF TEMPTATION

Matthew 4:1-11.—FEBRUARY 4.

Golden Text:—"In all points tempted like as we are, yet without sin."—Heb. 4:15.

With sin came selfishness—indeed "original sin" sprang from selfishness, which has marked its development at every step for now six thousand years. Selfishness is the mainspring of a battle not only against benevolence and righteousness but against everything that stands in its ambitious way. It has led to all the conflicts of the world, both personal and national. While it is evil and only evil in itself, it may, under God's providences, serve a useful purpose in the development of character. As God stands for every principle of goodness, righteousness, mercy and truth, Satan stands for or represents all the adverse principles of sin, covetousness, injustice, untruthfulness, unprinciple, selfishness in its every form. Sooner or later each individual esteemed worthy of divine favor and life must be tested along this line of principle—faithfulness to God and the principles of righteousness against lack of principle, selfishness.

The apostles record the temptation of Jesus along the line of selfishness, after his anointing with the holy Spirit. Doubtless as a child and as a young man he had temptations along this line such as are common to others, and doubtless his perfection of being made this as nothing, so inwrought must love have been in the very constitution of a perfect being such as he was. It may surprise some that his temptation could be as great, yea, much greater, after the anointing of the Spirit. This, however, was the case. Moreover, it is well to remember that our Golden Text, "Tempted in all points like as we are, yet without sin," does not refer to the ordinary temptations experienced by our Lord in common with others before his anointing. It was our Lord's trials, temptations and victories as a new creature that constituted him the Captain of our Salvation and our pattern—"Tempted in all points like as we [new creatures] are."

LED BY THE SPIRIT INTO TEMPTATION

We should never voluntarily go into temptation. Reverence, humility and caution should deter us. We should have such a realization of our own imperfection that we would seek to avoid temptation and pass by on the other side. Nevertheless, when temptations do come to us we should be of good courage, remembering that greater is he who is for us than all they that be against us, that he has promised never to leave or forsake us, and that his strength shall be perfected in our weakness if we will by faith accept of his aid.

We must not expect to escape temptations, trials, difficulties, perplexities, because only through these can we be developed, perfected in character. Only the tried ones could ever be declared overcomers. Sin, error, is all about us, and presented to us not only by the world and Satan but also by the attitudes of our own flesh. If we be without trials, without temptations, without difficulties, we may be sure that we will

never be overcomers and never receive the crown of glory and joint-heirship with our Lord, the Head, the Captain, the Leader of the overcomers. We are not forgetting the request of the model prayer, "Lead us not into temptation, but deliver us from the evil one." But for the foregoing reasons we incline to prefer the rendering of this verse as given in the Emphatic Diaglott, "Abandon us not in temptation, but deliver us from the evil one." As our Lord declared, "It must needs be that offences [trials] come."

Our Lord was led by his own spirit, his own mind, to go into the wilderness and thus indirectly into trials and difficulties there experienced. So it is with the Lord's followers. It is through their holy minds or dispositions, the result of their full consecration to the Lord and their reception of the begetting of his Spirit, that they, too, are led into temptations, trials, difficulties similar to those which our Lord experienced.

TEMPTED FORTY DAYS

The account in our lesson speaks of our Lord's temptation as occurring at the close of his forty days in the wilderness, but Mark and Luke in referring to the same forty days imply that our Lord was tempted for the entire period. Both thoughts are evidently correct: he was tempted during the forty days, tested, tried as respects his own mind, his own disposition to do the Father's will, while the temptation narrated in our lesson, which occurred at the close of the forty days, was a special conflict with Satan—Diabolus. And we here remark that this name Diabolus is always in the Greek used in the singular number, evidently referring to Satan, the prince of demons. The matter is confused before the mind of the English reader by the fact that our common version Bible uses the word devils, in the plural, whereas the Greek in such places is a totally different word, signifying demons.

Errors entertained by many hinder them from properly appreciating the matter of our Lord's temptation. Some, with the theory that he was a spirit being who merely assumed a human body and pretended for a time to be a man, can have no proper appreciation of this account until they drop their misconception and accept the Scriptural declaration that "he who was rich, for our sakes became poor"— that "he was made flesh"—that he was actually the "man Christ Jesus" and no longer the spirit being; but humbly, voluntarily, stripped of his glory, honor and privileges as a spirit being, became subject to all the limitations of a perfect man, corresponding to father Adam and his perfection before he sinned and came under the divine sentence of death.

"ABOUT MY FATHER'S BUSINESS"

Some things our Lord knew most distinctly, other things had not yet been revealed to him by the Father. Even as the boy of twelve we find that he knew that he had proceeded forth and came from God, that he had come into the world on a special mission, and that he must be about his Father's business. Learning that he could not enter upon the Father's business, "the work thou gavest me to do," until he was thirty years of age, he patiently awaited the time and hid his identity and contented himself with being a faithful son in the humble sphere in which divine providence had placed him. But just as soon as he had reached the appointed age he hastened to make his covenant with God, symbolized by his baptism—namely, a full consecration of his every talent and power to do the Father's will even unto death. At the time noted by our lesson he had done this and had received the anointing and filling of the holy Spirit. He now stood at the threshold of his great work, and realizing its importance and that now it was due time for him to understand the divine plan which he was to execute, that he might do it thoroughly and in full accord with the divine will he sought the wilderness, that in solitude he might know thoroughly the proper course for him to take in announcing himself as Messiah to Israel and the world.

WORTHY THE LAMB SLAIN

Symbolically our Lord shows that it was not possible for him to know the completeness of the divine plan until after he had demonstrated his worthiness to be the heir of all things, and until that worthiness was proven by his obedience unto death, even the death of the cross. In the symbols of Revelation he points this out to us, showing how the divine plan had long been in the Father's hand a sealed scroll, and how that no one in heaven or earth had been found worthy to open that book or scroll or to understand the particulars of the divine program until he, as the antitypical Lamb of God, had been slain, and by his sacrifice had demonstrated his worthiness to receive wisdom, honor, dominion and might. Then to him was the scroll or book of the divine plan entrusted in its every detail, that in due time all the wonderful provisions of the divine plan might be fully executed in the glorification of the church and the blessing of all the families of the earth.—See Revelation 5.

Those forty days, we may safely assume, were spent in meditation and prayer, our Lord being led to this course by his spirit of devotion to the Father, his anxiety to do the Father's will in the Father's way. He had neither Bible nor concordances nor other assistance in the study of the divine predictions, but he had instead the perfect memory and the eighteen years of hearing the reading of the law in the synagogue. We may safely say that he knew the entire Word of God by heart. He had known it for some time, and not only had exercised his own thought upon it but had also inquired of the most learned their views. He evidently realized that it was not due time for him to have a clear and full understanding of the prophecies until he had received the holy Spirit—that the divine revelations were only intended to be understood by those enlightened by the holy Spirit. He therefore now expected and doubtless realized newer and clearer views of the subjects he had been studying from childhood respecting his personal mission and the manner in which it was to be executed, as foretold in the shadows of the Law and in the veiled testimonies of the prophets.

"TEACH ME THY WILL, O GOD"

In fancy we may see our Lord meditating upon how he was to be the Mediator of a New Covenant, the antitype of Moses, who mediated the Law Covenant. In our minds we may with him watch the procedure of the going up into the mountain, the receiving of the commission and the preaching of it to the people under a vail, and how this transaction not only represented a first advent but a second advent in glory. We may presume that he studied carefully the type of the sin offerings, the Day of Atonement sacrifices, by which propitiation for the sins of the world was to be accomplished.

We may in our mind's eye see him unravelling the symbol of the typical Jubilee year and noting the blessings of the Millennial age which shall ultimately come to all who should become the Lord's people through him.

We see him studying the type of the Israelites bitten by the serpent in the wilderness of Sin, and how their looking with faith upon the brazen serpent was the cure.

We may see him endeavoring to apply this to himself as the antitype who should be made sin, treated as the sinner in the interest of the sin-smitten ones.

We may see him wrestling with the prophetic statements of Isaiah respecting the one who would be led as a lamb to the slaughter; how he should be a man of sorrows and acquainted with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or coöperation in the work he had come to do; how the Lord would lay on him the iniquity of us all, that by his stripes we might be healed.

We see him wrestling with the statements made by the prophet Daniel, some of which were in process of fulfilment and therefore to be understood; others sealed by God and impossible to be understood by any—waiting times and seasons which the Father had put in his own power, of which neither the Son nor the angels of heaven, any more than others, were informed.

We see him studying the symbolical representations of the establishment of the kingdom of heaven at the close of a certain period of the world's history, and how it would be with power and great glory; how previously Messiah would be cut off, not for his own sins but for the sins of the people, and how he would seal up the testimony, anoint the most holy, etc., etc.

OUR LORD'S EARNESTNESS

These studies—interspersed, we may be sure, with prayer—seemingly occupied our Lord's attention so completely, so fully, so thoroughly for those forty days that he had no thought for anything else. We may infer that he neither ate nor slept, for the record is that at the close of the forty days he *afterward* hungered. So intent was his perfect mind upon the great subject with which he wrestled that it absorbed all of his vitality, energy, in this effort to know the Father's will in order that he might do it. We can very readily suppose, too, that he experienced various temptations during these forty days of study; that although he was separate from sinners and all sinful thoughts or ambitions, nevertheless it would be quite a test to his loyalty of purpose to so interpret the Scriptures as to see in them the great sufferings, trials and disappointments which he afterward experienced. Continually there would be the opportunity of taking a different view of the matter—the opportunity of construing the course outlined for him another way than that which would mean so much of degradation and dishonor to the One despised and rejected of men even unto death, even the death of the cross.

"STUDY TO SHOW THYSELF APPROVED"

There is a great lesson in all of this for all of the Lord's followers. If it was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with imperfect judgments to seek counsel of the Lord's Word and Spirit to ascertain what work the Lord would have them do in his vineyard before beginning any work. If this course were more generally followed there would be far less ranting done in the name of the Lord, fewer would feel that it was their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work—lest they should be hinderers of the Lord's plan which they desire to serve.

Let us more and more apply each to himself the Apostle's words to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of Truth." Until we do study we will have every reason to doubt our preparation or usefulness in the Lord's service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard.

THE TEMPTER CAME TO HIM

At the close of the forty days of personal, earnest study, and when our Lord had reached a conclusion respecting the divine program as outlined through the law and the prophets, and when in doing so he was exhausted in mind and in body, then the tempter came, the representative of all subtlety, a liar from the beginning. As the Lord's followers we can from experience say that this is the adversary's general course—to intrude himself and his temptations at the opportune moment of our greatest weakness. While busily engaged in searching for the Father's will our Lord was not molested by the tempter, but as soon as he had digested the subject and reached a conclusion, and while his perfect but overtaxed human powers needed and sought refreshment, recuperation, that was the moment of the tempter's assault. Let us remember that it is the same with us who are his footstep followers, how he was tempted in all points like as we are.

We have found some of the Lord's faithful people surprised at first because they had so few trials, and we have always admonished such to use such a period of rest for study, for putting on the whole armor of God, that they may be able to stand when the assault shall surely come later on. Apparently the Lord's providences safeguard us at the very beginning of our experiences until we have sufficient opportunity for reaching a firm and definite conclusion in our own minds respecting his will, as presented to us in his Word. Whoever fails to use this period faithfully, earnestly, will find himself so much the weaker, so much the more liable to defeat, when the testings from the adversary come a little later. It is also to be noted that these peculiar trials and temptations which come to us as the Lord's followers do not reach us until after we have attained the point of full consecration to the Lord. Neither do we have the privilege of coming to a clearer appreciation of the teaching of the Word until after such a consecration.

"AS AN ANGEL OF LIGHT"

The account does not say and we therefore cannot know whether Satan appeared to our Lord personally or not. The fact that he was tempted in all points like as we [his brethren] are seems to imply that Satan did not appear to him personally, because he does not so appear to us in connection with our temptations. We may be sure, however, if there were any personal appearance it would be that of an angel of light, and not at all as Satan is vulgarly pictured, with hoofs, horns, etc. If Satan were to present himself in any vulgar form to any in harmony with the Lord, the effect would be to at once disarm the temptation. We may be sure, therefore, that Satan would adopt no such course at any time.

The Apostle puts us on our guard, that rather we are to expect the adversary's temptations along the line of an angel of light—a minister of the truth. He always affects to be a helper and not a hinderer of the Lord's people. He would show them how to get along in the world much more smoothly and more happily; he would bless them; he would turn their narrow, rugged path into a path of roses; he would be their friend, their counsellor, their guide. Only after they had followed him awhile would they find, when well under his power, that he is a murderer from the beginning and abode not in the truth. As illustrations of some of his misrepresentations in our day note the claims of Theosophists, Spiritualists, and Christian Scientists. These all affect to lift mankind to higher planes, to free them from pains and trials, and to give them a higher wisdom, guidance and instruction than that which they might receive from the divine Word and the light which shines therein from the cross of Christ.

"LIKE AS WE ARE"

Not like as the world was our Lord tempted, not like as we are tempted as natural men and women, but like as we are tempted who have become new creatures in Christ through a full consecration of our hearts, based upon our justification through his blood. Our Lord's temptations correspond to the temptations of this class only.

Our temptations are from three different quarters, well represented in the three tests put to our Lord by Diabolus. First the flesh, second the world, third the adversary himself. All of our Lord's trials as a new creature were from these three quarters, and all of the trials of his followers as new creatures are from the same. Let us, while following our Lord's experiences, apply the same to ourselves.

TEMPTATION FIRST—THE FLESH

Self-gratification is to some extent proper, but there are limitations. Those who are consecrated to the Lord may not seek to gratify themselves, their appetities, in any manner contrary to the divine arrangement—to do so would be sin. This rule applied to our Lord as well as to all his followers. After his forty days' fast he was very hungry, and the tempter's suggestion to him was that of a friend. Jesus was reminded that he was the Son of God, that he had every right to all the favors of God, that his hunger was a legitimate craving of nature, that there was nothing sinful in being hungry, and that he had therefore the right, the privilege, to reasonably gratify his appetite. All this was true. The next suggestion was, You have the power—you have just received the anointing of the holy Spirit—you may therefore at your pleasure command these stones and they would turn to bread; power to do this is vested in you by God. Use that power now for the supply of your needs. Why should you hunger? Take counsel of a friend, appreciate my interest in you; if I were an enemy I would prefer to see you starve to death or at least prefer to see you suffer.

How insidious was this temptation! It had in it many elements of truth, and apparently was kindly and well meant. There was just the one flaw which our Lord's keen mind at once discerned, and his loyal heart at once repudiated the advice. He reasoned, This holy Spirit, this power I have received in my anointing, was not intended to be used for self-gratification; it was my begetting of the Spirit as a new creature, to the intent that as a great high priest I might lay down my life, might sacrifice myself as a human being. If now I should use this holy power, which was given me for the purpose of sacrificing, in an opposite direction, to heal, restore, to strengthen the mortal body which I have just delivered to death, it would be wrong—it would be using the power of God in an opposite direction from the divine intention. However hungry I feel I cannot do this. My life is in my Father's hands. I have been here these forty days under the guidance of the holy Spirit, seeking to know and to do the Father's will, I have not forfeited my life by disobedience, I may therefore conclude that while I am thus about my Father's business naught shall harm my Father's child. Hence I conclude that my hunger will not prove really injurious to me. My answer to this temptation of the adversary will not impugn his motives in mentioning it, for that would be unkind and needless. My reply is: Bread is not the only thing by which man shall live; every word of God is a word of life. I have been feeding upon this heavenly food, I am strong in my spirit, in my determination to do my Father's will. I will not use improper means for my refreshment of body. The Father will be able to make up to me whatever disadvantage may accrue through my faithfulness to him. His will be done in me.

SPIRITUAL PRIVILEGES NOT FOR SELFISH USES

How are the Lord's followers tempted as he was in this respect? We have no power to turn stones into bread. No! But having received the holy Spirit, it is within the range of our opportunities to use the same contrary to our consecration, to use it for our physical benefit—for instance, to make merchandise of the Gospel, to preach that which would be pleasing to the natural man and bring us worldly applause and approval and wealth and social caste, etc. This would be selling our birthright for the mess of pottage. Those who see the matter in its true light, those who are in the right attitude of heart to appreciate the matter, will not do this but will say, Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that would not be living for us.

Another temptation coming to some of the Lord's consecrated ones along this line would seem to be in the teaching that to some extent prevails, that they should go to God with

every ailment and pain and thus use their privileges as anointed members of the body of Christ for the healing of their mortal bodies, which they have already in consecration surrendered to death. Would this be right? Would it not be along the same lines as our Lord's temptation to use the privileges and opportunities and powers that were his as the anointed one to comfort, strengthen and upbuild his mortal body? We believe that the cases are analogous, and that it is highly improper for any of the Lord's people who have received of his Spirit, who have made a consecration of their lives, to ask for any special intervention of the Lord's power on their behalf, to attempt in any manner to use their privileges as members of the royal priesthood to minister to their flesh.

On the contrary, so far as their fallen flesh is concerned, they have all the rights and privileges of the whole world to food and raiment and anything that in the Lord's providence may come to their attention as being healthful, strengthening, call this food or call it medicine as we please. It is our holy Spirit privileges as royal priests that cannot be invoked for earthly advantage, because this relationship to our Lord was not granted us for such a purpose, but rather that under this holy Spirit relationship we might the more efficiently lay down our lives for the brethren. It is in vain that some reason that they merely desire physical health that they may better perform their sacrifices to the Lord. The Scriptures declare that obedience is better than sacrifice.

Let us accept such temporal, physical blessings and mercies as divine providence grants us with gratitude, with thankfulness, and let our holy spirits, our holy minds, intentions, so use our mortal bodies as to make the best use possible of our talents, opportunities, and conditions for the service of the Lord, not asking for resuscitation or special strength as our Lord did not, but accepting such favors as the Father might grant to us unsolicited—"Your Father knoweth what things ye have need of before ye ask him." "After all these things [food, raiment, health, etc.] do the Gentiles seek."—Matt. 6:8, 32.

TEMPTATION THE SECOND—THE WORLD

Satan did not stop to argue the question; he saw that it would be useless as soon as he perceived that the Lord's stand had been firmly taken. And so we also have the promise, "Resist the tempter and he will flee from you."—Jas. 4:7.

But although Satan fled, desisted from the first temptation, he speedily brought another, still in a friendly manner. Paraphrased, his proposition was this: "I carry you in mind to the roof of the southern wing of the Temple, which overlooks the valley of Hinnom [Gehenna]. A leap from that altitude would attract the attention of all the people, especially the most religious class, if done at the hour of the day when large crowds gather in the Temple. It would be a wonderful way of announcing your mission and showing at the same time the divine power which is in you. And there is a Scripture which implies that this was to be the way you would make an announcement of your Messiahship. It reads, 'He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest thou dash thy foot against a stone.' (Psa. 91:11, 12.) This Scripture would undoubtedly be fulfilled by the leap I am suggesting, and the people, realizing its fulfilment, would apply the Scripture directly to you and would all give attention to you as Messiah. They would all as a whole become your followers, and your mission would be thoroughly launched in one day." Longfellow practically pictures the scene:

"Unto the holy Temple on Moriah,
With its resplendent domes and manifold
Bright pinnacles of gold.
Where they wait thy coming, O Messiah!
Lo, I have brought thee! Let thy glory here
Be manifest and clear.

"Reveal thyself by royal act and gesture
Descending with the bright triumphant host
Of all the highermost
Archangels, and about thee as a vesture
The shining clouds and all thy splendors show
Unto the world below."

Again the suggestion had the appearance of being a friendly one. Could it be that Satan was really interested in the Lord's mission? Could it be that whereas he had been the tempter at first he was now sincerely desirous of undoing his work and becoming a co-laborer with and a helper of the Lord Jesus in his mission? Would it not be a great item in itself to gain first of all the great tempter who had misled so many, and, by converting him, to begin the work with his co-operation? And were not his words wise? Would it not provoke a general comment all through Palestine, and awaken the people to a realization of the power of God in their midst in the person of Jesus?

THOU SHALT NOT TEMPT GOD

All of these thoughts and many more doubtless came to our Lord in connection with the tempter's suggestion. But his study of the divine plan during those forty days, and the conclusions he there reached, quickly settled our Lord's decision that he could not take such a course, that it would not be consistent with the divine plan which he saw outlined in the law and the prophets, and that anyway such a procedure would not be according to proper lines, reasonable conduct; that in thus leaping from the Temple parapet he would in a measure be tempting God by going contrary to the established law of gravitation. He could readily see that if in the performance of some obligation, some duty, he should miss his footing and fall from the Temple, that the Lord would be able to protect him, that he would receive no injury; but it would be quite another matter for him to adopt a plan for serving God that was contrary to what he recognized to be a law of nature. Not by merely curious wonder-working was he to be known to the people, but by the working of the works of him who sent him; by giving illustrations, in the healing of the sick and the blind and the lame, of the great work of God in restitution which would be accomplished through him later, during the Millennial age. The adversary had no more to say, it would have been useless; he left him so far as that temptation was concerned.

Have the followers of Jesus temptations along this line?

Yes, we answer. The world continually looks to those who confess their relationship to the Lord as sons and who profess to have received the spirit of adoption, and urges them to show or attempt to show some marvel in his favor, if they would prove that they are specially the Lord's children.

"THIS GENERATION SEEKETH A SIGN,"

said our Lord, and thus it is with every generation, every people—the whole world. The world wants miracles or outward show of sanctity and great professions. Some responding to this spirit of the world have adopted peculiar dress. Monks, nuns, quakers, and others make profession of wonderful powers received through laying on of hands, and would thus impress the world along worldly lines. Others claim the power by magic words to change the bread and wine into the actual body of Christ, and authority then to sacrifice him. We cannot suppose that sane people really believe that they do anything of the kind; we must suppose that they do it for a spectacular effect upon the world. Similarly the red and purple and gold and white and black robes, miters, not now enjoined.

The world seeks after signs of healing, wonder-working magic, etc., and the nearer the Lord's people approach to these things the more they may expect to influence the world. Romanists are leaders along these lines, and have relics of saints, garments, bones, etc., to which reverence is attached in the minds of all classes except in the most civilized lands. Many of these things are attempted also by the Mormons, Spiritualists, Christian Scientists, and magnetic healers, and there is a general tendency amongst all denominations to attempt something of the spectacular whereby to arrest and fix the attention of the public.

As our Lord avoided anything and everything spectacular so should also his followers. True, our Lord performed some miracles of healing, but we should remember that the numbers healed as compared with the whole number of the people was comparatively small. We should remember also that these were the foretold witnesses by which he should be recognized, that they were foreshadowings of his coming glorious work of restitution to all the families of the earth, which shall be accomplished in due time during the Millennial age. True, also, there were miraculous gifts and tongues in the early church, which we see through the Apostle's statement were designed for the establishment of the church until the work of grace should more thoroughly be developed in the hearts of the Lord's people, when the fruits of the Spirit should and did supplant the miraculous gifts of the Spirit.

The Lord's people should be on guard against any unreasonable procedures in the proclamation of the Gospel. The service of ambassadors for God is a reasonable service, and those who are in proper line in the footsteps of Jesus will be found to possess more and more of the "spirit of a sound mind."—2 Tim. 1:7.

MISAPPLICATION OF SCRIPTURES

Note in connection with this temptation of our Lord that the adversary quoted Scripture in support of his position, and that our Lord met the temptation not only upon reasonable, logical grounds, but with the Scriptures also. The lesson in

this is that we not only need to have the Bible in our possession and be able to read it, but we also need the guidance of the holy Spirit, the spirit of a sound mind, in our application of the Word to the affairs of life. Our Lord did not dispute that the Father could give the angels a charge over him to bear up his feet, to preserve him from injury, but he did reason correctly and in harmony with the Word that it would be wrong for him to tempt the Lord, to try the Lord, to test the Lord's ability. Instead of proving the Lord and having him co-operate with a wonder-working spirit, we should the more carefully investigate the teachings of the divine plan, to ascertain and follow the course marked out for us in the Lord's providences, our reasonable service, even to the extent of the using up of our mortal bodies in reasonable methods, in the promulgation of the truth.

In the light of the unfolding of God's plan we see that the living members of the church constitute the feet of the body of Christ—the last members. We see further that in the prophecy which Satan quoted reference is had to the serious difficulties and trials of our day which would precede the feet members, "The hour of trial which shall come upon the whole world, to try them that dwell upon the earth."—Rev. 3:10.

We see that in our day there is a stumbling-stone permitted for the testing of our faith and patience and loyalty; that whoever is of the proper character will be aided of the Lord to victory, so that the stumbling-stone to such will be a stepping-stone to higher riches of grace and blessing. We hear the Apostle speaking of our day and saying, "Who shall be able to stand?" (Rev. 6:17.) And the answer is that all the faithful in Christ, all the true members of the elect body, will stand in this day of testing, because the Lord will give his messengers a charge, a message in their interest, that they may bear them up in their hands by their power, lest they should be stumbled in this time. Nothing shall be able to stumble, to deceive, the very elect.—Matt. 24:24.

TEMPTATION THIRD—THE DEVIL

All of these temptations were of the devil, but from different standpoints. The third one was Satan's own temptation in a special sense or degree, in that it was along the subtle lines which he himself has seemed to follow in all his work as an adversary of God and of righteousness.

In this temptation the Lord is taken, not physically but in the spirit of his mind, up into a high mountain—a very exalted kingdom. Physically he was all this time in the desert near Jerusalem, and as a matter of fact there is neither in that desert nor anywhere in the world a mountain from which all the kingdoms of the world could be viewed except with the mind's eye. The very high mountain or high kingdom superior to all earthly kingdoms was Satan's own dominion of the world. For a long time by usurpation he has been the prince of this world, who now worketh in the hearts of the children of disobedience, and who blinds the minds of those who believe not the Gospel. (2 Cor. 4:4.) Not that Satan is known to be the ruler and is recognized as such, nor that God has given him this dominion, but by deceiving mankind he has usurped the control of their minds. He is the great deceiver of whom we read that in the Millennial age our Lord Jesus shall bind him that he shall deceive the peoples no more.—Rev. 20:3.

In this temptation Satan seems to have entered sympathetically with our Lord in his work, as though he had said to him, "I see that you are bent upon doing a thorough work, and that to some extent you realize the difficulties which are before you—the impossibility of bringing order out of present confusion. You see the world of mankind steeped in sin and ignorance and superstitution, taking pleasure in war, licentiousness and falsehood. You long to recover them, to establish a dominion of righteousness in which all the people shall be blessed and brought to see the advantage of obedience to God, of lives of peace, sobriety and happiness. I am with you in this matter. I also deplore the wretched condition of the world; I have been a witness to its degradation for four thousand years, and am now ready to join with you or rather to have you join with me in the work of lifting the world out of its deplorable condition.

"It was not my original design to bring such a blight upon mankind. I wanted to have a dominion, I wanted to be a ruler; there was no chance in heaven, because everything there was strictly under the rule and guidance of Jehovah God; therefore I endeavored to establish a kingdom amongst men. I will admit that humanity as it is at present is no credit to me or to my reign of centuries. I am willing to turn over the entire matter to you, to exert all the influence and power which I possess amongst men and to thus give you the control of the whole world to lift them up, to bless them, to do them every good, if you will but recognize me in connection with this dominion of earth. This is the short road to all that you desire to accomplish for man, and it is the only road, for you may well judge that if you do not take up with my proposition I will oppose you at every step and you see what my influence is amongst men. Not only will you yourself have most rugged experiences, but all who will attempt to co-operate with you I would oppose, so that there would practically be no opportunity for doing the good you have come into the world to accomplish except as you have my assistance and co-operation."

"HIM ONLY SHALT THOU SERVE"

Our Lord's answer came promptly: we might paraphrase it thus: "O, Lucifer, it is true that you have great power, that you could co-operate, that you could also on the contrary oppose the work in which I have engaged and to which I have just consecrated my life. You rightly judge that my flesh shrinks from such a terrible conflict as I realize is before me, and that if the work could be accomplished in an easy, peaceable manner it would be my joy to have it so. But I remind you that my life is not consecrated to the work but to the Father, my God, and from this standpoint you are not only God's opponent, adversary, but also my adversary, in that you are endeavoring to alienate my affections and loyalty from him. Get thee behind me, I will not recognize you, I must follow the right course, well expressed in the Scriptures which say, 'Thou shalt reverence the Lord thy God and him only shalt thou serve.' There can be no compromise. You are on one side of the matter and God is on the other side. You may oppose me in my work in every way within your power to the extent that the Almighty will permit you. No more can you do, and if this in the Lord's providence shall bring me trials, disappointments, pain, suffering, death, I have already pledged myself to God to the full extent of all this."

The temptation was ended, our Lord's firmness and uncompromising loyalty to the Father and to his plan were fully vindicated; he was prepared now for the ministry of three and a half years, and knew to expect that from start to finish he would have the opposition of the adversary in every sense of the word—even unto death, even the death of the cross.

SIMILAR TEMPTATIONS BEFORE HIS BRETHREN

In what respect are we tempted as was our Lord in this final temptation? We reply that similarly the adversary comes to us with suggestions respecting a compromise of the truth. As the eyes of our understanding open to see to what extent evil has a dominating influence in the world, and that fidelity to the truth will cost us all that we have, in that same proportion usually comes the suggestion to compromise, to try to accomplish the good by more or less fellowship and partisanship with the evils that are in the world. It is along this line that many in the nominal churches justify themselves in respect to the worldly forms and customs introduced. Fairs, private theatricals, games, etc., are all compromises intended to attract the worldly by having the church approach as nearly as possible to the world's conceptions and ideals and standards, etc., and yet with a view not to degradation but to uplift the world. This was exactly the course which Satan proposed to our Lord and which he rejected. All who would follow in the footsteps of Jesus must also reject every compromise with the world—"Ye are not of the world even as I am not of the world, therefore the world hateth you."—John 17:16.

Let us remember the words of our Lord that those who would be his disciples should sit down first and count the cost before they enter upon discipleship, before they make the consecration of their lives, before they take upon them the holy name, "members of the body of Christ," the church. And having taken their stand with the full knowledge that the way in which they are going is a narrow one, full of trials and difficulties, and that its further end is death, they will, with this view before their minds and such a consecration, be less likely to be sidetracked by the deceiving oppositions of the adversary. Rightly instructed by the Word of the Lord they know that no real blessing could have come to the world except through his death, and to whatever extent he might have yielded to the adversary's proposition for an easy way would have been a hindrance to that consummation.

Likewise they know that all the church, the elect of God, called to walk in his footsteps now, are to take up his cross and follow him and be faithful even unto death if they would have the crown of life. They see that in the divine order the blessing of the world can come only through the sacrifice of the Christ, Head and body. The more they come to understand the lengths and breadths and heights and depths of God's great plan, the more they see the wisdom of the divine arrangement and the impossibility of the success of any other. The sacrificing priesthood of the present time is to constitute

the glorious royal priesthood of the future, through which all the families of the earth are to be blessed. All who would constitute themselves members of this royal priesthood must learn at the very beginning of their experience to say, Not my will nor my way, but thy will and thy way, O Lord, be done.

Let each of us as followers of the Master be prompt in giving our response to the adversary's proposition of compromise. He who dallies with temptation increases its power every moment; hence the propriety, yea, the necessity, of an absolute consecration of the heart, the will, at the beginning: on that foundation the daily conflicts with the world, the flesh and the adversary become much more simple and lose much of their power. Meantime let us pray as our Lord directed, "Abandon us not in temptation, but deliver us from the evil one," realizing that of ourselves we are no match for the adversary, that our help is in the Lord, and that greater is he who is on our part than all that be against us.

CALLED TO A HIGHER SERVICE

Luke 5:1-11.—FEBRUARY 11.

Golden Text:—"Be ye therefore followers of God, as dear children."—Eph. 5:1.

Our lesson relates to the calling of Peter, Andrew, James and John to be our Lord's constant companions, and the training for their work as apostles after his glorification. A period of about a year elapsed between the temptation in the wilderness and the scene of this lesson on the Lake of Galilee. In the meantime some of John's disciples and others had accepted Jesus as their teacher in heavenly things and were more or less in his company. Peter, Andrew, James and John being amongst these. It was about this time that John was imprisoned, and Jesus' ministry seems to have become more vigorous thereafter.

As the narrative shows, Jesus was on the shore of the Lake of Galilee, and the public attracted to him—hungry for the word of life—pressed so closely as to inconvenience him, and he stepped into one of the fishing boats moored to the shore. It was Peter's boat, and our Lord requested him to push the boat a little from the shore, from which position he could the more easily address the large crowds on the shelving beach. Peter and his brother Andrew were managing one of the boats, and James and his brother John another of the same partnership, while hired helpers were also assisting (Mark 1:20.) They were cleaning and mending their nets, for they had been out all night; they were preparing for the next night's fishing, for at that time it appears that most of the net fishing is done. These fishermen and perhaps others in the same vicinity proceeded with their work while the Lord was preaching, no doubt giving earnest attention to his words at the same time.

"LAUNCH OUT NOW"

When our Lord had finished his discourse he suggested to Peter that he take the boat to deep water and let down his nets for a catch of fish. The response was that no fish were to be expected—that they had toiled all night without results; but through respect to the Master, if he desired it they would let down their nets again, without having any expectations as fishermen that they would meet with any success.

The result was a net full of fish, the weight of which began to break the meshes of the net. Their partners were signalled to come to assist, with the final result that both boats were heavily laden with fish, so as almost to endanger their safety. When Peter noted the miracle performed he fell at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. Although he and his partners had known Jesus for now over a year, he had never before so thoroughly realized the wonderful power hidden in Christ.

A miracle was performed, however we may view it: we might suppose the creation of the fish on the spot, or the power of the Lord to at will bring a great school of fish to that vicinity, or the knowledge of the Lord that such a school of fish was in the vicinity. No matter which view we take, it would still leave the miracle intact; nor should we wish it otherwise, realizing that it is on a parity with others of Jesus' mighty works. Respecting the fishes of that lake we quote from a prominent writer as follows:—

"The Sea of Galilee was always famed for the number and variety of its fish. There are more than fifty kinds. The thickness of the shoals of fish in the Lake of Gennesaret is almost incredible to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as though a heavy rain were beating down upon the surface of the water."

THE OBJECT OF THE MIRACLE

It is evident that this miracle was performed for the purpose of fully and finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and his power of control in respect to things temporal as well as things spiritual. The lesson evidently had its designed effect, and our Lord clinched the matter by then and there inviting the four to become his permanent disciples—to become fishers of men. This was the opposite course from what Peter had suggested—that the Lord depart from them because he was perfect and holy and had direct intercourse evidently with the heavenly powers, while they were poor and weak and sinful, imperfect through the fall. Separation did indeed take place, but it was between the disciples and their earthly business, not between them and the Lord. "They forsook all and followed him." Similarly tests have come to all whom the Lord has called throughout this age.

MANY CALLED, FEW CHOSEN

There was a great multitude on the shore who heard the Lord's teachings, but not to all of them did his message come with the same force and to the same end. Only a few were specially chosen and called. Doubtless there were elementary conditions in the hearts of these four that constituted them the ones ready and worthy to receive the special message. There may have been Israelites indeed in the multitude on the shore who were not yet ripe for the special invitation of discipleship, just as these same four who now forsook all to follow the Lord had been with him more or less for about a year, yet had not until now reached the place where they were ready to forsake all.

All down through the Gospel age the Lord's invitations have been extended chiefly to those in the humbler walks of life—not many great, not many rich, not many wise, not many learned, not many noble, hath God chosen, but the mean things of the world, the things not esteemed—mainly the poor of this world rich in faith. (1 Cor. 1:26-28; Jas. 2:5.) The Lord's dealing is practically the same with all. He does not invite them at first to a full consecration, but rather gives them leading and instruction along lines of justification, and after they have grown in knowledge to some degree they have the privilege of forsaking all to be his special disciples, to be fishers of men.

One difficulty with Christians in general of all denominations is that this second step of full consecration is rarely brought to their attention. Under the false teaching that it is a question respecting heaven or hell that they must decide, the majority seem to feel satisfied that if they are reasonably decent, reasonably honest, they will escape eternal torment, and are not ambitious beyond this. They thus claim themselves to be, and are reckoned by others as disciples of Christ, whereas in reality they still belong to the multitude who hear with more or less of joy and bear witness to the wonderful words proceeding from the Lord's mouth, but who fail to attain the position of special disciples, not appreciating and not taught that to be the Lord's disciples we must "take up our cross and follow him." O, how necessary to the saints is the truth! How wonderful the Lord's words, "Sanctify them through thy truth, thy Word is truth!" Error can never sanctify, and in proportion as it is mixed in our minds with the truth, to that extent is the latter diluted and lacking in power.

FORSAKING ALL TO FOLLOW CHRIST

The narrative of our lesson would seem to imply that these four disciples had acted in a very irrational manner, leaving their boats and nets instantly without disposing of them or making provision for their care; but Mark's account informs us that the boats were left in the care of Zebedee, the father of James and John, with hired helpers. Nor need we suppose that the Lord and these four who became so prominent as his apostles started away from that vicinity that same hour or even that same day. It may have required time to make proper arrangements for the fish, for the business interests of the partnership, etc. The same is true of us:

we have duties in life which it would be wrong to abruptly cast aside and ignore, responsibilities to others and a stewardship. The "spirit of a sound mind" is to govern the Lord's people in all of their affairs, both temporal and spiritual.

The important thing decided at the moment and decided positively and permanently was that they accepted the Lord's invitation to enter the Father's service with him—fishing on a higher and grander scale, for men—gathering them into the Gospel net, with a view to their ultimate glorification as new creatures in Christ and participants with him in the glory, honor, and immortality of his kingdom soon to be established. Let us each remember the importance of a positive decision respecting our consecration to the Lord, our acceptance of service under him as our Master and Captain. Let us then as wisely as possible arrange life's affairs so as to be without carefulness respecting earthly things that we may the more readily and more completely give all of our time and energy to the most important of all works, the service of God, tidings of great joy for all people.

OUR GOLDEN TEXT

However much we have heard of Jesus, however much we have rejoiced in the salvation which he died to secure for us, however much we have trusted in the merit of his sacrifice, we did not become his disciples until we had formally reached the point of giving our hearts, our lives, our wills to him—responding to his invitation, becoming followers of God as dear children under the guidance and instruction of our elder brother, Jesus. The opportunity does not come to all of us in just the same form that it presented itself to the four fishermen of our lesson, and yet there is a similarity. With any of us, as the Apostle explains, it is the Lord's will that we should abide in the vocation in which we were when the message of grace first reached us. (1 Cor. 7:20-22) Not all are called to an open, public ministry, devoting all of time, talent, effort and interest to the Gospel message. The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life.

With these, however, it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be his joint-heirs in the kingdom. This class must appreciate the privilege of fellowship in his labor, sufferings and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from the world's standpoint. All such ambitions and hopes we must "forsake" if we would be his disciples. He must be first, joint-heirship with him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would not be single for his service; we would be of the kind described as double minded, unstable in all our works and ways. (Jas. 1:8.) Undoubtedly this is a difficulty with a large number of those who have named the name of Christ and professed consecration to him and his service.

"AS DEAR CHILDREN"

It is high time that we learn that we cannot serve God and Mammon, and that we choose as between these. If we do not choose the Lord and his service and place these first before our hearts' affections, we will be counted as placing the others first,—the interests of the natural man; and the Lord's appreciation of us and the reward he will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented in the exceeding great and precious promises of glory, honor and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self.

Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval.

This seems to be the thought of the Apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall have become its finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race course.

AN INTERESTING QUESTION ANSWERED

WHY ARE WE NOT SUBJECT TO THE LAW?

Question.—Please make some further comments on the relationship of the Jewish Law Covenant to the Israelites, and explain why you assert that we are not subject to its provisions.

Answer.—The law given by Moses was good in every sense of the word, but the covenant to which it was attached was one which was insufficient to meet the necessities of mankind, weak through the fall and incompetent to keep the perfect law. The original law given was written in man's very nature when he was created perfect, in the image of God, and when his conscience was a sufficient criterion of judgment as respects the right and wrong of any matter. God's covenant with Adam was one of eternal life based on continued obedience, and any infraction of that covenant meant death. God's law to Israel, under the Mosaic covenant, implied that all who were thus in Moses as the mediator of that covenant, were reckoned as lifted out from the remainder of mankind, and as separated from the sentence of death upon the race in general through Adam. This was to the intent that Israel might have a fresh trial. But because of the imperfections of their flesh, Israel was unable to keep the law of their covenant, and hence unable to keep their share of the covenant and thus came under a special sentence of death—for that Law Covenant, which they thought would be unto life, they found worked death.

The New Covenant differs from the Mosaic Covenant specially in its provision that God will be merciful to those under it, whereas under the Mosaic Covenant he proposed simply to be just. Israel could not gain any special blessing under a covenant of justice, but whoever comes under the New Covenant of mercy obtains a great favor.

The New Covenant, as we have seen, differs from the Mosaic Covenant in placing its subjects under mercy instead of under justice. It has also a higher Mediator, one who was able to compensate justice and thus to extend mercy without infracting the law. It was also established by better sacrifices—by the antitypes of bulls and goats, which were the sacrifices which sealed the New Covenant. While the law of the New Covenant is in many respects the same in substance as the law of Moses' Covenant, it nevertheless is a higher statement of that law, and in full harmony with all the other higher features of the New Covenant. The highest statement of the New Covenant is, "Thou shalt love the Lord thy God with all thy heart, mind, strength and being, and thy neighbor as thyself," and although this highest statement of the divine law was made known to Israel under Moses, they could not from their standpoint comprehend that statement of the law, and a lower statement of the same law was given them as a part of the law of their covenant, namely, the Ten Commandments.

Those Ten Commandments have nothing whatever to do with the New Covenant, sealed with the precious blood of Christ, nor with the spiritual Israel accepted of God under that* New Covenant. Indeed we may properly say that although the Ten Commandments were suitable enough to the House of Servants, our heavenly Father would not insult any of his children by addressing to them the language of the Ten Commandments. When we remember that the New Covenant and its law applies only at the present time to the new creatures in Christ Jesus, who know that they have passed from death unto life because they love the brethren, and who know that they are the children of God because they have received his spirit of adoption, then we are prepared to see that it would be wholly incongruous for the heavenly Father, who has already accepted them in the Beloved One, to address to these the language of the decalogue.

How hurt the consecrated people of God might properly feel to have the heavenly Father address them, saying, "Thou shalt not kill!" They would look up to the Father in sorrow saying, "Dear heavenly Father, we have received of your spirit of love and have no longer the spirit of hatred and murder." Similarly with all the various charges of the decalogue, proper to the House of Servants: they would all be insulting to the House of Sons, implying that they were not sons and had not received of the Father's spirit and were not ac-

* See June 15, 1919, issue for critical examination of Covenants.

cepted of him in the Beloved, for love worketh no ill to his neighbor.

The fourth commandment is no different from the others of the ten. It is on a lower plane than would be proper for the House of Sons, and consequently was never given to them. It merely commands rest from labor, but under the comprehensive law of love to God and man, and through the possession of the Father's Spirit, the new creatures in Christ Jesus have a higher rest than had the natural Israelites. Ours is a rest of faith and trust in God, and in Christ our Lord through whom he is working all things according to the counsel of his own will. Ever since Pentecost this rest of the people of God, as it pertains even to the present life, is perpetual, and not merely one day out of seven.

VOL. XXVII ALLEGHENY, PA., FEBRUARY 15, 1906 No. 4

VIEWS FROM THE WATCH TOWER

SOCIALISTS ALARM BRITISH

London, January 17.—The first almost boundless enthusiasm, with which official Liberalism greeted the results of the elections, is giving place to uneasiness, in which the whole of the middle classes are beginning to share, at the phenomenal and quite unexpected successes of the socialistic labor party. The purely labor members already number thirty, and there will probably be, for the first time in English history, a solid party of sixty labor members, whose admitted demands include the payment of members, abolition of the House of Lords, Irish Home Rule, and nationalization of land, telephones, railways, factories, mines, shipping and all other instruments of production. This is the proclaimed policy of the national administrative council of the Independent Labor Party, whose direct nominees these labor candidates are. In many of these proposals, the labor party has the support of both the Irish Nationalists, numbering eighty, and probably one-fourth of the new Liberal members, many of whom were elected on distinct labor pledges, making altogether a party formidable enough to terrorize the ministry and party which includes railway directors, chairmen of telephone companies, rich manufacturers and other representative capitalists. This is why elections are spoken of as more than a mere party landside: they mean a revolution in English politics, the end of which no man can see.

The Times, which has been a thorough supporter of Mr. Chamberlain's fiscal policy, says that "while the Unionists and Liberals have been disputing about their own issues, fiscal reform, popularly controlled education, and Chinese labor in South Africa, another vast issue has been shaping itself quietly and silently, without observation. That issue is whether the working classes, who form the bulk of the electorate, are to dictate a policy they desire, or go on contented with choosing between the policies offered by the traditional parties." They decided for the first alternative, they are asserting their power. Hence the Times adds, "The city of London, by the emphatic return of Unionists yesterday, shows that *financiers and business men realize the greater economic dangers ahead, than any of the Chamberlain proposals could produce at their worst.*" —Montreal Star.

"LOOKING AFTER THE THINGS COMING"

That the British are greatly stirred over the peaceable "Revolution" just started by the Socialists and Labor party at the polls is evident. The London "Daily Mail" states the matter concisely, thus:

"Public curiosity is naturally excited as to what is the meaning of the return of so many Labor members to the new Parliament. So long as Labor and Socialist agitators had to confine their oratory and efforts to street-corner meetings and market-place demonstrations, the 'respectable' portion of the community looked upon them with contemptuous indifference. But when great industrial constituencies begin to send these agitators to Parliament the matter assumes a serious aspect. What does it all mean? Is it a revolution? Does it portend the overthrow of existing institutions? Is the country threatened with ruin by the coming of this new power into politics?

"It certainly means a revolution in the sense that the purpose of Labor Representation is to use political power in quite a different way and for quite a different purpose from its past uses.

"I am not concerned now to justify the policy and the object of the Labor Representation movement. We are satisfied of the wisdom of the policy and the justice of the object. I want now only to explain the policy and the object for the information of those who do not understand either. Then they may banish their fears or strengthen their defences, just as their wisdom or self-interest dictates."

GERMAN KAISER FEARS SAME FATE AS CZAR

One German authority says that the German emperor has been deeply impressed by the fate which has overtaken his royal relative, the czar of Russia. It would have been impossible, it is argued, for the Russia revolutionaries to have made any headway in Russia if it had not been for the unexpected defeat of the Russian armies and navies at the hands of the Japanese. A shock to the German arms, the destruction of German prestige, and the kaiser knows he would be as much at the mercy of the revolutionary forces as is the czar today. More than he fears France, more than he fears England, the kaiser fears the growth of Socialism at home. His increase in the army and the navy is really for the purpose of putting down rebellion at home. Except in the case of an extremity the kaiser would never appeal to a contest at arms to settle a difficulty with any of the great powers of earth. It is necessary for him to create the impression that the country is on the verge of war with great foreign powers in order to beat the Socialists, but war is the last thing the kaiser wants, and the last thing that he expects.

This same authority says the kaiser has learned other lessons from the Russian trouble which he will not be slow to act upon in the case of necessity. For instance, among the really first-class powers, next to Russia, the German Government has undoubtedly been the most autocratic and despotic. The kaiser has seen the collapse of an autocratic form of government, the complete breakdown of a state managed by the bureaucracy, and he is said to have deliberately told some of the elder statesmen of Germany that the policy of his government in the future must be more and more in the direction of a constitutional government.

OMINOUS SIGNS

Should Russia, in course of time and after a glut of horrors, become a Socialist or a semi-Socialist state, the revolutionary wave would spread, for good or ill, to other nations.

Already we read of Austrians and Hungarians insisting upon universal suffrage, and a delegation of no less than 200,000 workingmen filling the Vienna ringstrasse to impress parliament with their earnestness in making the demand.

In Germany, the Socialists, inspired by events in Russia, have begun an agitation for the reform of the election laws which will give them the representation in the Reichstag, possibly a majority of that body, to which they are entitled. On Jan. 14 they will distribute 300,000 copies of a revolutionary manifesto, and on Jan. 31 they plan to hold 250 public demonstrations. The Kaiser's advisers are urging him to employ troops to suppress this menacing agitation.—Cleveland (O.) Press.

VERY SAD IF TRUE

The Daily press of New York has published the essence of an address given by President Faunce before the Baptist ministers of New York city. They say he utterly denied the doctrine of atonement and rejected it from his belief. The Doctor has not denied this version of his address and hence we suppose it is true. Is there any wonder that students go wrong when college presidents lead the way? Is not Dr. Patton right in saying that, with colleges as now constituted, there will be no Christianity left at the close of the twentieth century? But God can raise up his witness outside of the college in the future, just as he has done in the past, and he will witness outside of the college in the future just as he has done in the past.—Watchword and Truth.

REFORM IN PERSIA, TOO

"The dominion of the Shah is about the last in the world, now that Russia is abandoning autocracy and China is considering domestic reforms, where a demand for constitutional government would be expected, or, if made, would be granted. Persia is an absolute monarchy of the Oriental type, resting solely upon force, and the slightest whim of the ruler has been considered law. Yet the St. Petersburg dispatch, based upon reports by caravan, declare that a thousand merchants and mullahs, or priests, becoming dissatisfied with the Shah's rule, left the capital as a protest and were afterward reconciled by Muzafer ed Din's consent to the election of a representative body chosen by the merchants, priests and land-

owners to constitute a House of Justice, whose duties will be administrative and legislative."

THE FEDERATION IDEA

For religious interest in 1906 a close second to the evangelistic campaigns is the federation idea. Presbyterian North and Cumberland Presbyterians have just agreed in committee to unite, and no doubt is felt that their respective general assemblies, meeting in May next, will approve the action of these committees. There is a stubborn Cumberland minority, made up for the most part of the conservatives, with some of the vested or salaried interests, but nobody professes to fear any such outcome as that of the Wee Frees in Scotland. The union of these two bodies will make a denomination of nearly 1,500,000 members. Presbyterians South show little inclination to come into the union, but there is a chance that some of the smaller Presbyterian bodies may give up autonomy and join the others.

The first meeting of the national council of the Combined Congregational, Methodist Protestant and United Brethren churches is to take place at Dayton, Ohio, on February 7. This union differs little from the more inclusive plan, as yet called federation, proposed by the thirty bodies which met in conference in November, and proposed the formation of a federal council similar to, but larger than, the council about to meet in Dayton. If the Dayton council works out harmoniously the plans to come before it, there will be presented the first concrete example of a union of divided Protestantism.

Baptists have come together in a general convention, and their federation includes the Baptists of Canada. Big plans are in hand for the initial meeting of this convention in May, looking to still closer union and to aggressive and common work, especially missionary in the West. Baptists are reaching out towards the Free Baptists and the Disciples of Christ. They have changed their point of view markedly during the past ten years, particularly the views that relate to "*close communion.*" With this change there seems, so Baptist leaders say, to be no good reason why immersionists should longer be separated. During the year now opening there will be further examinations of the doctrinal differences of Disciples and Baptists, looking to closer relations, and with the possible outcome of actual union in course of time.—Globe Democrat.

AMALGAMATION OF THREE STRONG DENOMINATIONS

Toronto.—The central committee composed of representatives from the Presbyterian, Methodist and Congregational churches throughout Canada have agreed upon a code of doctrines that will unify the three denominations into one great church which shall be known as the "United Church of Canada." In arriving at the terms of doctrine, the revised confession of faith of the Presbyterian church was used in conjunction with the plan proposed by the Montreal committee and these have been so revised and amended as to contain all the great essential truths of the creeds of the three churches and the joint body have agreed that the Westminster confession of faith shall be practically a dead letter in Canada. The doctrine of election was the point about which the Presbyterian end of the committee were most concerned, while the predestination theory was another. So far as the Methodist church was concerned, the question of entire sanctification was the stickling point. These differences were so moulded that all objection by the members of the committee was removed. The doctrine on Arminianism, which is that a man is not predestined to perdition, but makes his own destiny and reward, has been adopted in the new church creed. The new church is to be acknowledged as "One Holy Catholic" as well as of the innumerable company of saints of all ages and nations. Every church throughout the world professing obedience to Christ is recognized and the Lord's supper and baptism are acknowledged to be personal obligations as signs and seals of covenant. The proper subjects for baptism are declared to be "believers and infants."

These matters will be submitted to the several denominations throughout the Dominion and the action of these bodies through the courts of the churches will reach the central executive next year. The new church is to be governed by a supreme body to be known as "The General Conference," after the Methodist form. The belief is that this is to be a Council after the Congregational idea with a chairman. The next body nearer the people is to be "The Presbytery."

Dayton, O., Feb. 9.—The United Church of America was launched today, representing the Congregationalists, United Brethren, and Protestant Methodists of the United States.

TURNING ON THE LIGHT

Pointing to our day the Master declared, there is nothing hid that shall not be revealed. The fulfilment of this is attested on every hand: in the insurance scandals of our land; in the Belgian cruelties in Africa—the maiming and killing of the natives to increase the wealth of the rubber monopoly and others, in the practical slavery of the diamond-mine laborers of Rhodesia, etc. Now we have a horrible report of the doings of the "religious" "orthodox," "benevolent" Dutch Government in its colony in India.

It is one of the Deputies (Congressmen) who is there used to turn on the light. We quote the *Denver Post*:—

Van Deventer, the new Liberal deputy, continues his disclosures of Dutch atrocities in Dutch India. He says the queen authorized the formation of a special corps of uniformed murderers, known as the "Marechausee" regiment, whose motto is: "No pardon for the natives, and no prisoners." This regiment is commanded by European officers and consists of the most murderous blacks "in her majesty's colonies."

When sent on an expedition into the interior, they make it a point to bring back a portion of the body of at least one murdered enemy; some of these troopers own hundreds of such trophies. The troops, consisting of 300 men only, have the following record of murders committed on various expeditions: First expedition, 318 slain "enemies;" second, 612; third, 921; fourth, 1,815; fifth, 2,085; sixth, 2,853; seventh, 4,126.

The increase in the killings is due to the fact that murderous blacks gradually learned the trick of turning their Mausers into dum-dum bullets by filing off the points of the cartridges.

"And what causes these expeditions, commanded and sanctioned by her most gracious majesty?" demanded the deputy.

"They are undertaken to frighten the native chiefs into placing at the rich planters' disposal cheap labor, thousands and again thousands of Malay coolies, that must work for a pittance to swell the coffers of the monopolists and allow the native rulers to wallow in whiskey and white women."—Bulletin.

* * *

"The love of money is the root of all evil," says the Book. We see it exemplified everywhere. All these *revelations* are awakening the *world* to better ideas of justice. But what about the church, whose nominal representatives, financial and political princes are thus exposed? It is no worse perhaps, but merely *exposed.* But there is a true church of "saints," though only "the Lord knoweth them that are his."

"ETERNAL TORMENTS" WILL REMAIN

The St. Louis Presbytery answered in the negative an overture from the Milwaukee (Wis.) presbytery suggesting the omission of the words, "be cast into eternal torments," from the creed. The overture stated that the phrase was not Scriptural and urged that the words, "everlasting destruction" were sufficient in the creed.

Evidently the "sweet morsel" of the dark ages is yet too valuable an asset to be discarded. The blasphemy of the divine character and Word must continue, because it may be helpful to revivalists in country districts.

HOME MISSIONS AND SOME CENSUS FIGURES

BY REV. S. F. TENNEY, IN "CHRISTIAN OBSERVER."

The last United States Census shows that the twenty counties comprised in the Presbytery of Eastern Texas have an aggregate area of 17,548 square miles,—a territory more than seventeen times as large as Rhode Island, more than eight times as large as Delaware, nearly twice as large as Maryland, more than twice as large as Massachusetts, more than half as large as Maine, half as large as Indiana, nearly half as large as Tennessee, and more than half as large as South Carolina.

The population of these twenty counties in 1900 was 287,631, and is much larger now. The gain in population in these counties during the ten years (from 1890 to 1900) was more than forty per cent.—some of the counties doubling their population and some more than doubling. Within the past few years these counties have developed wonderfully in rice farming, in the saw-mill business, in the production of oil, in fruit-raising and truck farming, in the construction of a number of lines of important railroads. The town of Sour Lake, a few years ago, was an insignificant village away from any railroad. Now it has railroad connection, and will perhaps have several railroads soon, and is a city of over three thousand inhabitants. A Presbyterian church has been organized there. Batson's Prairie, until recently, was only a country neighborhood, unknown to the world.

Now it is estimated to have a population of about two thousand, and is a great oil producing centre. Saratoga, another oil-producing centre, is not far from Sour Lake and Batson's Prairie. In Houston county where in 1871 I preached in a log school house in the midst of a pine forest, now stands the young city of Kennard and one of the largest saw-mills in the world.

ABOUT FOUNDATIONS

BY REV. J. R. JACOBS, IN "CHRISTIAN OBSERVER."

One of the handsomest structures in San Marcos, Texas, is a church recently erected. But already its walls are badly seamed and fissured and a collapse seems not remote. The recognized cause of this lies in inadequate foundations. Is not like disaster threatening our church's work?

The cry for ministers for vacant pulpits comes from all sides. But we fail to find them; that is, enough of them. We cannot find them; no adequate supply exists. If one church obtain it is often but by the robbery, or at least the deprivation, of another. . . .

The contrast in this matter between conditions some thirty years ago and now, is startling. Take the years 1876 and now nearly 1906. In this thirty years our membership has grown approximately 120 per cent., our churches 72 per cent., our ministers in number only 50 per cent., and candidates and licentiates only 38 per cent. Then we had one minister to every one and four-fifths churches, now we have but one to every 2, even counting as active all aged, sick and infirm. Then we had preparing one candidate or licentiate to every six and four-fifths churches; now we have one only to every eight and one-half churches. The figures tell the tale. . . .

HOW MUCH OF IT IS TRUE!

BY REV. H. B. PRATT, IN "CHRISTIAN OBSERVER."

One of our religious weeklies has recently published a communication from beyond the Sea, entitled "*Egyptian Civilization before 4,000 years B. C.,*" on which, with humble confession of my own ignorance of such matters, I beg leave to ask the maturer judgment of the Editors of the *Observer*, or that of some one of its many well qualified readers. We are used to reading in the secular press statements of the kind there made in reference to the antiquity of the ancient civilization, which violently impugn the truth of Bible History; but when they appear in a religious journal, it seems to me the proper thing to do to challenge them, and ask what truth there really is in them. Like the rest of the School, the writer makes his statements with a degree of confidence which puts to shame the diffidence of many who profess to believe and even to teach the Bible. "There was at least (he says in reference to recent alleged Egyptian discoveries) before the world evidence of the close of the period previously considered prehistoric, showing the development of the arts, writing and civilization of Egypt, and the composition of a race which since has maintained its character during 6,000 years. The question was, *Where was all this civilization of 5,000 years B. C. developed?*"

With equal confidence Prof. Hilprecht is reported to speak of buildings and other remains of the ancient civilization of Assyria and Babylon which go back 6,000, or 7,000, and if my memory does not mislead me, 8,000 years before Christ. Now does even a remote degree of certainty attach to these ancient dates? Another writer placidly assures his readers that modern discoveries in Egypt compel us to recast our chronology in such a way as will *locate Abraham "in modern rather than in ancient times;"* or words to that effect. Now how much of all this is "*gold,*" and how much is simply "*brass?*" We live in a day when, for many of the purposes of real or pretended scholarship and science, "brass is more valuable than gold,"—as many of our "Higher Critics" have taught us.

On the Cincinnati Southern Railway, the "High Bridge" passes, like a spider's web, over the Kentucky River, at a height of some 250 or 300 feet above the stream, on a single span of perhaps 1,200 feet from bank to bank. At first the trains passed slowly over the yawning abyss; but at the time I was there they told me that after making the terminals perfectly straight, so as to put the trains in exact alignment before they reached the bridge, it was found to be *safest* to put on all possible steam and go flying over the point of danger at the rate of 40 miles an hour. Now does that illustrate *animus* and *modus operandi* of our Higher Critics and their foster brothers, the archeologists of the same School?—*most bold, where least secure!*

The written history of the Bible dates back to the times of Moses; which I am old-fashioned enough still to place at about 1,500 years before Christ; and we have by divine revelation and by the pen of Moses (or of scribes who wrote under his inspection and superintendence), the authentic history of Abraham and Lot, which it will not hurt us still to place at about 1900 B. C. Now then, is it a fact, or is it fiction, that the monuments and written records of Egypt and Babylon, by any fair and reliable interpretation (for so far as I can see the translations vary very widely), carry us back 2000, 3,000 or even 4,000 years before Abraham was born? *Is consecutive written history good for anything?* or is it only clay tablets and hyeroglyphics (which our savants have only recently begun to decipher), with paintings and monumental inscriptions (made by unknown hands, and which Prof. A. H. Sayce avers have often been tampered with), and disconnected papyrus rolls, and the like, that are to be relied on?

We lay the written word of God to pledge, with Jesus Christ our Lord as sponsor for the reliability of the record (John 5:45, 46), that (all systems of chronology apart) in the days of Abraham and Lot, "that goodly land" which Jehovah gave as heritage to Abraham "his friend"—"the glory of all lands," as Ezekiel fondly called it, even in the days of its decadence and his own captivity, was so sparsely peopled that God bade him, with his immense encampment, or encampments, to "walk through the length of it, and the breadth of it," and survey it all, the land which his newly-found God had given to him,—as in fact he did with perfect freedom, without incommoding anybody; so sparsely peopled, that when the worldly-minded Lot, whose substance also was so great that their respective encampments could not, or would not, live in peace together (and therefore he preferred the society and fellowship of debased pagans to the altar of his godly uncle, in whom all the families of the earth were to be blessed), Abraham could generously bid him to lift up his eyes from the top of the mountain-range back of Bethel and view the whole land, and choose what part he liked best, saying: "If thou wilt take to the left hand I will take to the right; or if thou take the right hand, I will take the left" (Gen. 13:9); so sparsely peopled, that one hundred years later, Abimelech, king of the war-like Philistines of that day, could with some show of reason, if not of truth, say to Isaac: "Go from us, for thou art much mightier than we!"—Gen. 26:16.

Now, this is written history, inspired written history; and is it believable by Christian men, to whom God has given the spirit of "little children," to believe unquestioningly whatever he tells them, that this goodly land, emptied and drowned out by the waters of Noah's flood, "a land flowing with milk and honey," though lying at the very door of Egypt, was still thus empty of inhabitants for a period of 2,000, 3,000 or 4,000 years after Egypt had become great in art, letters, riches, civilization, population and power. I freely confess that I am not well posted in the recently discovered and as yet but partially diciphered facts of ancient Egyptian history, and in this regard may be esteemed as far behind the times; and therefore I ask of those who have a better right to know, how much of all these supposed discoveries and these dates are reliable and true?

For my own part, I have more confidence in Moses and the prophets than in all the monuments of Egypt, read and unread. It is easier for me to believe that these men are mistaken, that "much learning has made them mad," turned their heads, or that prejudice against inspired Scripture has warped their judgment, than to believe that the Bible record is untrue. I have far more confidence in the facts of Scripture history than in all the supposed "findings" of infidel or skeptical Egyptologists. I believe the Bible as it reads, and had rather pass for a fool all my days and be accounted wise in the day of judgment, than be accounted the wisest man in or out of Germany now and pass for a fool then!

REPLY TO A CHRISTADELPHIAN

Melbourne, December 21, 1905.

Dear Brother Russell:

Having had occasion several times of late to write to Christadelphian enquirers, I am sending herewith an extract from the latest, and copy of reply to it. If something on this subject could appear in ZION'S WATCH TOWER might prove interesting, and would at least save writing it in a letter.

With much love in the Lord,

Yours faithfully, in Him, E. C. HENNINGES.

Dear Sirs:—We are exhorted to "try the spirits, whether they be of God," and this test I have carried out with your paper and its teaching, and have found it wanting in the necessary speaking according to the law and the testimony (Isaiah 8:20), so can only conclude that there is no light in it. You are right and scriptural in your contentions that man has not an immortal soul, and "the dead know not anything;" but contending that all will be raised, you teach a thing pleasing to the "flesh," no doubt, but not in accord with truth.

When quoting 1 Cor. 15:22, consider that altho we are all in Adam by descent, a way is prescribed whereby we may come into Christ, or put on Christ; hence all are not in Christ. Altho what Paul writes to Timothy about Christ dying for all is also true, the death will not benefit those who do not come into Christ in the way laid down. Can you in the light of your teaching explain the following, which show that, at any rate, some will not be raised, thus upsetting your pleasant theory?—Isaiah 26:13, 14; Jeremiah 51: 39, 57; Proverbs 21:16; Psalm 49:12, 20. And Ephesians 4:17, 18 shows that ignorance alienates from God.

The Bible is the source of all wisdom, and is the basis of all that is true, so I hope that you will carefully examine the above, and will be pleased to receive a reply, if you deem this worthy of one.

Yours sincerely, TASMANIA.

REPLY

Dear Sir:—We are very sorry that the explanations of the Word given in the columns of ZION'S WATCH TOWER have not appealed to you more strongly than they seem to have done. Yet we are glad that you have not condemned it without having looked at it at least a little. Possibly you would have found more to commend, had you looked further.

Experience shows that in teaching the raising of all (both just and unjust), we are not giving out something that is pleasing to the "flesh." The "flesh" prefers to believe that it has a soul that lives while the body is dead, which of course makes the resurrection unnecessary, so that this doctrine is no more acceptable now than it was in the days of the apostles, who preached Jesus and the resurrection.

So far as you have expressed yourself on 1 Cor. 15:22, we are quite in harmony, for we also believe that no one will be made alive, except he have come into Christ in the ways of faith and obedience appointed thereto. The difference between us in this connection would be more in that we understand the Scriptures to teach that all will have an opportunity to come into Christ, and that none will be destroyed in the second death without having had this opportunity, and that if some have died on account of Adamic death before the "day" appointed in God's plan for the bringing of the blessing to all the families of the earth by the Seed of Abraham (Christ and his joint-heirs), and without the enlightenment that God purposes to give to every man (John 1:19; 1 Tim. 2:4), such will be waked up out of their sleep, will be enlightened, and will be confronted with the responsibility of choosing either to obey the Great Prophet and live, or to disobey him and perish; whereas your idea seems to be that those who have died in ignorance of the "Only Name," as most of our race have done, will never hear about him and his love for them, which would be contrary to the above Scriptures and many others, and would be a very great pity, as well.

If we understand your idea correctly, it would represent the Lord as having given a price sufficient to redeem the whole race, from Adam onward, yet getting an opportunity to bless only about one in a hundred of all those for whom he gave a sufficient price. (1 John 2:2.) You would not be very well pleased with the result of a transaction which would return you 1 pound for every 100 pounds; is it any more reasonable to suppose that the Redeemer of the world should be satisfied with the opportunity to bless only one soul, when by the investment of his entire capital (himself —1 Tim. 2:6) he purchased with a price the right to bless a hundred? Would not such an outcome of the great transaction be a reflection on the justice of the Almighty, to whom the price was paid? Could the first portion of Isaiah 53:11 in such a case be said to be accomplished?

We are quite prepared to believe that some now dead will never be raised, namely, those who have wilfully sinned against the sufficient enlightenment of the truth. (Heb. 6:4-6; 10:26-31.) And in so far as these conditions are met by those described in the references you cite from Isaiah, Jeremiah, Proverbs and Psalms, we are bound to believe that they belong to the class that will not be raised. But there were not many in Old Testament times (if there was one) that could fulfill the conditions mentioned in Hebrews, and even since Pentecost the greater part of the world has been left in so much darkness that for them to have come under these conditions has been impossible. A certain amount of enlightenment is necessary, and this has been withheld from the world as a whole.

Verse 14 of Psalm 49 seems to show that it is necessary to seek some interpretation of verse 19 that will not cause the inspired writer to be saying that they shall never be brought back from the dead; for how could the upright have dominion over non-existent persons? Does not the Psalmist rather seem to be saying that those who persist in the foolish ways of the world shall be allowed to go on so, without being enlightened concerning a better way? They shall never see light before death overtakes them; but who can say that they will not see a very great light when the upright shall have dominion over them in the morning? You will see that this is harmonious with all the rest of the Psalm, and with other Scriptures already mentioned; and should it not be the aim of every Bible student so to interpret the Word that all the parts harmonize, and no plain statement need be ignored?

Proverbs 21:16 seems to express exactly the sentiment elaborated in Hebrews. Observe that this is telling about the man who wanders out of the way of understanding. It refers, therefore to one who has been enlightened; and whatever it may say about him, it teaches nothing concerning those who have never been in the way of understanding, which has been the condition of most of the race.

In Jeremiah 51:39, 57, the word "perpetual" is translated from the Hebrew word "olam." Now, I doubt not that you have often explained to those not so far enlightened that this Hebrew word does not in itself mean "endless," and quite likely you have cited references supporting this assertion. Yet you insist on applying an extreme definition of it in the case of these sleepers. Why do you do this?

The word "olam" seems rather to signify "lasting" or "enduring," and the length of the duration must be determined by the context, or by other Scriptures. That it comes short of meaning "endless," is readily seen by reference to the Scriptures, and it is instructive to place in parallel columns some texts which describe certain things as "olam," with other texts which tell of the doing away of the same.

"OLAM"	"OLAM" ENDED
Exodus 29:9. Here the Aaronic priesthood is "olam."	Hebrews 7:12. Here the Aaronic priesthood is supplanted by the Melchisedec order.
Jeremiah 25:9. Here the seventy years of desolation are "olam."	Jeremiah 32:15. Here the "olam" desolation is ended.
Jeremiah 51:39, 57. The "olam" sleepers.	Isaiah 25:7; Ezekiel 37:12-14 with 16:53, 55, 61-63; Jeremiah 48:47; 49:6, 39; Psalm 86:9; Phil. 2:10; Acts 3:24. "Olam" sleepers awake.

The "perpetual" sleep of the Babylonian desolators of Palestine has not been interrupted as yet, but it is to be, for "he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." That is to say, "He will swallow up death in victory." They have slept long; but they shall be waked up in due time, and with the Assyrians, Egyptians and Israelites (Isaiah 19:24, 25), with the Moabites, Ammonites and Elamites (Jeremiah 48:47; 49:6, 39), with the Samaritans and with the Sodomites (Ezekiel 16:53, 55) and all the *nations* whom God has made, shall come and worship (Psalm 86:9), and with all the *families* of the earth shall receive the blessing through the promised "Seed," which is the Christ. (Galatians 3:8, 16, 29.) Yea, at the name of Jesus every *individual* knee shall bow, whether it be on the earth or under the earth; and surely those under the earth will need to hear his voice and come forth, and will need instruction before they can acknowledge the Lord Jesus, and confess to the glory of God the Father that he is the Lord. Surely, there is nothing in Jeremiah 51:39, 57 that conflicts with the grand testimony of all God's holy prophets, Jeremiah included, concerning the "Times of Restitution of All Things."

The "lords" in Isaiah 26:13, 14 we understand to mean the various nations and systems that have oppressed Israel. Some of these are dead, and the remainder will die, and as institutions they shall not rise; but this in no way antagonizes the thought that the individuals shall be brought

back from death. How else shall this passage be understood in harmony with the Scriptures above cited?

Without doubt, ignorance has alienated and does alienate (as we are told in Ephesians 4:17, 18) men from the life of God; but when, under the kingdom, the knowledge of the Lord shall cover the earth, all will learn to know God, and many, we trust, will gladly obey him, and will no longer be alienated, but will become members of his family. Indeed, the same Apostle assures us that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God, and shall then be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8:21.

We hope, dear sir, that you will look further into the publications recommended, and particularly that you will carefully and prayerfully study the volume entitled, "The Divine Plan of the Ages." It will be a pleasure to lend it to you, if considerations of the small price stand in your way.

Yours in the Redeemer's service,

E. C. HENNINGES.

THE WHEELING ONE-DAY CONVENTION

The gathering at Wheeling, W. Va., on Sunday, February 11, was a most interesting one, and will long be remembered by many of the dear friends. About 200 attended the convention from outside points, apparently much to the joy of the little class at Wheeling. Their loving interest was heartily reciprocated by the Wheeling friends, who entertained the entire company at dinner. The morning session opened at 10 o'clock, and for an hour we heard splendid testimonies from various quarters, giving thanks to God for the light now shining upon the pathway of his people and expressing determination to press onward in the good way, and hope and faith and joy in respect to the precious promise of the crown of glory at the end of life's journey.

Promptly at 11 o'clock Brother Russell addressed the meeting, taking as the text for his discourse the word of the Lord to the Prophet Isaiah (29:13), "Their fear toward me is taught by the precepts of men." Many of you have the report of the discourse through the daily press. For the benefit of others we would remark that he showed the proper fear in contrast with that which is improper—the fear of the Lord, the beginning of wisdom, in contrast with the fears inspired by superstition, which are the beginning of folly and trouble. Proceeding, he showed how perfect love casts out fear from the hearts of the Lord's people, and that the receiving of the love and the dispelling of the fear are proportionate and gradual, so that those who have most fully received of the grace of God have most fully lost the fear of man that bringeth a snare and the superstitious fears which cause so much torment in the world, but that proportionately they still have the reverence of the Lord and more than ever realize the meaning of the Apostle's words, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."—Heb. 4:1.

The afternoon meeting was in the fine new "Court Theatre." The dear friends had been both wise and energetic in the matter of advertising: cards for the windows, posters for the street cars and small cards for distribution amongst the friends, combined with liberal newspaper advertising, made the meeting very widely known. As a result the Opera House, seating 1,500, was crowded, and about 400 stood throughout the service and probably five or six hundred were unable to gain admittance, the doors of the theatre being locked by the management for fear of accident. The topic was our cure for infidelity—"To Hell and Back." The large audience gave excellent attention and we have every reason to hope that at least some of the number had hearing ears of the heart as well as of the head. The gathering apparently represented the most intelligent people of the city and was probably two-thirds men. Some one suggested that all the churches of Wheeling at all their services on Sunday had not as many men present.

It is for us to proclaim the good tidings to those who manifest any disposition to hear: we know not, however, in which it will prosper. It is far from our thought that the truth will ever become popular with the world during this Gospel age. We can, however, rejoice that the opportunity for hearing, the opportunity for getting rid of some of the smoke and confusion of the "dark ages" is reaching out amongst intelligent people in every direction. The testimony is being given them, whether they accept or reject it, showing the divine justice, wisdom, love and power, that the Bible is the foundation for this conception of the divine character, and that the fallacies of superstition came from the "dark ages" and not from God's Book.

CAPERNAUM EXALTED TO HEAVEN

Mark 1:21-34.—FEBRUARY 18.

Golden Text:—"He healed many of their sick."

Our Lord declared of Capernaum that having been exalted to heaven it should be brought down to hell (Matt. 11:23.) Our lesson tells us how it was exalted to heaven—that great mercies and blessings and privileges were accorded to its people early in our Lord's ministry of healing. Nevertheless few there accepted him as Messiah, and, as he predicted, the city was brought down to hell—not to a place of burning or torture, but to hades, a grave condition, a death condition. The city so completely disappeared that its location is not definitely known now. A certain pile of stones is credited with being its former site.

Capernaum was on the Lake of Galilee, near the scene of the miraculous draught of fishes noted in our previous lesson. On the next Sabbath day, Jesus, accompanied by the four fishermen who had left all to become his disciples, entered into the synagogue at Capernaum. Jewish synagogues were very liberally governed, and afforded an opportunity for nearly any one of reverent manner to present his views respecting the law and the prophets. Our Lord availed himself of the opportunity and taught the people, who were astonished at his doctrine, his teachings. They were accustomed to hearing the scribes and Pharisees haggle over the Scriptures, guessing and confusing their meaning and generally mystifying them, but Jesus taught as a master who thoroughly understood his subject—"as one having authority."

True, our Lord had come down from heaven and had knowledge of things of which others were ignorant; but it was not respecting these that he taught, we may be sure from his remark to Nicodemus, "If I have told you earthly things and ye believe not, how could you believe if I told you of heavenly things?" On the contrary, our Lord's discourses were along the lines of divine revelation—the law and the prophets, and the fulfilment of these. This is clearly indicated by his declaration, "I speak not for myself; but the Father which sent me he hath given me a commandment what I should say and what I should speak." (John 12:49.) Again he said, "My teaching is not mine, but his that sent me."—John 7:16.

We pause here to remark that the teachings of all the Lord's representatives should be along this same line—not human speculations and philosophies, but the Word of God—"He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word." (Jer. 23:28.) "To the law and to the testimony: if they speak not according to this Word it is because they have no light in them." (Isa. 8:20.) "Teach the Word, be instant in season," and even when inconvenient to yourself. (2 Tim. 4:2.) "The Word of God is powerful and sharper than a two-edged sword." (Heb. 4:12.) "Sanctify them through thy truth, thy Word is truth." (John 17:17.) "They took knowledge of them that they had been with Jesus," and learned of him. (Acts 5:13.) Thus it is that those who are faithful and loyal to the Lord and the word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, the "good tidings of great joy which shall be unto all people," "in due time."

"I KNOW THEE WHO THOU ART"

Whilst Jesus was speaking, or probably at the conclusion of his discourse, the congregation in the synagogue was startled by the words, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." The speaker was a demoniac; today he would be called a crazy man, and would be confined in an asylum.

We would not say that all insanity is demonism—that all insane persons are possessed of evil spirits, as in the case under review. Quite evidently there are cases in which the brain is diseased, but we believe that fully one-half or more of all those who are dealt with as insane are cases of demoniacal possession—"obsession."

As we have shown in other writings, the evil spirits or demons who thus obsess humanity were once angels—"those angels which kept not their first estate" (Jude 1:6), but who in the days of Noah fell from divine favor through sin, and have since been under chains of darkness pending the judgment of the great day, the Millennial day, when the Christ—Jesus and the church in glory—shall not only grant a trial or judgment to man but also to those fallen angels. (1 Cor. 6:3.) Meantime their endeavors to communicate with humanity, and to obtain control over them through the submission of their wills, seems to be incessant. Throughout the Scriptures, both in the Old and New Testaments, all who reverence God are warned against having anything whatever to do with mediums, seances and every form of spirit communications as being of these demons—satanic. It is our duty to reiterate this, because these influences are more active today than ever before, and because the Scriptures show that they will be increasingly active and powerful in the near future as a part of the great trial coming upon all Christendom in this our day. We learn that in Australia Spiritism is much more advanced and more powerful than in either Europe or America, but it is making rapid strides everywhere.

The demon of our lesson seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed. One account says, "Art thou come to destroy us before the time?" as though the demons had some information or premonition that the time for the manifestation of power through Messiah was still future. Another Scripture represents an evil spirit as crying out, "Art thou come to torment us?" The word for torment in that case signifies hasten, punish. We may be sure the inspired writers up to that time had not indicated the nature of the punishment that would be inflicted upon the fallen angels, and that the latter merely surmised that it would be their destruction.

The Apostle Peter seems to imply that when the fallen spirits witnessed our Lord's death as the sin offering, and his resurrection with divine power, they realized a love of God and a power of God on behalf of humanity that they had not previously appreciated, and the thought of God's mercy to come in due time to men gave ground to some of them for hoping also that in due time the repentant ones of their number might be the recipients of a share in divine mercy through Christ. And this indeed we know is a part of the divine program—for not only fallen men but also fallen angels are to be judged or tried at his appearing and kingdom.—1 Cor. 6:3.

Our Lord commanded the demon to leave the man—to give up his hold upon his mind and body. The demon was powerless to resist the authority vested in Jesus, but was not hindered from causing the man considerable torture in going from him. Luke says (4:35) the demon threw the man down in the midst of the crowd—thus and in every way the malignity of these evil spirits is manifested. There are no such obsessions or possessions by holy spirits. God recognizes the individuality of each member of the race and does not intrude upon it, nor do the holiest angels thus intrude. God through his holy Spirit operates not as do the demons, to the overthrow of reason and the subjugation of the will, but on the contrary operates only in accord with reason and the will. The fully consecrated believer in Jesus may receive of the holy Spirit, and this more and more abundantly as he comes into glorious touch and relationship to the Lord in thought and word and conduct. But any neglect of the divine teachings or principles in the exercise of self-will in opposition to the recognized will of God, is sure to that extent to quench the spirit of holiness, the spirit of a sound mind, the Spirit of God, which is in no wise forced upon us, but must be entertained, must be held on to, must be desired if it would be retained and increased.

AMAZED AT THE TEACHING

No doubt in our Lord's teachings he had explained the cause of sin and sorrow and pain and death—that these were the results of original disobedience, the curse, and that in God's due time and way this curse would be lifted from the world, evil spirits would no longer have power and authority to deceive and infest, and sickness and pain and death would all be wiped out in the glorious morning of blessing which God has promised through the Messiah. These astounding teachings, so much more clear and distinct than anything they had ever heard from their scribes, and so full of inspiration and hope, when backed by the demonstrations of the Lord's power over the evil spirits, caused all the people astonishment. They sufficiently realized that the one who had been teaching upon their seashore was a great teacher, a great prophet, if not the Messiah himself.

Although more than a year had elapsed since Jesus began his ministry, although the miracle of Cana of Galilee was in the past, and although he had taught to a considerable extent in that region, "The kingdom of heaven is at hand," yet this seems to have been the first illustration of our Lord's miraculous power over disease and evil spirits. Otherwise the people of that city who had heard Jesus' teaching would not have been so astonished. We may be sure that the four fishermen who had left all to be his disciples were less surprised than the others, because of their knowledge of the increase of the wine at Cana, and their knowledge also of the miraculous draught of fishes a few days previous to this casting out of the demon.

Leaving the synagogue, Jesus and the four disciples went to Peter's home, where his mother-in-law lay sick of a fever. They entreated Jesus on her behalf (Luke 4:38), and he healed her. Evidently the casting out of the demon suggested to the minds of the disciples the power of our Lord to heal diseases, otherwise they would have entreated the Lord to heal the woman before going into the synagogue. Our Lord took the woman by the hand and raised her up, and immediately the fever left her. Other than this she was not weak and enervated, as fever patients usually are when the fever is stopped. On the contrary, she had her wonted strength, and was able at once to minister to the guests of the home, to serve them with dinner, etc.

"HIMSELF TOOK OUR INFIRMITIES"

At even, at sunset, not only because it was the close of the day, but because according to the Jewish custom the Sabbath ending at sunset made it in the eyes of the people the more proper time, they brought to Jesus the sick and those possessed with devils that he might relieve them. He did this, expending in the service his own vitality, we may be sure. This much is not only intimated by the Apostle's declaration that himself bore our infirmities and carried our sorrows, but it is directly stated in connection with one of his healings that "virtue [vitality, power, strength] went out of him and healed them all." (Matt. 8:17; Luke 6:19.) Thus our Lord fulfilled his covenant of consecration and began to lay down his life for others. The using of strength for the assisting of others continued to the end of his ministry, when through non-resistance, submission to the Father's will, he permitted himself to be crucified for sinners, the just for the unjust, that he might redeem us with his blood, his sacrificed life.

The account says, "He suffered not the devils to speak because they knew him." How evident it is, not only from this statement but also from the case in which Paul rebuked the damsel who cried, "These are the servants of the Most High God, which show unto us the way of eternal life"—how evident it is that the Lord does not desire the testimony of devils respecting himself or his plan. The same is true of all the unregenerate. The Word of the Lord is to such, "What hast thou to do to take my word into thy mouth? seeing thou hatest instruction and casteth my words behind thee." (Psa. 50:17.) It is the special privilege of those who are the Lord's consecrated ones to be his ambassadors, his mouthpieces—it is a special honor conferred upon such; hence the declaration again, "None of the wicked shall understand, but the wise shall understand."—Dan. 12:10.

Only those wise toward God and seeking to live in harmony with his will may be expected to have clear discernment of the true plan of God; all others will be confused and in more or less of darkness. It is in harmony with this that the prophet declares respecting the entire body of Christ, the Anointed, "The Spirit of the Lord God is upon me because he hath anointed me to preach the good tidings." None are to be considered teachers of God's message except they have the anointing, and all who have the anointing, to the extent that they possess it, are privileged to be representatives and mouthpieces of the Lord according to their opportunities and willingness under the reasonable limitations of the Word.

The next morning the multitudes, enthused with the thought that they had a great teacher and healer in their midst, sought Jesus again, but he had departed early into a wilderness place, saying that he must preach the Gospel in other cities also—he must be about his Father's business, he must attend to the necessities and interests of the entire flock. Evidently our Lord's intention was to merely give such evidences of divine favor as would convince all who were Israelites indeed respecting his true character and work as the Father's representative, as the Messiah. Hence he would leave after giving these miraculous tokens —leave, that those who were not in a proper condition of heart might forget, might lose their interest, might cool their ardor, while only the Israelites indeed, waiting for the consolation of God promised through the law and the prophets, would continue to watch and hope and wait and pray for the kingdom he had announced.

So it is in every case: the Lord is seeking only the elect class, those who worship him in spirit and in truth; he seeks not the multitude, their time is not yet. In due time all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the Lord shall be granted to every member of the race, but now it is only for the special class whom the Lord is seeking to be members of the bride, the Lamb's wife.

HE HEALED MANY

While our Lord undoubtedly healed many diseased ones during the two years and a quarter following this lesson, we have no thought that he healed all the sick of Palestine. His mission was not to heal the sick but to preach the gospel. The healing of the sick was merely incidental, to attract the attention, to assist the faith, to point him out as the finger of God. For instance, we remember the cure of the impotent man at the pool of Bethesda, where there were many sick folk, and he alone of them all was healed. (John 5:1-9.) The account would seem to imply that many if not all the sick at Capernaum were healed, but it was a little city, and, besides, it was granted, we are told, wonderful blessings and privileges and opportunities and favors above other cities—it was exalted up to heaven in point of privileges, blessings and opportunities, and this largely through so general a healing of its sick and devil possessed ones.

"THESE SIGNS SHALL FOLLOW"

Many in studying this lesson will doubtless call to mind the arguments of some who claim that all of the Lord's people who truly trust him should heal each other through prayer and should never be sick. Many who thus argue quote these words, "These signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

These dear friends should note two things: (1) That these words, and indeed all of the sixteenth chapter of Mark from the ninth verse to its close, are not found in the old manuscripts of the Bible, and are recognized as being additions to what Mark wrote, and hence wholly without inspired authority. All scholars know this, and many who quote these words we would suppose are intelligent enough to have this knowledge. Why then do they quote them as Scripture when they know they are not Scripture?

(2) These words are not true of the Lord's followers, and those who quote them as applicable show that they do not believe them. They will not take up serpents, they fear to drink deadly things, they cannot cast out devils, nor can they all heal the sick by laying on their hands.

Our Lord's miracles not only served as an instruction to the people but also typified or illustrated the power which he ultimately will use on a higher and grander scale in the blessing of all the families of the earth. He did not use his power, so far as the record shows, upon any of his followers, his disciples. Their call implied that they would follow in his steps, and instead of seeking restitution and recovery of physical health they would seek to lay down their lives for their brethren in the service of the Truth. Whoever has got the idea that the Lord's followers are called to get physical health and freedom from trials and difficulties, aches, pains and sorrows, has gotten the wrong thought. True, godly living and a heart at peace with the Lord are very conducive to physical health, but it is also true that to be instant in season and out of season in the service of the King will mean a considerable amount of wear and tear, physically, and imply a measure of physical discomfort at times, and this injury in one way or another should be considered as a part of our sacrifice, a part of the "all things" of our experience which God is able to overrule to our profit.

Very many indeed of the Lord's people have received most wonderful blessings at his hands under the chastening rod of affliction, sickness. Thus an evil thing, an element of the curse, has in many instances been overruled for good to those who loved the Lord and were properly exercised by their experiences. True, there is no sickness in heaven, and there will be no sickness on earth after the Millennial age shall have fully rolled away the curse and brought in restitution and perfection to those who will accept them on God's terms of obedience and shall have destroyed all other members of the human race. But that time has not yet come; we are still walking not by sight but by faith; we still have the weaknesses, mental, moral and physical, which came to us as our share of the general fall. The Lord may grant us special immunities or special refreshment according to his wisdom, according to his knowledge of the necessity of the work he would have us do, but it is not for us to attempt to withdraw our sacrifice by asking for earthly favors and immunities. Rather we are to ask for the spiritual blessings, realizing that the Father is more willing to give the holy Spirit to his children than are earthly perents to give earthly good things to theirs.

The giving to us of the holy Spirit will generally imply lessons in patience, meekness and in love development through sufferings and trials, moral or physical. The obedient child of God, developed through the knowledge of the Word and the possession of its spirit, will delight to acknowledge the Lord's wisdom and to trust him for such blessings of a temporal kind as may seem to him best. Our special advantages are of a spiritual kind, which did not begin at Capernaum or at all during our Lord's ministry, but on the contrary began at Pentecost after he had ascended on high and received of the Father his reward and the authority to endue his followers with the spirit of begetting to the new nature.

Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek the spiritual health, strength and vigor, and all temporal things shall be added unto us according to divine wisdom and love.

THE FORGIVENESS OF SINS

Mark 2:1-12.—FEBRUARY 25.

Golden Text—"The Son of man has power on earth to forgive sins."

It was but a short time after the incidents of our last lesson and our Lord's subsequent preaching to other cities of Galilee that he returned to Capernaum, which was now his home city, for Matthew informs us that leaving Nazareth he came and dwelt in Capernaum. (Matt. 4:13.) The people heard that he was at home, and a crowd assembled at the house. The houses of the middle classes of that time are understood to have been usually of one room only, in size about 20x40 feet, with a flat roof formed by heavy timbers about two feet apart, on which were placed slabs of either wood or stone, the whole being covered with earth or sod closely rolled. The roof was usually accessible by an outside stairway and was often used as a summer sleeping place.

To the crowd of his fellow-citizens—who had but recently awakened to the fact that Jesus was a great prophet, endued with miraculous powers—the Lord was discoursing, doubtless respecting the kingdom of God long promised, and which he proclaimed to be nigh, even at the door, if the people were willing to receive the message and its blessing. At this juncture four men, bearing on a litter a young man paralyzed and utterly helpless, approached the house with a view to having the sick one healed. His helpless condition probably hindered the ailing one from applying to Jesus on the day when so many of the sick at Capernaum were cured. Now he had found friends and helpers and had come within sound of the Master's voice, yet was unable to gain access to his presence because of the crowd who were unwilling to make way for him.

But the faith which had brought him thus far insisted

that some way of presenting his case before Jesus would be found. Finally he was carried to the roof of the house the earthy covering was dug away from a portion, the slab lifted, and by improvised ropes he was let down into the very presence of Jesus. He must have had a strong faith not only in the Lord's power to heal but also in his gentleness and goodness, that so far from resenting the rude intrusion he would have patience and realize his deep necessity.

And so it was: instead of finding fault, threatening them with arrest, accusing them of rudeness, etc., our Lord was so pleased with the faith manifested that he overlooked the intrusion entirely and greeted his uninvited guest most graciously, saying, "Son, thy sins are forgiven thee." Perhaps the young man was thinking less of his sins and their forgiveness than of his hope for recovery, but in any event our Lord put the most important thing foremost. He was primarily the sin-bearer and teacher, his work of healing being a secondary one at the time, a mere exercise, so as to emphasize the lessons given.

WISE AND UNWISE ALERTNESS

The people present were alert to notice everything that Jesus did and said, and amongst them were some of the learned, the Scribes, who were well informed respecting the law and looked up to as authorities by the masses. These with the others had been attracted by the wonderful miracles and teachings of Jesus and they were watching his words and deeds. Here they thought they had found a flaw—that Jesus was arrogating to himself a power and authority which could belong to God alone. Indeed we may suppose that it was partly to start this very line of reasoning that our Lord expressed himself as he did. Then, reading their hearts, he answered their queries, saying, "Which is the easier for you to believe, that I am able to forgive sins or that I could heal this man of the result of his sins? But to prove my power to forgive the sin I will perform the cure, and its performance will testify that I have not blasphemed; that I have not arrogated to myself authority which is not properly in my control; that I am not misrepresenting the Father when I declare that I am his special agent and representative." Then Jesus said to the paralyzed man, "Arise, take up thy couch and go to thy home!"

When the man did arise and carried forth his stretcher on which he had lain the people were amazed and glorified God, saying, "We never saw anything of the like before." Luke adds that they said, "We have seen strange things today." They had heard the Messiah explain about his kingdom and declare his power to forgive sins and demonstrate that power by a miracle. How could they help but wish that the kingdom of God might immediately be established, that divine favor might reach the whole world and increase in restitution blessings until there should be no more sickness, no more pain, no more dying, no more crying, no more sin, no more death. However, a particular work must be accomplished before the kingdom could be set up and begin its restitution work: first the elect of God, a little flock, the bride of Christ, must be selected. Palestine and the favored nation did not supply a sufficient number to fulfil the divine arrangement, and hence after the selection of all the Israelites indeed the favor of God turned from natural Israel to the Gentiles, to gather out of them a sufficient number to complete the very elect.

Our hope, our confidence is that this election is very nearly accomplished; that soon the second coming of Christ will bring forth his church in the first resurrection to glory, honor and immortality and joint-heirship with him in the kingdom, and that subsequently the restitution blessings of the kingdom will go forth to the natural seed of Abraham, yea, unto all the families of the earth.

Sin and its forgiveness may be considered the essence of this lesson: to this subject, therefore, we turn our attention.

Not only is sin generally common to the world of mankind, as the Scriptures abundantly declare and explain, but a consciousness of sin is general. The world in general recognizes what the Bible emphasizes, namely, that all unrighteousness is sin, all imperfection is sin. The Jews under the Law, realizing their inability to keep its requirements, would be bound in all honesty to admit that they were sinners, transgressors of its requirements. Christians, recognizing God's law on a still higher plane, realize still more fully their own blemishes and shortcomings of the perfect law which says, "Thou shalt love the Lord thy God with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself." But those who have not the Jewish law nor the Christian law and instruction have nevertheless a sufficiency of conscience, a sufficiency of the original law written in man's constitution, though largely obliterated through the six thousand years of the fall: by this they realize that they have shortcomings, and, as the Apostle points out, they confess that they are sinners against their ideals of righteousness in that they sometimes attempt to excuse their conduct while at other times they clearly and plainly acknowledge wrong-doing.

The remarkable thing is that our consciousness of sin increases with our education in the school of Christ—increases in proportion as we cease to do evil and learn to do well. Accordingly, the most advanced saint has a clearer discernment of and a greater repugnance for sin than has the most degraded sinner. Thus it is, too, with God, who hates sin and cannot look upon it with allowance. He has placed his bann, his sentence, his edict against it, and declares that it shall be utterly rooted out, and that all intelligently and wilfully in sympathy with it must be considered as part of it and be destroyed with it.

The more we see of sin, the more we realize its contaminating character and destructive tendencies, the more we appreciate the divine justice which on account of sin condemns sin in humanity. (Rom. 8:3.) The more advanced our conceptions of righteousness, truth, holiness, purity, the more we are enabled to appreciate the divine view of sin and to say of the Lord and his sentence against sin and sinners, "True and righteous are thy judgments, O Lord."—Rev. 15:3.

THE OPERATION OF DIVINE MERCY

But the more we come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, high enough, deep enough, that all might turn unto him and live—have everlasting life. This provision of mercy cannot ignore the sin nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly a matter of divine mercy. Unless they learn this lesson they could never appreciate the divine arrangements and the only terms upon which God could grant them everlasting life—terms of acceptance of God's grace and forgiveness and their obedience to him and his principles of righteousness.

"NONE OTHER NAME GIVEN"

It is to this end that the heavenly Father arranged his plan for the recovery of our race as he reveals it in his Word—a plan by which he extends mercy to all, yet requires all to accept that mercy through Jesus, "through faith in his blood," or not at all. (Rom. 3:25.) This insures that every one coming to the Father must admit that he is a sinner, must admit that he cannot meet the penalty of his own sin and live, must admit that his salvation is purely of divine mercy through Christ; and it insures that the terms and conditions which Jesus the Redeemer will establish as the Mediator between God and sinners must be thoroughly understood and accepted and complied with. He proposes to help back to perfection and to full fellowship with the Father all who sincerely repent of sin and will use their best endeavors under his guidance, instruction and assistance to return to God. To such and to such alone will perfection be granted. Such alone will attain the everlasting life through the assistance as well as through the redemption of him who bought us with his precious blood.

SINS BLOTTED OUT

It is well that we mark a wide distinction between th blotting out of sin, which the Scriptures assure us will b accomplished at the second coming of Christ, and the forgiveness of sins which may be enjoyed now by all who will exercise the necessary faith and obedience. The blotting out of sins at the second advent of Christ will be applied first of all to the church: not a trace of sin in any sense or degre will remain upon these from the time that they share in th glorious blessings of the first resurrection. In the present time they are actually imperfect, blemished, marked and marred by sin, and continually need the covering of the robe of Christ's righteousness so freely granted to them; but with the resurrection change all the blemishes of sin will be gone. As described by the Apostle, that which was sown in weakness will be raised in power, that sown in dishonor will be raised in glory, that which was sown a natural body will be raised a spiritual body. No longer will they need imputed righteousness, but each will individualy be absolutely perfect, absolutely righteous.—1 Cor. 15:42-44.

The blotting out of the world's sins will not be thus instantaneous, in a moment, in the twinkling of an eye, but will

progress throughout the Millennial age gradually. As each individual recognizes sin and falls in line with the rules of the kingdom he will find himself growing stronger as a reward for his endeavors in the ways of righteousness, the highway of holiness. Day by day, year by year, he will increase in mental, moral and physical development, or failing so to do will, after the abundant opportunities of that time, be cut off in the second death as unworthy of any further opportunities for gaining life eternal through the Redeemer's kingdom. Those who will may avail themselves of the privileges of that time and have their sins entirely blotted out—reach absolute perfection of mind and body by the close of the Millennial age, and then be tested as to their heart loyalty to the principles of righteousness as shown in Revelation 20:10. That final test will be general to the human family: it will correspond to the trial given to Adam in Eden, except that these will have had experience with sin and the fall, and with the recovery and with the reign of righteousness. They will, therefore, all be in a proper attitude to enable them to pass the examination satisfactorily, and any failure so to do will demonstrate that the heart had not come, under all the favorable conditions, into that harmony with God which would be indispensable to eternal life. Such the Scriptures show us will be destroyed with Satan as those who have some elements at least of his disposition.

FORGIVENESS OF SINS

In our lesson the Scribes are represented as reasoning that the only one who could forgive a sin is the one against whom the transgression is committed. If A commit a transgression against B it is not in the power of C to forgive it. B alone has the right to feel offended and he alone can forgive. The Scribes were reasoning along correct lines: while we do as individuals transgress the rights and liberties of each other at times and thus sin against one another and need to have one another's forgiveness, yet all sin is primarily against God, whose law of righteousness is infringed. All unrighteousness is sin—against God, against his laws. He alone sets the standard of right and wrong by which his creatures are to be measured or judged and he is the Judge. How, then,

COULD JESUS FORGIVE SINS?

We answer that our Creator had so fixed the matter of sin and its penalty that Jesus was the only one who could forgive sins—or the heavenly Father through him. The divine arrangement was so fixed that the Father had even put out of his own hands the power to forgive sins, because he had fixed a positive, absolute, unchangeable penalty against sin in the case of Adam and his posterity. He could have done differently: he could have dealt with mankind as he dealt with the angels that fell, and merely put them under some kind of restraints without imposing directly the death sentence. But once the death penalty had been imposed, nothing could alter or annul it. God himself could not change his unchangeable laws.

But that unchangeable sentence against mankind was made by the Creator with full knowledge of how he could, and in due time, would negative or nullify the sentence, not by withdrawing it but by meeting its requirements through a Redeemer. Thus it was that in the divine plan our Lord Jesus was the Lamb slain before the foundation of the world. In other words God had in mind the plan of redemption before he imposed the death sentence which made necessary that redemption.

DIVINE FAVOR EARLY MANIFESTED

It may be urged that God manifested his favor to Abraham and others before our Lord Jesus came into the world and presented man's ransom price. We reply that this is so, that divine favor was manifested, but that its manifestation was based upon the divine intention that in due time the ransom for sinners would be paid. But even then the favor granted was not the blotting out of sins. No! that could not have been done prior to the ransom, and is to be done by God through the Redeemer glorified. All the ancient worthies could possibly have was such measure of divine favor as their faith in God would justify, and the only favors which God could grant to them would be such as his intentions through the Redeemer would make reasonable.

SIN UNDER MOSES' LAW

Under the Law Covenant God arranged with the nation of Israel a certain kind and degree of forgiveness and reconciliation through Moses, the mediator of that covenant. Under these arrangements the sin offerings year by year made a picture, a type, an illustration of the coming blessings under the New Covenant and its Mediator, the Christ. Israel as a nation enjoyed God's favor to a limited extent through faith, as did the patriarchs, but neither did they have a blotting out of sins. On the contrary, the Apostle points out that it is evident that Israel's sacrifices and sin offerings never really took away sin, but were merely typical of better sacrifices through which sin will actually be cancelled and ultimately blotted out.—Heb. 10:1-4; Acts 3:19.

THE MEASURE OF JESUS' FORGIVENESS

If the heavenly Father were bound by his own law and could not blot out sins without the payment of the ransom price, could our Lord Jesus do so? Had he greater power in this respect than the Father? We answer, No! His words to the paralyzed man in this lesson did not refer to a blotting out of man's sins, but merely to such a forgiveness of sins as the Father had already extended to Abraham and others in the past. When the Lord had uttered the words, "Thy sins be forgiven thee," the man still lay helpless, his sins not blotted out though forgiven; he was still a picture, an illustration of the terrible effects of sin. And our Lord's later words, "Arise, take up thy bed and walk," although in the nature of restitution, were not a blotting out of the man's sins. To have blotted out his sins completely would have meant the lifting of him completely out of all the imperfections of the fall up to the full perfection of a perfect man mentally, morally and physically. Jesus did not do this for him; he merely healed him of a measure of his special difficulty.

Besides, in these words our Lord did not refer to original sin and its death penalty. He was speaking of sins in the plural, the man's own sins additional to his share in father Adam's sin and father Adam's penalty. The man was a Jew, under the Mosaic Covenant. His share in original sin, in common with that of all Jews, was atoned for every year, and on the basis of this atonement he as a Jew had a standing with the Lord, and the Lord's engagement with that people was that under their covenant they should be free from sickness, etc., so long as they were obedient to the Lord. To every Jew, therefore, sickness meant, implied, personal guilt, personal transgression, because the Lord had so covenanted with them, as he had not done with other peoples and nations.

OUR LORD ALREADY SACRIFICED

But even as respects Adamic sin and its penalty our Lord would have had the right to have spoken peace and forgiveness and to have given an assurance of an ultimate blotting out of sins, because although he had not yet finished the work which he came to do, although he had not yet finished the ransom sacrifice, he had begun it. At his baptism he had consecrated his life, had laid down his life, presented it to the Father in sacrifice, and the Father had in a measure accepted it and had signified his acceptance of the contract by giving to our Lord the holy Spirit, the first-fruits of the glorious blessing which he received at his resurrection.

It was by virtue of his already having made this sacrifice, which he fully intended to carry out to the very end, that our Lord was authorized in saying to his believers, "He that hath the Son hath life, he that hath not the Son shall not see life." "He that believeth on me hath everlasting life, and I will raise him up at the last day" (John 3:36; 6:54)—that is, he who believes in me and becomes my true, faithful follower may reckon that he has already begotten in him the new life, and that I will assist him and carry him through, so that in the very dawning of the Millennial morning he may have a share in the first resurrection and thus obtain the eternal life under its perfect conditions.

The entire operation of this Gospel age so far as the church is concerned is one of faith—"We walk by faith not by sight." By faith we realize our sins forgiven, by faith we look into the future and believe that in the first resurrection we shall share our Master's glory, honor and immortality. And by faith we are satisfied and rest in hope—yea, actually, we shall be satisfied when we awake in his likeness.—Psalm 17:15.

CHARTS OF THE TABERNACLE

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality.

[3730]

VIEWS FROM THE WATCH TOWER

CHRISTIAN TENETS THE JEWS MAY ADOPT

To find a celebrated and influential Jew advising his race to "follow the letter of the Law in the spirit of the Gospel" is a decidedly interesting feature of the religious situation. Mr. Claude G. Montefiore, president of the Anglo-Jewish Association, founder of *The Jewish Quarterly Review* and a man of light and leading in British Jewry, gives his fellows this counsel in the current number of *The Hibbert Journal* (London.) Before giving this advice, he takes occasion to remark to the Christian readers of his article that some of the doctrines which they imagine to be distinctively Christian were, and are, Jewish. The conception of the fatherhood of God and of his loving-kindness, for example, has been paraded as Christian, "whereas to the rabbinic, medieval, and modern Jew it was, and is, the A B C of his religion." Similarly, the doctrines "that reconcilement with one's neighbor must precede reconcilement with God, or that the best alms are those given in secret, or that impure thoughts are evil as well as impure deeds, or that there is peculiar joy in heaven over the repentant—these doctrines and several others are not only rabbinic commonplaces, but familiar Jewish maxims."

The common Jewish objections to Christianity are that some of its teaching is "unpractical and overstrained," that the ideal is so high as to be "incapable of realization," that "if some maxims were literally obeyed, there would be a subversion of law and order, and universal confusion," that "the tendency of the teaching is to make a man take a too selfish interest in the saving of his own soul," and that it "points toward an ascetic morality."

In one divergence of doctrine between the rabbinic religion and that of the synoptic Gospels, however, Mr. Montefiore seems to incline toward the latter. He says:

"The rabbinic religion followed the prevailing doctrine of the Old Testament in holding that, on the whole, the right principle of human conduct, and the great principle of divine conduct, was that of proportionate requital, or tit for tat. I do not mean to say that other principles, such as that of the divine forgiveness, did not frequently cross the principle of tit for tat, but still it seems true to say that tit for tat occupies a very large place in Jewish ethics and religion, a larger place than the facts of life or our highest ethical and religious conceptions can fully justify and approve. Now the teaching of the synoptic Gospels seems to traverse that doctrine in many different ways. As between man and man we have, for instance, the teaching, 'If ye love them which love you, what thank have ye?' and the reception of the prodigal son, and as between God and man the teaching seems more emphatic still. Not only that the sun rises on the evil as well as the good, but also, in the parable of the vineyard, 'I will give unto this last even as unto thee.' . . .

"Perhaps one reason, tho not the deepest, why the doctrine of tit for tat is less thought of in the Gospels, is their rather pronounced antagonism to earthly good fortune, their strong sympathy with, or even partiality for, the weak, the miserable, and the poor. The only treasures of any value are the treasures to be attained in heaven. The treasures of earth are transitory from a double reason—the individual dies, and the old order is rapidly nearing its close. The same thoughts meet us not infrequently in the rabbinic literature, but we note in the Gospels a kind of passionate glorification of renunciation and adversity as marks of true discipleship, and as the one sure passport to heaven. This note goes beyond—how far rightly is another question—the rabbinic 'chastisements of love.' The soul is all. 'Adversity is the blessing of the New Testament.' With incomparable eloquence and power the Gospels disclose to us one aspect of the ultimate truth, one fact of reality, to which we can never again be blind, even tho we realize that it is by no means the complete reality, by no means the only truth through which we must work and live, the truth, I mean, which Professor Bradley, with such splendid insight, has lately shown us to be exhibited by King Lear, that 'the judgment of this world is a lie; [that] its goods which we covet corrupt us; [that] its ills, which wreck our bodies, set our souls free'; 'the conviction that our whole attitude in asking or expecting that goodness should be prosperous is wrong; that, if only we could see things as they are we should see that the outward is nothing, and the inward is all.'"

And of the Christian doctrine of self-renunciation to save others he writes:

"The renunciation, the self-denial, and that *daily* carrying of the cross, whereby Luke, as Wellhausen notes, changes mere martyrdom into a general way of life, are not in the Gospels urged and intended solely to save one's own soul, but also to save others. The endurance, the self-sacrifice, are not to be merely passive, but active. They are to be helpful and redemptive; through loving service and sympathy to awaken in the sinner the dormant capacity of righteousness and love.

"Lowly, active service for the benefit of the humblest is an essential feature of the synoptic religion. 'He who would be great among you, let him be your servant.' 'It is not the will of my Father that one of these little ones should perish.' The teaching of the synoptics in this matter seems to cluster round those three great sayings: 'The Son of man came not to be ministered unto, but to minister;' 'I came not to call the righteous, but sinners;' 'The Son of man came to seek and to save that which was lost.'

"And here, once more, we seem to be cognizant of fresh and original teaching, which has produced fruit to be ever reckoned among the distinctive glories of Christianity. It has two aspects: first, the yearning and eager activity to save and to redeem; secondly, the special attitude of the Master toward sinners and toward sin. The rabbis and the rabbinic religion are keen on repentance, which in their eyes is second only to the law; but we do not, I think, find the same passionate eagerness to *cause* repentance, to save the lost, to redeem the sinner. The refusal to allow that any human soul is not capable of emancipation from the bondage of sin, the labor of pity and love among the outcast and the fallen, go back to the synoptic Gospels and their Hero. They were hardly known before his time. And the redemptive method which he inaugurated was new likewise. It was the method of pity and love. There is no paltering with sin; it is not made less odious; but instead of mere threats and condemnations, the chance is given for hope, admiration, and love to work their wonders within the sinner's soul. The sinner is afforded the opportunity for doing good instead of evil, and his kindly services are encouraged and praised. Jesus seems to have had a special insight into the nature of certain kinds of sin, and into the redeemable capacity of certain kinds of sinners. He perceived that there was a certain untainted humility of soul which some sins in some sinners had not yet destroyed, just as he also believed and realized that there was a certain cold, formal, negative virtue which was practically equivalent to sin, and far less capable of reformation. Overzealous scrupulosity, and the pride which, dwelling with smug satisfaction upon its own excellence, draws away the skirt from any contact with impurity, were specially repugnant to him. Whether with *this* sin and with its sinners he showed adequate patience may perhaps be doubted, but it does seem to me that his denunciation of formalism and pride, his contrasted pictures of the lowly publican and the scrupulous pharisee, were new and permanent contributions to morality and religion. As the Jewish reader meets them in the synoptic Gospels, he recognizes this new contribution; and if he is adequately open-minded, he does it homage and is grateful."

SPONTANEOUS GENERATION OF LIFE

We see much in the public prints respecting the efforts of chemists and biologists to produce life, and several "professors" have announced their success in so doing. What are the facts?

For centuries scientific minds—skeptical respecting the teachings of the Bible that God is the author of life, the Creator of all things—have been examining nature to see how life has its start. At first it seemed that new bugs, worms and insects were from time to time created independently. For instance, many have noticed that an old, water-soaked wooden pail would be lifted and an enormous roach found beneath it—too large to have crawled under, and perhaps of a kind not previously seen in that quarter.

Further research demonstrated that there are in the earth, the air and the water, microbes far too small to be seen by the naked eye, which, under favorable conditions, would produce larger living creatures of one kind or another, according to the environments and conditions.

Then came the suggestion that *all* the larger forms of being were mere *evolutions* from lower to higher. With this thought the learned of this world have been wrestling for the past fifty years, shaking the foundations of faith in the Bible for millions. For if the Bible be true this theory is false as respects man's origin. Instead of further evolution being our *salvation* the Bible points us to our *fall*, to the *redemption* accomplished for the world by the Son of God, and to the coming *deliverance* of the groaning creation from *sin* and its

death penalty. Only those who trust the Bible record are safe from the blighting influence of this evolution error.

STILL ON THE WRONG PATH

Still pursuing the wrong trail, our wise men of today conclude that although they cannot gainsay that our entire race sprang from one pair, and although the highest type of monkey still leaves an impossible chasm between it and mankind, even in his most depraved condition, nevertheless they may yet find the "missing link" by which the first human pair, supposedly very inferior and degraded, could have been produced. Alas! how much more men will labor to establish an error than to corroborate a truth.

Without waiting to find the "missing link," others of the "learned," who know not God, have started at the other end of the line, to prove that God had nothing to do with creation. Rather their claim is that *Nature* is God. And although they know her not except in his works, they ascribe all power and skill to Nature. The endeavor now is to prove that Nature is God—that the very lowest form of life, *protoplasm*, is Nature's oldest child, from which sprang, gradually, by evolution, every creature, including man, who they claim is progressing rapidly without a fall, without a Redeemer, and without need of any heavenly aid, to perfection.

DR. LITTLEFIELD'S FINDINGS (?)

Dr. C. Littlefield now steps before the world announcing that he by experiments has actually produced living organisms where there was no life of any kind previously. He asserts that he was very careful in these experiments and surely excluded every lurking microbe. If true, if it can be corroborated by others, it will be assumed as proof that there is no Creator, no God, except Nature. Ah! says one of old, "The fool hath said in his heart, There is no God."

If it be true that a low form of life can be produced chemically, it proves nothing. What is Nature but the creature of our all-wise God? The divine power placed all the conditions of Nature and *fixed* her limitations as we behold in the various animal species. The Bible record is that God commanded the sea first to bring forth, and produced the conditions necessary to its teeming life. But the same Bible with explicitness declares the special *creation* of mankind in the Creator's *likeness*, and not in the image of a baboon.

THE CLAIM IS DISPUTED

Fortunately for the truth, when one "professor" seeks to shine another seems ambitious to shine by extinguishing him. So here we have from the *Scientific American* Professor C. E. Tingley's repudiation of Professor Littlefield's claims, with logical reasons for supposing that the experiments were not reliable. We quote:

"It is a far cry from a simple protoplasmic cell to that of a highly organized insect such as that just described, in fact almost as far as it is from lifeless crystals to living matter. Oppositely, the higher critics will have none of it, basing their conclusions on practically the same grounds that Professor Tyndall took in relation to Dr. C. Henry Bastian's experiments nearly thirty-five years ago. This scientist, it would seem, was eminently qualified to investigate the origin of life, for he was recognized as an authority on biology and the pathology of the nervous system, and he was a strong advocate of the doctrine of spontaneous generation of life. In one of his many papers he pointed out the results he had obtained in creating life artificially, and he declared that 'observation and experiment unmistakably testified that living matter is constantly being formed *de novo* and in accordance with the same laws and tendencies which determine all the more simple chemical combinations.' Professor Tyndall took up the matter and carefully tested Dr. Bastian's experiments, but took precautions, which the latter had neglected, to prevent the ingress of life during the processes of sealing the vessels, and though he varied the experiment in many ways no germs of life manifested themselves, so that Tyndall felt impelled to thus testify: 'I affirm that no shred of trustworthy evidence exists to prove that life in our day has ever appeared independent of antecedent life.'

"The moral of Tyndall's statement is obvious; the value of Dr. Littlefield's or any one else's experiments in the artificial generation of life lies absolutely and solely on excluding every trace of pre-existing life and thus preventing contamination which must otherwise surely follow during the progress of the tests. Carelessness in this respect has led biologists, even those who believe in the hypothesis of abiogenesis, to cry down every attempt made looking toward the artificial production of life. At various times Spencer, Huxley, Darwin, and Pasteur were firmly convinced that they had found the secret of life, but repeated experiments wherein antecedent life was more rigorously excluded than before proved their efforts futile.

"Evidently error of a similar nature has crept into the tests of Dr. Littlefield, and this is not said without due consideration, for the present writer has performed the experiment as above written, not one but many times, and in every instance the result was not successful beyond the mere crystallization of the chlorides.

"It is true that more recent reports state that the development took place under sealed glasses thoroughly sterilized before beginning and sealed from the air when placed on the shelf, but it is obvious that there was every chance for pre-existing life to slip in, and so what would otherwise have been regarded as a wonderful achievement in science has not been taken very seriously by men skilled in either chemistry or biology."

FOREIGN MISSIONS AND THE SECOND COMING OF CHRIST

The following is a digest of an address given upon Foreign Missions at the recent session of the Friendship Association, by R. E. Neighbour, pastor First Baptist Church, Americus, Ga.:

"Brethren, hearken unto me: Simeon hath rehearsed unto me how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written: After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek the Lord, and all the Gentiles, upon whom my name is called, sayeth the Lord, who maketh these things known of old."

From these four verses, quoted from Acts 15:13-18, R. V., we learn:

First. God will at first visit the Gentiles, to take out of them a people for his name.

Second. After these things, Christ will return.

Third. The tabernacle of David will then be rebuilt.

Fourth. The residue of men, and all the Gentiles, will seek after the Lord.

Here we find God, the holy Spirit, unfolding the plan of this age. The work of the church, then, is what?

To take out of the Gentiles, or nations, a people for his name. It is impossible to read into these words that we are to "take the world for Christ." This is an "elect" age. The church, God's "ecclesia," are a people "called out" from among the nations.

The church is a minority, and will remain so during its whole existence. The work of the church can never be marked "a failure," as long as it is doing the work that God ordained. Because the church does not "convert the world," it cannot, therefore, be deducted that the church is making the world worse.

But what is the great inspiration of Foreign Missions? Surely, without a doubt, it is the second coming of Christ in pre-Millennial glory. And why? Because, as soon as the church arouses herself and, empowered by the Spirit, gathers out of the Gentiles the certain number of God's elect, then he will come and establish himself on David's throne, after which the residue of men may seek the Lord.

The thought in the missionary's heart, then, should not be "India for Christ," or "Africa for Christ," or "the World for Christ," but the bringing to God from the east and from the west, from the north and from the south, a people for his name. The great inspiration of a Christian worker is, "After this, I will return."

Does not the truly saved yearn for the appearing of the Lord? Is not the very height of his glory to see him coming in his majesty? Then, what is the better way? To stop trying to win men to him, and sit down and merely pray, inasmuch as the coming of the Lord will bring salvation to all men?

By no means. To be sure, we must pray for the coming of the Lord, but we must also work for it.

If the taking of the "world for Christ" is the missionary's motive, he must despair. Nineteen centuries of this era of grace have already passed, and yet there are more heathen today than there were in the days of Paul. The earth is filled with new and strange doctrines. Whereas, if the veneer were removed, we would find sin and lust just as heinous as in the long ago.

This is a man-glorying age. Wonderful achievements and startling progression are seen on every side, yet with all our learning, riches and advance of civilization, there is not a

country, a city, nor even a hamlet, where Jesus truly reigns.

No, brethren, the wheat and the tares must grow together to the end of this age. The mustard seed has grown into a great tree, but the birds of the air (representing the wicked one and his children) roost in the branches thereof. The meal, to be sure, is good, but the leaven (sin) is contaminating the whole loaf. The drag-net which holds the evil as well as the good will not be separated until the consummation of the age.

Dear brethren, keep clearly before your mind that the work of the church is to call out a people for his name; that the inspiration of this work is the glory of hastening the coming of our Lord, and that the coming of the Lord will bring to the church her reward.

How the activities of the church ought to be quickened. How her gifts should be increased. How her hand should be reached out in every direction until God from above shall say, The work of the church is done, the witness to the uttermost part of the earth has been borne, the elect from the foundation of the world have been brought in, and the day of her reward is at hand!—Christian Index.

BEREAN BIBLE STUDY FOR MARCH

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

STUDIES IN PRAYER

21. What is the *cost* of *selfish* prayers? Z. '02-250 (1st col. ¶ 1 to 3).
22. What is meant by "vain repetitions" in prayer? Z. '98-28 (2nd col. ¶ 2).
23. How may we be "instant in prayer"? Z. '97-265 (2nd col. ¶ 2 to 4); Z. '93-215 (2nd col. ¶ 2).
24. What does it mean to "pray without ceasing"? Z. '03-25 (1st col. ¶ 2, 3); Z. '04-118 (1st col. ¶ 1).
25. How should we understand, "Ye shall ask *what ye will*, and it shall be done unto you"? Jno. 15:7. Z. '96-149, 150; Z. '04-234 (1st col. ¶ 3, and 2nd col. ¶ 1); Z. '05-124 (2nd col. ¶ 1, 2); F. 679, ¶ 1, to 680, ¶ 2; Z. '05-343 (1st col. ¶ 3).
26. What relative privileges in prayer have *justified* and *consecrated* persons? F. 681, ¶ 3, to 684, ¶ 1.
27. What privileges of prayer do the *children of consecrated parents* enjoy? F. 531, ¶ 1, to 532, ¶ 2, and 684, ¶ 2.
28. How should we look out for the interests of each other through prayer? Z. '03-218 (1st col. ¶ 1); Z. '95-170 (2nd col. ¶ 2).
29. What is the relation between *faith* and prayer? Jas. 1:6; Mark 11:24; Z. '96-162 (1st col. ¶ 3, to 2nd col. ¶ 2); F. 691, ¶ 2; Z. '05-345 (1st col. ¶ 2) (and 2nd col.).
30. What is the relation between prayer and *thanksgiving?* Z. '03-8 (1st col. ¶ 2, 3); Z. '04-24 (1st col. ¶ 1); Z. '01-271 (1st col. ¶ 3).

BLESSEDNESS SUPERIOR TO HAPPINESS

Matthew 5:1-16.—MARCH 4.

Golden Text—"Blessed are the pure in heart: for they shall see God."

Happiness describes the joyful moods which come to mankind from time to time, but blessedness relates to that permanent joy and comfort which are the result of the attunement of character to harmony with the divine. The people of the world may at times be happy, and at other times downcast, mournful and troubled; but to those who become followers of the Lord Jesus, and who as pupils in the school of Christ are taught of him, there is a peace of God which passes all understanding ruling in their hearts, bringing comfort and rest even under most adverse outward conditions. The lesson we are now considering describes to us the condition of heart necessary to the possession of the peace of God. In proportion as we get before our mental eyes the true conception and then strive to attain that ideal, in the same proportion will be the degree or progress of blessedness which will come into our hearts and lives to rule there and to keep us in the love of God.

Our Lord and his disciples were on an elevated plane of the mountain side, and crowds of people were coming to hear the message of the great Teacher respecting the kingdom so long anticipated and which he declared was nigh. His miracles had attested his divine authority as a Teacher, and this drew the people to him "who spake as never man spake." (John 7:46.) Seeing the gathering multitudes Jesus went up the mountain onto a little mound, where he could the better be seen and heard by all. After the manner of olden times he sat down while making his address, the people also sitting down. The customs of the times favored this—loose, flowing robes, sandals easily removed, and the people accustomed to sitting with their limbs folded under them in what is sometimes styled "tailor fashion."

The teaching was addressed primarily to those nearest to the Lord, namely, his special disciples, the multitude interestedly watching for any items in the address that would specially enlighten them. It must have seemed strange to all the hearers that our Lord did not talk more about the kingdom itself, explaining when and how it would be established, etc. But he knew that he must first suffer for the redemption of the world before the kingdom could come and the divine will be done on earth as it is done in heaven. He knew, too, that the first work in preparing for the establishment of the Kingdom would be the gathering of the church class, the elect, to be his bride and joint-heir in the kingdom. His discourse, therefore, was so directed as to divide the hearers into two classes—some would be disappointed because they were interested more in the glories and honors and dignities of the kingdom hoped for than in the condition of heart necessary to a place in it. These probably went their way saying that doubtless Jesus was a great Teacher to those who liked his kind of philosophy, but to them it was a very dry and unsatisfactory portion.

Others, though disappointed in the character of the teaching, found something in it which satisfied their longings as nothing else could do—found in it nourishment, comfort, upbuilding qualities. The same is true today: some hear the good tidings of great joy with interest merely in those features which relate to restitution. They are glad to know that there is no eternal torment in the divine plan, but that, on the contrary, times of refreshing are coming to the world, and times of restitution of all things spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21.) But aside from this, all discussion respecting consecration to the Lord and terms of discipleship, all descriptions of characteristic conditions that would fit them for the kingdom, are wearisome to them, distasteful. Thus does the truth always separate.

"THE POOR IN SPIRIT"

The message of this great Teacher differed from all others, and was especially attractive to the humble, the lowly. Whereas others would have said, Blessed are the rich, the learned, the prominent, the rulers, this great Teacher reversed the matter, saying, "Blessed are the poor in spirit"—blessed are those who are not self-conceited, who do not think very highly of themselves, who appreciate their own littleness and imperfection. Astounding! How are such blessed? Surely the world thinks little of those who do not think much of themselves! Surely they will make less progress in the world! Ah, yes! But, says the Master, their blessedness consists in the fact that they are of the kingdom—of those from whom the kingdom of heaven class will be selected.

Self-confidence, self-esteem, may win for its possessor a high and honorable place in the present time, but is disesteemed of the Lord; and those who have such a spirit will be the less prepared for the tests and conditions which the Lord will impose in selecting the heirs of the kingdom, the joint-heirs with Christ. Yes, indeed!—there is a favor and blessedness associated with being little in one's own estimation: it preserves from many a false step into which egotism would lead. All who are seeking to follow the instructions of the great Teacher, who naturally are poor in spirit, humble-minded, deficient in self-esteem, have much advantage every way over others as respects this particular element of character. And those who are not naturally humble should take heed to the Master's instruction, and humble themselves under the mighty hand of God, that they may be exalted in due time. (1 Pet. 5:6.) The Lord's

followers, then, should continually practice humility and be especially on guard against pride, self-conceit, etc.; they should know on the great Teacher's authority through the Apostle that God resisteth the proud and shows his favor to the humble, the poor in spirit, to such an extent that only the humble will share with the Lord in the inheritance of the kingdom.—1 Pet. 5:5; Jas. 4:6.

MOURNERS BLESSED AND COMFORTED

Again it seems strange, contrary to the usual thought, to say "Blessed are they that mourn." The general thought is that those who mourn are to be specially commiserated. What principle lies behind the Master's assurance that there is a blessedness connected with mourning? We reply that we cannot suppose that there is mourning in heaven—we must suppose that there is happiness, blessedness there. Hence the blessedness of mourning must in some way relate to our present imperfect, sinful conditions and surroundings. Sin is in the world, and death, the wages of sin, is being paid out to the entire human family, carrying into every home more or less disappointment, sorrow, trouble. Where these are appreciated rightly there must surely be mourning. The world is sick and dying; with its twenty thousand million dead and sixteen hundred million dying in sorrow and pain and disappointment, he who is "merry" must surely be correspondingly irrational. Who but a foolish person could be merry in the shadow of such a charnel-house! Those who are merry under such conditions give evidence of so wrong a condition of heart and mind that we may know that they will require rigid disciplinary instructions (such as will be accorded to the majority of mankind during the Millennium) in order to bring them to their proper senses.

On the contrary, those who do mourn because of a realization of their own imperfections, their own fallen condition, and who to any extent mourn in sympathy with the poor, groaning creation, these have corresponding advantages because of thir saner condition of mind; they will be the more ready for the heavenly message, telling of the glorious blessing that is to come through redemption in Jesus and through his kingdom, which, as the rising of the Sun of Righteousness, shall bring in health, healing, life and comfort to all the families of the earth. Blessed are these mourners now, because they are in that much more favorable condition to hear the voice of him who speaketh from heaven—speaking peace through Jesus Christ our Lord. They shall be comforted. Their comfort shall not wait either until the new dispensation of the kingdom shall be fully inaugurated and bring in the blessings of restitution: their comforting will begin at once, for their mourning will bring a readiness of mind to hearken for the Lord's favor. So to these he will be pleased to make known something of the riches of his grace and lovingkindness through Jesus. They will have therefore the best opportunity for attaining the peace of God which passeth all understanding through the holy Spirit in this present time, and also in the dispensation to come.

Sorrow may be associated with sin and imperfection. It is proper that we should realize our fallen condition and be sorry for it, but this sorrow may be healed at once through the knowledge of the great redemption sacrifice and through our acceptance of a share in the merit of the same. But there is another sorrow or mourning which is not because of sin but because of sympathy. Our Lord, who was separate from sinners, had this spirit of mourning. It was this mourning in sympathy that led to his tears at the tomb of Lazarus, and the same that led to his being called "the man of sorrows and acquainted with grief."—Isa. 53:3.

In our imperfect fallen condition, even after our hearts are fully consecrated to the Lord and imbued with his Spirit, it will not be possible for us to enter so fully into sympathy with others as did our dear Master; but we are to cultivate this spirit of sympathy, which is a part of the spirit of love, and the more we grow in grace and in character-likeness to the great Teacher the more we will have the spirit of sympathy, the more sorrow and mourning will appeal to us. On the other hand, however, the more we receive of this same holy Spirit proportionately we will have the greater peace, the greater joy in the Lord and the greater rejoicing, because of what we will be increasingly permitted to discern in the unfolding of the great plan of salvation under which all who mourn in Zion shall be comforted. So, then, the most advanced Christians, who have the deepest and most holy joy, should be the ones who at the same time would have the deepest sympathy with mourning and sorrow. Who has not already noticed this, that as our Lord and Teacher is the exemplar of perfection, so those who most nearly imitate him are usually such as have had deep experiences in the school of sorrow and mourning, and in whose hearts and characters deep spiritual lessons and characteristics have been engraved?

The word comfort does not contain the thought of relief, but rather that of *strengthen together*, or added strength. In other words, the Lord does not propose to take from us that noble quality of sympathy which we receive in the school of experience, but he does propose for all those who become his true followers that they shall be comforted or strengthened together, that he will give them a blessing of strength to endure which will compensate their mourning and spirit of heaviness. He gives this through the promises of his Word and the glorious hopes which he sets before us, and he gives it also through the living epistles of the dear members of the household of faith. Note how the Apostle calls this to our attention in 2 Corinthians 1:4, where many times over he repeats the thought of our comforting one another with the comfort wherewith the Lord has already comforted us. Oh, what a privilege we enjoy, not only of being comforted by the Lord through his Word, but of being used of him as channels for comforting or strengthening or upholding one another during this mourning time, when some, more than others, have in themselves weaknesses and frailties to cause mourning to themselves and to others. Blessed are those who, being comforted themselves, shall be used of the Lord in the comforting of the other members of his body.

"BLESSED ARE THE MEEK"

The poor in spirit or humble minded, who do not think highly of themselves, are unquestionably the same as the meek, the gentle. The *Century Dictionary* defines the word meek as "self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." Webster defines meekness as "submission to the divine will; patience and gentleness from moral and religious motives." As we look about us in the world and note the meek of the earth we do not see them more prosperous than others, and our Lord's words that such shall inherit the earth would astonish us and seem quite untrue if we did not understand that he referred to blessings beyond the present life. Surely the millionaires of earth, that own the larger portion of it and its riches, valleys and slopes, are very rarely to be counted as the meek. And so we see that the Master did not say, Blessed are the meek, for they do inherit the earth, but "they shall inherit the earth."

When, Lord?

Answer: When God's kingdom shall come and his will be done on earth as it is done in heaven—then the meek shall inherit the earth. So, then, if we perceive that the rude, the unjust, the self-assertive, are grasping the bounties of earth in the present time, and if we find ourselves rather crowded out because of meekness, let us remember our Lord's Word that we are especially blessed, and let us cultivate this quality of meekness more and more, and let us not think to exchange it for a spirit of arrogance and self-assertion and vindictiveness, to grasp earthly fame and name and riches. Let us rather be content to cultivate this spirit which the Lord assures us he approves, and let us wait for the time when this class shall inherit the earth. We perceive that the inheritance will be with a view to giving it to the human family under the terms and conditions instituted during the Millennial age. Then the meek of the restitution class will inherit the earth; they will be given the advantage everyway, and eventually all who are not meek will be utterly destroyed from amongst the people in the second death.

The meek ones of the Lord's followers even now in a measure receive the fulfillment of this promise, as the Apostle declared, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22, 23.) These have more enjoyment of the earth now than have others; while others are grasping these are enjoying. As the Apostle declares, "God hath given us all things richly to enjoy." (1 Tim. 6:17.) Freed from the grasping spirit, we can pass through the streets and observe the rich displays of the shop windows without covetousness, without wishing that we had the various works of art and beauty under our special care and control. We can feast our eyes upon them and be without the care of them at a time when all of our talents are consecrated to the Lord and his service, and when we have more important things to do than caring for earthly trinkets called works of art.

BLESSED THE HUNGRY AND THIRSTY

Our Lord refers to two of the most potent influences known amongst men. To what activity will not hunger and thirst spur us? Similarly there is in some a heart-hunger and thirst for that which is right, that which is true. The majority of people evidently do not have much of this hunger of the soul: natural eating and natural drinking are their special attractions. But all are not so, and there is a special blessing for those who have the soul-hunger to which our Lord refers. "They shall be filled"—they shall be satisfied.

Nothing in this promise implies a miraculous filling or satisfying: the thought connected with the illustration rather is that, hungering and thirsting, they will make use of their time, knowledge and opportunities for seeking the bread of eternal life, which satisfies, and the water of life, which truly refreshes; and that in proportion as these are sought and f und and used will be the blessing. We have the Lord's guarantee of the blessing for all who are in the attitude of mind to seek and to use the spiritual refreshments he provides.

Righteousness here applies to right in every matter—Truth. God is the great standard of righteousness, and he communicates it through his Word, his exceeding great and precious promises delivered to us through Jesus and his apostles. The majority of the world, careful for the meat that perishes, think little of the truth and get little of it; the few hungering and thirsting for it are filled, refreshed, sanctified by it, and in word and in deed and in thought are being fitted and prepared for still further blessings in God's due time—participation with the Redeemer in the kingdom and a share with him in the work of blessing and uplifting mankind.

"BLESSED ARE THE MERCIFUL"

Mercy is akin to love, and in proportion as the fall has effaced love from any heart in that proportion mercy will be lacking. Of course we cannot always judge by the outward appearance, as there are outward forms and expressions of love without the heart. So sometimes mercy is extended without the real spirit of mercy prompting it. Sometimes it is to be seen through the recognition of a principle without a sympathy with that principle. The true Christian learns in the school of Christ not only of his imperfections and his need of divine mercy, but having found that mercy and having entered the school of Christ it becomes one of the most important lessons he can learn to extend similar mercy toward others. The Apostle declares that "Mercy rejoices against Judgment"—against the execution of justice. (Jas. 2:13.) Strange as it may appear, those who have most need of mercy for themselves appear usually to be the ones least ready to accord mercy to the failures of others.

Contrariwise, those who grow most in the spirit of the Lord grow proportionately merciful and compassionate. Some of the Lord's people have more to overcome in this direction than have others, and may therefore show less development in proportion to their efforts; but the thought should be continually before the minds of all that it is very unbecoming for those who themselves have need of divine mercy to be sticklers in the last degree in their requirements of justice for others, in their refusal to exercise mercy toward others. Not only so, but this lesson which our Lord so frequently emphasized he intensified when he said, You do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses. He thus teaches us that our mercy must be more than formal, more than an outward forgiveness and reconciliation—it must be from the heart, sincere. In proportion, therefore, as we each realize our need of divine mercy through Jesus, in that same proportion let us be very merciful to others—especially toward the brethren and all who in any sense or degree demonstrate their desire for righteousness.

"BLESSED ARE THE PURE IN HEART"

The word pure is very comprehensive—without adulteration, sincere, unsullied. No member of the human family is by nature in this condition. On the contrary, the Scriptures assure us that the heart of the natural man is exceedingly deceitful and desperately wicked. (Jer. 17:9.) The heart in this text and in general conversation is used not as the name of one of the organs of the human system, but as indicating the inner mind, will, intention of the person. As originally created man was the image of God, and hence was then pure in heart, sincere, honest, truthful, perfect-intentioned; but, by reason of disobedience, sin and selfishness have been developed in the human heart and will, and the God-like qualities originally there have been to a considerable degree obliterated. Hence it is that those who become the Lord's people are said to have a new heart, a new will, new ambitions, new desires. Where the conversion from sin to righteousness is thorough it is truthfully said, "Old things have passed away, all things have become new."—2 Cor. 5:17.

To accomplish so radical a change of will, of intention, requires a powerful influence. It may be of fear and it may be of love, but we are assured that the results of fear are imperfect, and that only love produces the lasting, perfect, acceptable conditions. Fear may have to do with the beginning of a change of heart, but it certainly cannot carry the conversion to completion, for, as the Scriptures declare, "Fear hath torment," and the peace of God cannot rule in the heart that is subject to such distress." (1 John 4:18.) Hence the Scriptures set before us the heart conversion which results from the knowledge of God and love for him, saying, "Thou shalt love the Lord thy God with all thy heart," and again assuring us that "perfect love casteth out fear."—Mark 12:30; 1 John 4:18.

Our Lord's words intimate that there may be various degrees of impurity of heart, and so we find it: there are some who at heart are really black, devilish; others are drab or gray or speckled. But the Lord singles out the kind of heart that would be acceptable to the Father—the pure in heart. We are all witnesses that we could not claim purity of heart, of intention, of motive, of desire for very many of our friends and neighbors of Christendom, and that so far as we know in the heathen world the proportion would be still fewer. Yet the intimation of our text is that only such as attain to heart purity can hope ever to see God, to enjoy this evidence of his love.

But lest some should be discouraged through supposing that purity of heart means absolute perfection of thought and word and deed, we hasten to correct that thought and to point out that the intention is not always supported by the words and conduct. To will right, to will perfectly, to be pure in heart, is quite possible, yea, quite necessary to all who would have divine approval yet how to perform all that they will is sometimes beyond the ability of the Lord's most earnest followers. The new will, the new heart, must act and speak through the medium of the old body, whose affections are continually in opposition and must be battled against. Hence so long as we are in the flesh, so long as we are obliged to reason, speak and act through the imperfect medium of our fallen flesh, that long will we have need of the merit of Christ to continually cover its blemishes; that thus the new will, the new heart and not the flesh, may be judged of the Lord and tested as to its worthiness or unworthiness of the eternal life and blessings which he has proffered us.

How precious the thought, then, that we may attain to absolute purity of intention, of love, etc., toward all mankind as well as toward the Lord, and that God will thus accept us in his Beloved One, not counting to us the unintentional weaknesses and blemishes which we realize and which others realize perhaps still more than we. How blessed the thought that such will see God, that such have the clearest views of God's character and plan now, that such shall see him shortly when changed in the resurrection, when they shall have awakened in the likeness of their dear Redeemer.

BLESSED THE PEACEMAKERS

Never was there a time when this statement of our Lord deserved more consideration than at present. We live at a time when envy and strife are in evidence on every hand, amongst all classes, amongst nations, in politics, in business, in homes and families, in nominal churches, and amongst the fully consecrated of the true church. The tendency toward strife is evidently somewhat associated with the strenuous times in which we live; but all the more those who are true members of the body of Christ are to remember the Scriptural injunction, "Follow peace with all men"; and again, "Be at peace amongst yourselves." (Heb. 12:14; 1 Thess. 5:13.) Some of the best people in the world have the organ of combativeness large, but proportionately they need to have love to control it, so that they shall combat only those things which are evil and injurious, so that they shall think generously, kindly, lovingly of all who take a different view of matters; and while standing always firm for principle, they should take note of the fact that principle enters into remarkably few of their conflicts, contentions, etc.

Each of the Lord's children should be learning day by day to cultivate the fruits and graces of the holy Spirit, amongst which prominently are patience, long-suffering,

brotherly kindness, love. These things dwelling in us and abounding we shall be more and more pleasing to the Lord and able to assist others in the same direction—to be peacemakers. For who can properly be a peacemaker who is not himself at heart a peace lover?

There seems to be in the majority of humanity a contentious streak, which not only leads the possessor to be quarrelsome and contentious, irritable and irritating to others, but additionally this trait seems in many to be inclined to stir up disturbances in others, when the first principle of decency—minding one's own business—would be favorable to peace. As the Lord's people more and more come to realize the selfishness and quarrelsomeness which the whole world has inherited through sin and depravity, and how this is all opposed to the Spirit of the Lord and of meekness, gentleness, patience, long-suffering, love, they should not only strive to develop peace in their own hearts and lives but to be peacemakers amongst men.

"Blessed are the peace-makers, for they shall be called the children of God." Yes, truly, the peace lovers, peace promoters, manifest that in this particular at least they are the possessors of the holy Spirit—the Spirit of God. Let us not only merit this title, sons of God, now amongst men who, seeing our good works and peaceable dispositions, will glorify our Father in heaven on this behalf, but let us by the continued cultivation of this same quality of love, under the guidance of the great Redeemer, merit the distinction of being sons of God on a higher plane in the kingdom.

BLESSED THE PERSECUTED

Not all the persecuted, but merely the persecuted for righteousness' sake. Many bring upon themselves persecutions for foolishness' sake and for being busybodies in other men's affairs. Let us heed the Apostle's word along this line and avoid persecutions or sufferings for evil doing of any kind; but, as again it is declared, if any man suffer as a Christian let him glorify God on this behalf. (1 Pet. 4:16.) It is well, too, that we preserve in this matter as in all others the spirit of a sound mind. There are, for instance, some that evidently imagine themselves persecuted when really they are very kindly treated, and are the victims of their own morbid imaginations. The Lord's people should be so filled with the spirit of thankfulness and gratitude and appreciation that they would be in no danger of erring in this matter. They should be so generous in their thoughts of the motives and intentions of their friends and neighbors that they would be in no danger of misapprehending them and feeling persecuted by those who are really their well-wishers.

As perfect love casts out fear, so also it casts out these false impressions of evil doing or intention toward us. The benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other similar good construction upon the conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Even then it should think generously of the persecutor, realize his share in the fall and be disposed to pray for those who despitefully use them and persecute them. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors, and who may be sure, therefore, that they are being persecuted for their fidelity to truth and righteousness and not for personal idiosyncracies and peculiarities. Blessed are they, for theirs is the kingdom of heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when being persecuted by them and on its account. If the kingdom of heaven is for such it is assuredly but a little flock. Let us strive the more diligently to be of that little flock—to make our calling and election sure.

REVILED FOR CHRIST'S SAKE

The Lord's people are not to revile each other or anybody under any circumstances, but are to remember that they are pupils, followers of him who when reviled reviled not again. Whatever evil others may say or insinuate about us we must be faithful to our Teacher and not return evil for evil, reviling for reviling, nor insinuation for insinuation, but contrariwise must speak evil of no man and be pleased to notice and to mention any good qualities which even our enemies may possess.

Our Lord's words, however, warrant us in expecting that those who will be faithful to him will share his experiences of being evil spoken of. With his words before our minds we should not be surprised at false charges and false insinuations made against his true followers, and that in proportion to their prominence as his servants and followers. The expression, "all manner of evil," is very comprehensive, while "for his sake" is worthy of notice. It does not imply that those who strike with the fist or weapon or tongue and who shoot out arrows, even bitter words, will say, We do this to you for Christ's sake and because you are one of his. We have never heard of any one persecuted in that manner along those lines, and this cannot therefore be what the Lord meant.

What he did mean evidently is that his followers, like himself, honorable, moderate, possessing the spirit of a sound mind, truthful, honest, virtuous, would naturally be highly esteemed amongst the Scribes and Pharisees, the nominally good; they would have a high place, were it not for their fidelity to the Lord and to his Word. Because of loyalty to truths contradictory of popular errors, because of their faithfulness to the Word of the Lord, they are unpopular, and, like the Master, are hated by those prominent in Churchianity. These conditions bring a double test:

(1) They test the adherents of Churchianity along the lines of the Golden Rule, and when they speak evil through malice, through hatred, through strife, through opposition, they are judging themselves, condemning themselves under the Golden Rule, for well they know that they would not wish others thus to speak evil of them;—either through malice or a concocted lie or through hearsay.

(2) It becomes a test also to the faithful ones—Are they willing to endure these persecutions and oppositions cheerfully as a part of the cost of being the Lord's disciples? If under the pressure they yield and revile in return, and slander and backbite, they are proving themselves unworthy of a place in the kingdom. If on the other hand they receive these lessons and experiences with patience and long-suffering, these serve to develop in them more and more of the character-likeness of their Redeemer and tend the more to fit and prepare them for a share with him in his glorious kingdom. Our Lord's assurance is that those who are thus tested and who stand such a test will have the greater reward in heaven, and reminds them that similar persecutions from the Lord's professed people came to all the holy prophets of the past.

THE SALT OF THE EARTH

The declarations, "Ye are the salt of the earth," and "the light of the world," may be very properly applied to such of the Lord's followers as give heed to his teachings and cultivate the blessed states he has described foregoing. All such blessed ones in proportion as they have attained such conditions are indeed the salt of the earth and the light of the world. As salt is useful in arresting decomposition, so the influence of these, though they be few in the world, is preservative. Looking back along the aisles of history, we can see that a good influence extended from the Law Covenant God made with Israel.

As the Jews scattered more or less amongst other nationalities they carried with them more or less clear conceptions of the divine standards as represented in the law, and these wherever they went had a preservative and corrective influence amongst men. But it was Jesus and his higher law of love, exemplified in his own life and in the lives of his apostles and all his followers, who became the real salt of the earth, in a period when without it we know not what might have been the result. As it is not only the spot upon which the candle or lamp rests that is enlightened by it, but as the rays extend out in every direction, so is the influence extending from every true Christian. It touches not merely his own person or home but to some extent radiates throughout his vicinity. Similarly it is not merely the spot that is touched by the lump of salt that is preserved, but the influence of that lump spreads over a considerable space round about it, and all with preservative influence.

At the time of our Lord's first advent the world was in a condition in which it would probably have hastened to degeneracy and corruption, but the introduction of the body of Christ and the beneficial influence extending from each member of that body were potent for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the Light of the world, and from his followers, had undoubtedly a beneficial effect upon the then center of the civilized world. That influence is still manifest in so-called Christendom. And even today, although the truly consecrated believers in the great Redeemer are confessedly very few in number, yet the general influence, the saltiness from the teachings of the Savior, exercise a wide influence throughout Christendom. Without this, doubtless, corruption and a complete collapse would have come long ago. In spite of it we see very corrupting and corrupt influences at work in every direction and the wider our horizon,

the more general our information, the more this fact will be appreciated.

Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation.

Meantime we are to let our lights shine and thus to glorify the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the Sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare.

HO, PRODIGAL RETURN!

"Return, return! thy Father's voice is pleading,
Tho' far astray, I bid thee turn again!
Thy robe is rent, thy tender feet are bleeding,
Thy heart is faint and sick with famine pain:
Return, my child: a welcome here awaits thee:
No longer in the distant country rove;
Resist the cruel tempter that belates thee,
And keeps thee from my dwelling and my love.

"Return, return! Thy Father's loving-kindness
Thou long hast scorned, and done his grace despite;
Yet in his touch is healing for thy blindness,
And he can turn thy darkness into light.
Return in all thy rags of sin's defilement;
Return with all thy want and sore distress;
Thy Father's voice bespeaks his reconcilement:
Flee to thy Savior, and thy guilt confess.

"Return, return! Thy substance hath been wasted—
Thou hast not aught to bring but thy poor heart;
Yet art thou longing for the *bread* once tasted,
And for his paths of peace, and faith's good part?
Return, for why shouldst thou delay the pardon
Thy Father's great compassion waits to grant!
Arise and go, before thy doubts shall harden
The homesick yearnings of the penitent.

"Return, return! Leave thou the swine and famine
And seek again the plenty of thy home!
Why dost thou toil among the husks of mammon,
When to his rest the Father bids thee come!
Return thou to his arms, his kiss, his blessing,
Accept the robe, the sandals, and the ring,
After thy sinfulness and guilt confessing,
By Jesus found, lost treasure of the King!

"Return, return! The angel-hosts bend o'er thee—
They wait to bear the tidings' joyful sound.
They have beheld the Savior dying for thee,
And will rejoice to sing, *The lost is found!*
Return, for he will heal all thy backsliding—
Will love thee freely, and will thus forgive;
Come, weary soul, rest in his love abiding.
Thou hast been dead—arise today and live!"

LESSONS ON SELF-CONTROL

Matthew 5:33-48.—MARCH 11.

Golden Text—"Keep the door of my lips"—Psa. 141:3

Again we gather at the feet of the great Teacher of the school of Christ to hearken for his further instructions. In connection with his discourse on the beatitudes, which constituted our last lesson, the Master proceeded in the words of today's lesson.

Our Lord refers to the traditions of the ancients, which evidently had a great control over the people of that time. No fault is to be found with having respect for the opinions and teachings of those who have gone before us in life's pathway, but one of the important lessons for every Christian to learn is that the fact that a matter is ancient, that it has been long believed, is no positive proof of its correctness. The thoughts of ancient times are to be weighed and tested, as well as those of modern times by the one standard, the divine revelation—"If they speak not according to this word it is because they have no light in them."—Isa. 8:20.

The traditional teaching to which our Lord referred was not wholly erroneous, just as the traditions of the "dark ages" contain some elements of truth. Error alone is weak in comparison to error mixed with a little truth; hence our great adversary usually endeavors to interweave some measure of truth with all the injurious falsehoods which have burdened the world for centuries, and still burden us in proportion as we are deceived by them. This was true in respect to the matter our Lord was discussing: the law had something to say respecting the taking of God's name in vain, and tradition had modified the law and limited it to false swearing. Our Lord called attention to the error, pointing out that the third commandment had a broader and deeper meaning than the tradition implied—that it meant that God's name should never be used in any irreverent manner, and not merely forbidding its use in connection with the violation of an oath in the Lord's name. Our Lord extended the thought, teaching his followers that they should not continue the custom of their day, of proving their assertions by appeals to God, to heaven, etc. The same lesson is for the followers of Jesus today: others may feel it necessary to emphasize their statements by oaths or expletives, but the followers of Jesus are to so live, so act, so speak, that their words pass for par anywhere and with anybody. To this end they must be absolutely truthful, so that whoever may hear them may know that their yea is yea and their nay is nay.

"SWEAR NOT AT ALL"

Oaths and solemn asseverations in the ordinary conversation of life imply that the truth of the speaker is questionable—that his yea is not always yea, and that his nay is not always nay. The tendency is to make him less careful in the ordinary statements of his conversation which are not thus solemnized; the effect is also to make him less reverent toward the Lord or the other holy things which he may call upon as witnesses, as evidences of his truthfulness. As the word of such people becomes common and liable to be broken, so their oaths would soon also become common and liable to be broken—such matters go on from bad to worse usually. On the contrary, where the word is held sacred the avenues of sin and error and falsehood are measurably stopped.

Nothing in this injunction can properly be understood to apply to the taking of an oath in a court of law. Such oaths, commanded by the law of the State, are necessary, because all have not the high standard of truth desired. But even in the courts of law in many States it is permitted that an affirmation may be made instead of an oath if any so prefer. To one of the Lord's people an affirmation must mean exactly the same as an oath; he would not affirm what he would not be willing to swear to. He recognizes that, as a follower of the Lord and one of his representatives, his yea or his nay must be as truthfully kept as his oath would be.

Whatsoever is more than yea or nay cometh from evil—the revised version says "of the evil one." Indirectly all of our evil tendencies come from the evil one, for was it not by his lie in Eden that the fall from perfection and the divine image brought us all into our present evil, imperfect condition, exposing us to error through our own weaknesses and imperfections and the weakness of our neighbors? While our Lord's injunction is good for all who have ears to hear it, it is especially appropriate to the little flock who have applied themselves to hearken to all of his commands, and to be taught of him, and, to whatever extent is necessary, to suffer with him in following the course of righteousness. Truly all such should

be models of truthfulness and uprightness, and thus be burning and shining lights, glorifying our Father in heaven in their homes and in the communities where they live.

AN EYE FOR AN EYE

Another of the teachings of the ancients was that absolute justice should be rendered, an eye for an eye and a tooth for a tooth. Some features of the Law did indeed imply this. If one caused an injury to another intentionally he should be maimed himself correspondingly. This strict requiting of justice prevailed, not only amongst the Jews, but also amongst the Romans and the Greeks. It may be said to have been a juster law in some respects than those which now prevail, which indirectly favor the rich: for instance, the penalty today for injury to another might either be a fine of so much money or an imprisonment of so long a time. In either case the rich would have the advantage in that they could spare the money, and the loss of time would not be so disastrous to them as to the poor. However, there were disadvantages in a juster system of an eye for an eye and a tooth for a tooth: it cultivated a feudal spirit, and led to anger, malice, hatred, envy, strife, murder, works of the flesh and of the devil. Seeing what the strictest interpretation of justice would imply, let us see what the great Teacher would present as the preferable course of action.

Hear his words, "I say unto you, Resist not evil [do not retaliate, rendering evil for evil], but whosoever shall smite you on the right cheek turn to him the other also." This is an astounding proposition—who can obey it? Even if we modify it all that language will permit, it is still apparently beyond reach of any fallen human being—it teaches the ideal requirements of the divine law of perfect love. When seeking for an interpretation of the expression, Resist not the evil doer, but turn the other cheek, we must look to our Lord and the apostles as examples. We find, for instance, that our Redeemer was smitten upon the cheek, and that while he did not literally turn the other he did not attempt to smite back, to retaliate even in word. In this indirect sense he did turn the other cheek. And this should mark our course. Our Redeemer did expostulate with his smiters in kindly terms, however, and we may properly follow his example, and consider it in full agreement with his instruction in this lesson.

We may remember him again when evilly entreated and taken to the brow of the hill to be cast headlong: he did not use his superior power to do injury to his opponents, but passed through their midst, evidently either directly or indirectly exercising over them a restraining influence, because his time for death had not yet come. So, too, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are completed—until our time shall come to pass beyond the vail. Similarly the Apostle, learning of the threats of the Jews against his life, did not make threats against them nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil designs, sending word to the governor and invoking the power of the civil authority; and on another occasion he defended himself by appealing to the people.—John 18:22, 23; Acts 23:1-5, 17.

The lesson for us is that we may use all lawful and legal means in our self-defense, and may even wisely run away from dangers and persecutors, as the Lord directed and the apostles exemplified. (2 Cor. 11:33; Matt. 10:23.) But we are not authorized to retaliate. Difficult as this proper course may appear, it undoubtedly will be found to be the best one. Remember our Lord's words, "They that take to the sword shall perish with the sword," and again the Apostle's words to the church is, "If ye bite and devour one another, take heed that ye be not consumed one of another." (Matt. 26:52; Gal. 5:15). The lesson evidently is,—

"FOLLOW PEACE WITH ALL MEN"

"If any man sue thee at the law and take away thy coat, let him have thy cloak also." The revisers translated this to mean that if any one is disposed to go to law with you and take away your coat you should settle with him, even though it deprive you of both coat and cloak. This lesson of submission, of non-resistance, is surely a very difficult one to thoroughly learn. We cannot doubt that many would take advantage of such a disposition, and that as a result he would have the bad end of many a bargain. However, this would not prove the Lord's counsel unwise even as respects the present life. The lesson upon ourselves would certainly be valuable as respects the development of the Master's graces, and how can we tell that the example would not be very potent upon those who might fraudulently, violently take advantage of our obedience to the great Teacher.

We know, too, that the Lord would be quite able to compensate us for anything we might suffer in way of loss in obedience to his directions, to whatever extent he might see would be to our advantage. We should never forget the two occasions on which the Lord told the disciples to cast in their nets after they had toiled all night and had caught nothing, and how on both occasions miraculous draughts of fishes were caught. He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to him and obedience to his Word will prove eventually the better part. Let us remember also the proverb which says, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24). It is not always those who fight most strenuously for their rights that fare the best even amongst the children of the world.

"GO WITH HIM TWAIN"

The next injunction is not generally understood: it does not mean that we should be turned aside from the duties and affairs of life at anybody's bidding. In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work. For instance, note how Simon the Cyrenian was compelled to bear the cross for Jesus a certain distance. The word compel in our lesson is from the same Greek word, and refers to a similar legal compulsion; "commandeered" would be the modern way of referring to such a matter. Our Lord's injunction is that his followers should be so broad-minded, so liberal, so generous, that they would not only obey the legal commands but be ready to go farther—to do more than had been required.

In thus doing heartily, joyfully and agreeably all and more than would be commanded they would be exemplifying the generous spirit which represents our Lord and his teachings. By such breadth of sentiment they would be known as Jesus' disciples, who had learned of him. Indeed we may say that the whole trend of the teachings of the Lord and the apostles is in line with this, and opposed to stinginess and narrowness and selfishness—in accord with generosity, full measure, pressed down, heaped up and running over. The Christian measure would be nothing short, though it might be a little more. A Christian measure of anything must be full, never skimp. This is an element of the higher law, the law of love, and its spirit of generosity in our hearts.

In similar strain the great Teacher enjoins that we shall give and lend to those requesting. We cannot suppose that he meant that a parent should give a razor to the child which cries for it; we cannot suppose that the Lord meant that our loans or gifts would be such as would be injurious to the recipients. Love must be the basis of our conduct, as it is the very essence of the Master's law. We cannot think either that he meant that we should neglect the interests of our own homes and families in giving to others or loaning to them. We are bound to suppose that our Lord in this, as in all things, wished his followers to be wise as serpents and harmless as doves. What he wished to enjoin evidently was that spirit or disposition which would have pleasure in loaning or giving to the needy, and which is so circumstanced as to be able to comply with such requests and would be glad to do so, using the proper discretion and judgment, as to time, place and persons. In other words, the spirit of Christ is a benevolent spirit and not a mean or stingy one, and all the Lord's people, more or less selfish, need to learn this. There are few perhaps who would be in any danger of injuring themselves or others immediately dependent upon them by any acts of benevolence.

"LOVE THY NEIGHBOR"

Love for the neighbor was a feature of the Law, and in enjoining this the traditions of the elders were quite right; but they added to it that an enemy should be hated, whereas the law said nothing of the kind, but on the contrary enjoined that if an enemy's ox or ass or property of any kind were seen going astray or about to be injured they should be protected and assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. Our Lord thus pointed out the real meaning of the law, making it the more honorable, saying, "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven." (The rendering of v. 44 here given occurs in the revised version, and is in harmony with the oldest Greek MS., which omits a part of this verse.)

If we are sons of God we must have his Spirit, his disposition. To whatever extent we lack this disposition to love and desire good to our enemies as well as to our neighbors we lack evidence of relationship to our Father in heaven and to our elder brother, our Redeemer and Teacher. Here again the lesson of benevolence comes in—we must be large-hearted,

generous. How can we cultivate this necessary quality, especially if our natural dispositions are mean and selfish, very much fallen from the divine likeness in this respect? We reply that the entire course of instruction in the school of Christ is in this direction. To make us compassionate and sympathetic with others, we are shown our own littleness and weakness in the Lord's sight; to teach us how to be generous and forgiving to others, we have the illustration of God's mercy and grace and forgiveness toward us; to impress the matter upon us we are assured that our forgiveness and standing with the Lord can only be maintained by our cultivating this spirit and manifesting it toward our debtors and enemies.

We are to be generous with those who transgress against our rights and interests, our enemies. This does not mean that the Lord recognizes or treats his enemies with the same degree of blessing that he grants to his friends and his children, nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessing to those who are especially his, and we also may properly give more of our love and favor to those who are in accord with us. The lesson here again is large heartedness and generosity.

"LOVE THEM THAT LOVE YOU"

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us, and of the lesson we must learn if we would be his joint-heirs and companions in the glory, honor and immortality of the kingdom. Publicans and sinners even love those who love them—he must be a very mean man who will return evil for good and hate those who love him. Even though such a standard were recognized in the world, of loving those who love us, it would not be appropriate to the Lord's followers; they must rise to a higher plane if they would be his disciples.

Similarly our greeting, our salutations, the civilities of life are to be extended not merely to our brethren either after the flesh or after the Spirit. We are to have kind intentions toward all, and to enjoy the privilege of extending these, expressing them, and thus comforting and refreshing all with whom we come in contact. Generosity again is the thought—breadth of character and nobility of conduct.

PERFECT AS FATHER IN HEAVEN

The last verse of our lesson caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our heavenly Father—we are to be perfect as he is perfect. Ah, yes! It would have been impossible for the great Teacher to have set us any other pattern or example or standard than the perfect one. And yet he knew that none of his disciples would ever be able in the present life and under present conditions of sin and death working in our mortal bodies to come up to this standard—to follow this copy. What then did he mean? We answer that he there set before us the perfect copy, with instruction that, in proportion as we love him and desire to have his approval, we should endeavor to pattern after the heavenly Father's character.

The fact that this endeavor would not bring perfect results could only redound in blessings upon us, by bringing us to a realization of our own imperfections and of our need of the covering of our dear Redeemer's robe of righteousness, until the time shall come when in the first resurrection change we shall be made like him, see him as he is, share his glory, and be able to perfectly reflect, as he does, the heavenly Father's perfection. Meantime all of our shortcomings that are unintentional are graciously covered from the Father's sight with the merit of our Redeemer, who stands as our pledge or guaranty that our endeavors to follow the copy are sincere, of the heart. The Lord will judge us worthy or unworthy of the resurrection—not according to the flesh, but—according to the endeavors of our hearts as New Creatures.

THE OLD COPY-BOOK

Years ago it was the custom in the public schools to furnish the children with ruled copy-books, with copper-plate engraved lessons at the top of each page. The lesson to the pupil was the copying of those perfect characters. Every modest child must certainly have felt abashed, timid, when receiving one of those lessons, from the realization that it could not produce characters that could at all compare with the copy. It was, however, explained that it was not expected that the child could duplicate the perfect copy, but that following the lines of the copy it would become more and more expert. How well this illustrates the Master's words, "Be ye perfect, even as your Father in heaven is perfect," and the way in which he intends that we should profit by the instruction.

Another lesson: It was the duty of the teacher to examine the work of the pupil, and surely in a majority of cases it was found that the best copy of the original was found on the first line, and that the work became poorer and poorer toward the end of the page. So it is with many in the school of Christ—the great Teacher perceives that their first endeavors to copy God-likeness at the beginning of their Christian experience was more successful than their subsequent attempts. Why? The answer is the same in both cases. The child neglected to look at the copy and merely looked at its own imperfect efforts, and hence the poor results. So with the pupils in the school of Christ—their poor results come from comparing themselves with themselves, and neglecting to keep constantly before their minds the perfect copy—"Be ye perfect, even as your Father in heaven is perfect."

As the earthly teacher reproved and corrected the pupil, so with much long-suffering and patience the Lord reproves and corrects the pupils in the school of Christ. Will not this explain many chastisements which are necessary for every son whom the Father would ultimately receive to home and glory, every one of whom must be conformed to the image of his Son, who is the express image of the Father's person? Let us, then, begin afresh, on a new page as it were, to copy the character-likeness of our perfect Father in heaven. Let us no longer look at ourselves and our past attainments, but, as the Apostle says, "Forgetting the things that are behind and pressing on toward the things that are before," let us labor with patience to learn the all-important lessons connected with our discipleship and the gracious hopes set before us in the promises of our Father's Word.

"KEEP THE DOOR OF MY LIPS"

Our Golden text presents an important thought. The Lord's people find the tongue the most difficult member to bring into subjection, and therefore may well pray, "Keep thou the door of my lips." And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, that it is the heart that needs a completion of the regenerative work of the holy Spirit, for "Out of the abundance of the heart the mouth speaketh." The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty—more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness and benevolence towards all.

VOL. XXVII ALLEGHENY, PA., MARCH 15, 1906 No. 6

VIEWS FROM THE WATCH TOWER

IS THE MORAL SUPREMACY OF CHRISTENDOM IN DANGER?

FROM THE "HIBBERT JOURNAL"

It has become the plain duty of Christendom to realize that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking, is the failure of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been deep in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this works revolutions. The question of theological standards is being merged into that of the moral, and we are being summoned, as never before, to find the correspondence between our professions and our lives. Such a state of things exposes Christendom to a rival challenge, and marks the fitting moment for another claimant to appear on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men

are prepared to greet its appearance as no act of presumption, but as a divine fulfillment of the urgent needs of mankind.

* * *

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correctly understand my drift.

* * *

The contention is that a serious challenge to the moral hegemony of Christendom is not, *a priori*, impossible; that such a challenge has actually been offered; that Buddhism, represented for the moment by Japan, is even now in the field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon this claim no one can tell, no one should try to tell. Enough for the present that the claim has arisen; that it lacks no element of seriousness; that it has been forced on the attention of the world in a fact-language which admits of no mistake.

The potentates of Europe will hereafter have reason to think twice before shaking their mailed fists in the face of the Far East. But not for her guns alone, nor the way she handles them, is Japan to be feared. *The "Yellow Peril" is an ethical phenomenon.* Far more significant than the efficiency of Japan in arms is the advent into the world's history of a people possessed of a disciplined will in combination with the highest order of intelligence. An observer has declared that the greatest brains in all the world are to be found at this moment in Japan. But a great brain is no guaranty of efficiency; isolated from other gifts, it may even become the ruin of its possessor. This, however, is not the case with Japan; her purpose and her intelligence are one. She has shown herself great not only in conceiving her end but in pursuing it. She had poured her energies into her ideals. Thus she rises up in possession of all that we mean by *character;* and it is in the strength of character rather than in the strength of arms that she now challenges the world.

Praise of Japanese virtue is at this late hour admittedly superfluous. But none the less a prudent man will not cease to observe the facts, nor grow weary in his study of their meaning. He will be quick to notice that Japan has impressed Europe by qualities higher than those which pertain to martial valor. To very many persons—I think to the masses of the people—it appears that Japan in her hour of trial has shown a degree of calmness, moderation, self-restraint, and dignity which are strange to the working moral standards of Europe, and beyond what we have been accustomed to expect. Her armies and navies have taught the world many lessons in the making of war, and she has won an equal glory by showing how the people who stay at home should behave themselves while the war is being made. By what she has refrained from doing, no less than by what she has done, she deserves our respect. In no act of that appalling drama has she allowed herself to play to the gallery. She has not made a spectacle of her fight-for-life; she has encour ed no reporters to witness the shedding of heroic blood; but as though some terrible operation of surgery were in progress, she has repulsed the sight-seer and locked the door. In all these respects she has not copied an example previously given, but set a new one to the civilized world.

* * *

It will scarcely be doubted that the impression has gone very deep, and that great changes are bound to follow in many of our accepted ways of thought. The working classes of our own country in particular, never prone to rate too highly either the *bona-fides* of their religious instructors or the practical value of the instruction given, have undoubtedly found here a new reason for distrusting the moral efficacy of the Christian religion. And not among the working classes only, but everywhere one may observe a growing readiness to compare the respective moral harvests of the East and the West, with the result that Western society sees with cleared vision the scantiness of the domestic crop and the general nakedness of the land. A new point has been given to the arrows of the sceptic: has he not indeed been provided with a new poison for his barbs? The astounding divorce between the ethical ideals of Christendom and its normal practice, the liberty of interpretation with which the first principles of Christian morality are misapplied to our social life; the freedom, amounting to effrontery, with which one thing is professed and the opposite practiced; the disgraceful sophisms by which the Christian conscience is taught to be blind to its own faithlessness—these and many other truths of a like nature, once apprehended only by a small and neglected company, have during the last three years been revealed in their true colors to tens of thousands of persons who never thought of them before. Who can doubt that the crisis which has so long been in preparation for Christianity has been brought appreciably nearer by these things—so near, perhaps, as to be even now at the doors?

COMMUNISM AND THE BIBLE

"The relation of Christianity to Communism has become a question for thoughtful people to consider seriously, if they wish to preserve their intellectual candor and self-respect in adhering to the religion of Jesus." This statement is made by Prof. Henry Van Dyke in his new volume of "Essays in Application." The new type of communist, he says, is more insidious than the old, because, having "laid aside the red cap and put on the white cravat," he "discusses the problem of organization of society on ethical and religious grounds." The law of private ownership the communist denounces as "essentially immoral and irreligious, because it protects and rewards a form of selfishness." He further claims that the "teachings of the Bible are against it, and that the Spirit of Jesus, who was really a great Socialist, is altogether in favor of common ownership." Entertaining the contention for the sake of its implied conclusion, the writer states that:

"If property is theft, according to the teachings of Jesus, then the church itself, like the Temple of old, has become a den of thieves. If the animus of the New Testament is distinctly communistic, then every honest Christian is bound either to give up his faith in the holy Scripture or to obey its doctrine, not only to the letter, but in the spirit, and to work with those who are seeking to establish a new order of society in which private possessions shall be unknown."

The writer admits two cases possible of citation to prove that the Bible has at least a partial leaning toward the communistic theory. They are the Hebrew Year of Jubilee, "which is used as an argument for the nationalization of the land;" and the example of the members of the early church at Jerusalem who "were together and had all things in common; and sold their possessions and goods, and parted them all, as every man had need." Considering these two cases, however, Dr. Van Dyke asserts of the first that, "looking at the Year of Jubilee as a possible model for legislation in our times, we see that it was simply an iron-clad law of entail, more rigid than England has ever known;" and the early church "was a fraternal stock company for mutual aid and protection." The Old Testament, he declares, holds out scanty encouragement to the advocates of Communism. The Gospels seem to contain even less. He writes:

"There was a man in Bethany named Lazarus, who had a house in which he sheltered the Christ whom the community had rejected. There was a man named Zaccheus, who was rich and who entertained Jesus at his own house. Is there any suggestion that the Master disapproved of these property owners? There was a man named Joseph of Arimathea, who had a garden and a new sepulcher in which he made a quiet resting-place for the body of him whom the people had despised and crucified. Was he a selfish robber?

"Christianity never would have found a foothold in the world, never would have survived in the storm of early persecution, had it not been sheltered in its infancy by the rights of private property, which are founded in justice, and therefore are respected by all lovers of righteousness, Christian or heathen. It is difficult to see how the religion of Jesus could have sanctioned these rights more emphatically than by using them for its own most holy purpose."

More emphatically still the writer declares his belief in the antipathy that exists between the communistic creed and the doctrine of the Bible, and especially that assertion which declares that Christ was at heart a communist. He says:

"There is a fundamental and absolute difference between the doctrine of the Bible and the doctrine of Communism. The Bible tells me that I must deal my bread to the hungry; Communism tells the hungry that he may take it for himself. The Bible teaches that it is a sin to covet; Communism says that it is the new virtue which is to regenerate society."—Literary Digest.

PALESTINE OPENED TO JEWS

Our readers are aware that for fourteen years the Sultan of Turkey has kept Palestine closed against the Jews. None of the Jewish race was allowed to become a resident: a limited number were granted visiting privileges of about 30 days and these were sometimes renewed, but no Jewish

settlers were accepted. Now, according to the cablegram below from the public press, all this is changed and Jews may establish themselves in Palestine or elsewhere throughout the Sultan's dominions. No doubt this will mean a great rush of Hebrews from Russian persecution to the Holy Land, and just at the opportune time—"in due time," as our motto for this year has it. We quote the cablegram:—

SULTAN OPENS PALESTINE TO JEWISH COLONISTS

Constantinople, March 3.—The Sultan has opened the gates of Palestine to the wandering children of Israel, by signing an edict permitting them to establish themselves in any part of the Ottoman empire.

As a sign of protest against the cruel treatment of Russia toward the Jews, the Sultan ordered the officers at the different boundaries of the empire to allow the Jews entrance with or without passports.

The Russian Zionists sent a delegation to Turkey and Egypt to prepare everything for a systematic emigration from the Czar's empire in the new land of promise.

SIGNS OF DEPRAVITY IN COMING GENERATION

"Paris, France.—Sociologists and criminologists are greatly worried at the many signs of depravity in the growing-up generation. Crimes among children are increasing at an alarming rate, and that not only among the children of the slums of the great cities, brought up among demoralizing surroundings, but even among the children of smaller towns and villages. Since January last 15 murders have been committed by children less than 16 years of age, one more shocking than the other."

* * *

It would be as unfair to blame all the increased and increasing depravity of children upon the modern Sunday School, as to blame all the increase of crime and immorality amongst the young people of our day to the Epworth League, the Baptist Young People's Union and the Young People's Society of Christian Endeavor.

ON WHAT, THEN, SHOULD WE LAY THE BLAME?

It would seem hard, too, to charge these things to the fact that our Methodist friends are boasting that they are building more than a church every day. It would be equally unfair to charge the great increase of crime throughout Christendom to the efforts of any other denomination or to any people who outwardly teach and favor good morals.

Education surely opens the mind to greater opportunities for evil doing if the heart be unregenerate and wicked. But neither can we blame all on that which, rightly used, proves such a blessing to others.

If we should conclude that none of these influences should be faulted, we at least must agree that the dear people of God connected with all these who have hoped that they would prove *world-converting agencies* have every reason to feel disappointed and to look more closely to the Lord's Word to see how he proposes to bring in the Millennium. When human hopes, ingenuity and efforts frustrated, defeated, result in chaos and anarchy, then man's extremity is to be God's opportunity, the Scriptures assure us. While therefore doing what we severally can to offset evil with good, let us trust in the Lord and wait patiently for his time and way.

RIFLE RANGE UNDER A CHURCH

The Rifle Club gospel is not confined to the elementary school and to secular education. When speaking lately at the men's meeting at Bloomsbury, Mr. Silas Hocking produced a photograph of a rifle range presented by the Mayor of Westminster, and arranged in the vaults under St. Martin's Church. "We are getting on," said Mr. Hocking. "We have the Gospel of Peace upstairs and the Gospel of War downstairs—the Crucifix in the chancel and the guns in the vaults below. The church," he continued, "had surrendered to the spirit of the world." Christianity said: "Blessed are the peacemakers, for they shall be called the children of God." The modern spirit said: "Blessed are the warmakers, for they shall be called patriots and Big Englanders." John Bright said force was no remedy, but pompous little people who posed as politicians today seemed to think it was the only remedy. Conscription was universal serfdom in the interests of the autocrats.—Herald of Peace.

A PLEASING CORRECTION

In our issue of Feb. 15th, page 52, notice an article headed "Very Sad if True," relating to President Faunce of Brown University. One of the brethren acquainted with the gentleman called his attention to it, and reports to us that the truth of the report is emphatically denied. We are glad of this, and will be very pleased if the brother will obtain from President Faunce a brief statement of his views of the Atonement over his own signature; we will be pleased to give it publicity in these columns. Our report, it will be noticed, was taken from the columns of "Watchword and Truth," a Baptist journal of good reputation, and seemingly in close touch with Dr. Faunce's opinions.

COLPORTEUR WORK IS GREAT

Evidently *now* is the special time for the promulgation of the Good Tidings of the Kingdom. Every avenue seems to be opening wider than ever before. The Colporteur work is showing remarkably: Much of this is due to some *new methods* very recently adopted. Now every laborer of zealous heart is being prospered. Still there is room! If you are free of earthly encumbrances or nearly so, and long for this service, write to us at once for our "Special Instructions." If you at one time tried the work and failed of success, put yourself under our present instructions and you will surely succeed. If possible send us your photograph: indeed, we now have a large photograph cabinet at the Bible House, and will be glad to have photos of all WATCH TOWER readers willing to send them. Write your name on back.

SPIRITISM IS AGGRESSIVE

Twenty-five years ago we pointed out the Scripture evidences that Spiritism would be one of the terrible deceptions of the end of this age. Evidences to this effect multiply daily. The outlook is so terrible that we must warn all within our reach to beware of everything connected with the occult—Hypnotism, Spiritism, etc. All they ask is INVESTIGATION—"they do the rest." The Bible is our only proper point of contact with the unknown spirit world, and it warns us to have nothing to do with the wicked spirits which deceptively personate the dead, who "know not anything."—Eccl. 9:5.

By reason of having followed heathen fallacies and neglected the Bible, Christendom is peculiarly in danger along this line. Believing that the dead are not dead, but more than ever alive, they naturally expect personal interest in their affairs, and in the advice which deceptive spirits most cunningly offer to mislead them. This is one of the "strong delusions" of our day, which only the consecrated ones, guided by the divine revelation, will be able to resist steadfastly: and even "the very elect" would be deceived were it possible;—but God's providence makes this impossible.

SAME METHOD AS IN EVOLUTION THEORY

Notice the method by which the Evolution theory led on to Higher Criticism infidelity, which now rules in one-half the pulpits of Christendom and is rapidly grasping the remainder and the rank and file of all the cultured. Did not noted scientists carry the torch and guide the way? And is it not the same now with Spiritism?

While in Great Britain a prominent Episcopalian minister is relating to the public his experiences in spirit communication, even to the extent of having parcels transported for miles and delivered in an instant, in our own land the Rev. R. Heber Newton, D. D., declares that he has had sufficient proof to convince him that spirit-communication with the dead is possible and probable, and that he favors scientific research on the subject. And the Rev. I. K. Funk, D. D., one of the most prominent Methodists, declares that he has been and still is investigating spirit phenomena.

Dr. Funk's latest pronouncement on the subject, published in the leading newspapers of January 22, is:

"Dr. Richard Hodgson has kept his promise to the

Psychicial Society. I have had a most remarkable interview with him, and talked with him in his spirit form last night for ten minutes, as agreed upon before his death. I stood face to face with his spirit, and he told me all was well with him. No one can any longer reasonably doubt that the spirits of the dead communicate with the living."

The account assures us that the interview took place very early Sunday morning between midnight and one o'clock. We wonder if Rev. Dr. Funk or others of the Psychic Society ever sought as persistently for the truth in the Word of God! Yet it is still true, "He that seeketh findeth;" and the thing sought is generally the thing found. Let us not seek with those who have familiar spirits, but to the living God for our counsel.—Isa. 8:19.

We quote from the public prints as follows:—

"'It is true,' cried the Rev. Mrs. Pepper, exultingly, last night. 'The spirit relation with Dr. Hodgson has been established. From the dead he has come back, not in the material sense, of course, but he has actually communicated with us from the beyond as he promised After weeks of trying we have succeeded. The world could ask for no greater proof.'

"The séance at which Dr. Hodgson's spirit is said to have come back to earth to make good the promise made by him, was held shortly after midnight yesterday morning at the home of Mrs. Pepper, at No. 258 Monroe street, Brooklyn.

"Only the head of the Spiritualistic church and Dr. Funk were present. For weeks the two had striven to enter into conversation with the dead man, but some atmospheric disturbance always caused failure.

"Suddenly, Dr. Funk and Mrs. Pepper declare, the longed-for communication was established. It was while the minds of both were intensely concentrated on the subject. The room in which they were was absolutely quiet, and it seemed that the session must meet with failure, like the ones previous, when suddenly, they declare, Dr. Hodgson's spirit responded to the summons.

"'My soul was filled with rapture,' Dr. Funk declared. 'I realized that I and I alone had been the fortunate one to receive Dr. Hodgson's long-promised message. It was unfortunate that Mrs. Pepper had to leave the room, else she, too, would have talked to him.'

PSYCHIC STUDENTS INTERESTED

"No more intensely absorbing problem has ever confronted the fraternity of the psychic societies at large and caused more curiosity on the part of the lay public who have been watching the case than Dr. Hodgson's promise to communicate with his fellows from the spirit world.

"Dr. Hodgson was president of the Society for Psychic Research, and his promise aroused world-wide interest. Dr. Hodgson fell dead while playing baseball in Boston, on December 20. Four weeks passed and nothing was heard from him. Branches of the Psychic Society in various cities of the country were making constant effort to enter into spiritual communication with Dr. Hodgson.

"In life Dr. Hodgson made every possible effort to communicate with those who had gone before. He approached every new manifestation of the supernatural with the mind of a skeptic. He would not believe in anything unless it could be proved to his own analytical mind.

DEVOTED LIFE TO THIS PROBLEM

"He dealt Theosophy the hardest blow it ever received by denouncing Mme. Blavatsky as a fraud, and proving that the so-called supernatural things which she performed were the simplest kind of artifices. Yet he firmly believed that he had many times communicated with the dead, and he devoted his life to the proof of the theory that intercourse between the living and dead was possible. Many times prior to his death Dr. Hodgson openly declared that he would certainly put the question to the proof by personally communicating with some member of the Psychic Society from the world beyond.

"On Dec. 20, when Dr. Hodgson fell dead, he was at the Union Boat Club, apparently in the best of health. Heart disease took him off in the twinkling of an eye. When four weeks had passed and no word came from the mysterious bourne beyond the vail, some of the weaker members of the Psychic Society began to doubt that the communication would ever be established. The stronger members of the cult declared that Dr. Hodgson had not yet got into complete accord with the spiritual world because he had not been dead long enough to have found the proper 'communicator.'

"Dr. Hodgson in life usually communicated with the dead through Mrs. Leonora Piper, the noted Boston medium, who proved unsatisfactory to him occasionally, however, because few of the spirits would send messages through her.

"It had been expected by those who were the most intimate with the Boston psychist in life that his first manifestation, if ever made, would come through James H. Hyslop, former professor of logic, ethics and psychology at Columbia University. Prof. Hyslop was one of Dr. Hodgson's friends and intimate co-workers in the field of psychic research. Both served on the committee appointed to determine whether Mrs. Piper, America's most famous medium, really communicated with the dead or was just a clever fraud. Both arrived at the same conclusion, that Mrs. Piper was all that she claimed to be. Dr. Hodgson and Professor Hyslop attended seventeen sittings at which Mrs. Piper demonstrated her power, and the report made by them was as follows:—

"'The theory of fraud is not tenable in the case.'"

THE CUNNING OF THE SCHEME

Note the cunning of the "lying spirits." (2 Thess. 2:9.) They not only get hold of the most prominent men possible, but they use them well for world-wide advertising. For instance, the séance with Dr. Hodgson could as well have taken place the day after he died (or the day before, for that matter) as a month after, so far as the deceiving spirits were concerned; but the delay was to arouse curiosity and deepen interest. The delay of a month, the correspondence between the prominent people of the Society for Psychical Research, the questions, hopes, fears, midnight vigils with mediums, now called "sensitives," all whetted expectancy and made the matter tenfold more notable than it otherwise would have been. Even now the message is to be held back awhile until the public is anxious for it.

AUSTRALIA NOT OVERLOOKED

The demon-spirits seem specially to angle for the English-speaking peoples. Thus far-off Australia is having its full share of attention, and some of the most pronounced manifestations of power yet made anywhere. Well-attested accounts are published to the effect that a Mr. Stanford, brother to Hon. Leland Stanford (deceased), founder of Stanford University, has recently found a "sensitive" through whom he was able to secure remarkable manifestations of spirit powers. The published accounts show that at séances covering several nights, and at which various prominent persons were present, miracles were performed by the spirits for the asking. For illustration, a sea-fish, still alive and wet with salt water, was deposited in a closed room by unseen spirit hands. Rare ancient coins, etc., of Egypt were deposited within a few seconds after the expression of the request. A bird on the nest with its young, the latter still asleep, was similarly presented, claimed to be from India.

The curios from Egypt and India are claimed to have great value; and the newspapers have been kept busy telling that Mr. Stanford had offered the collection, free, to the College founded by his brother; that the President of the University had declined them because of the manner in which they were obtained (the conduct of the latter has been denominated bigotry); and finally the said Chancellor of Stanford University has publicly denied that the curios have yet been tendered. All this has stirred up talk respecting the occult as never before in modern times. Whoever is guiding these wicked spirits shows great sagacity and insight into human conditions.

THE LONDON DAILY MAIL SAYS

The London "Daily Mail" of January 23 devotes nearly a page to this topic, "Are the Dead Really Communicating?"—heading it with the likenesses of "Three Famous Scientists Who Encourage Psychical Research—Sir Oliver Lodge, Dr. A. R. Wallace and Prof. Crookes." We give some extracts from the articles as follows:—

MENTAL, MORAL AND PHYSICAL EFFECTS OF SPIRITISM. ALL BAD

"It is daily becoming more and more evident that of all the problems that are at present agitating the public mind the one presented by spiritism and by modern psychical investigation is having the preëminence.

"The interest in the subject, although for obvious reasons not very apparent in the surface-movements of life, is nevertheless a keen and a widespread one and is growing in intensity day by day.

"In view of the unhesitating testimony recently given by savants of high standing and of European reputation, increasing numbers of skeptically inclined persons are reluctantly abandoning their attitude of reserve and are beginning to realize the seriousness of the subject and its far-reaching issues.

"The consequence is that the study of occult subjects and the search and craving for phenomena is daily growing apace, and that a voracious appetite for literature in any way bearing upon these subjects is being created. In thousands of families the 'spirit circle' is an honored institution, and the reception of messages from 'departed friends and relatives' is becoming an everyday occurrence.

"How very deeply these practices and the results flowing from them are affecting the mental and moral life of the community is only known to those who are intimately connected with the movement and who have opportunities of looking behind the scenes. And it must be admitted that, strange as such a phenomenon may appear at first sight, it is one at which we cannot be very much surprised.

"When one bears in mind the natural tendencies and cravings of the human heart, the innate desire of most men to have some definite answer to the whence and whither of human life, the doubts on the other hand which recent research has aroused, and the general tendency of modern rationalistic thought to destroy belief in the supernatural, one can scarcely wonder at a universal and growing interest in phenomena increasingly believed to be a means by which the age-long question of man will be answered, and by which the fact of a future life will be established on a sound, scientific foundation.

"Now, what, briefly, are the facts of the case at this present time?

SCIENTIFIC OPINION

"English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question—who, moreover, have risked their reputation in giving their testimony—

"1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

"2. That they are often governed by intelligence—that intelligence in many instances extraneous in its nature and operations.

"This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by thousands of intelligent spiritists and of private investigators all the world over. 'The alleged facts,' writes Professor A. R. Wallace, 'which the scientific world scouted and scoffed at as absurd and impossible now, one after another, prove to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, through implying abnormal power in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day and has been subjected to the close scrutiny of the scientific and skeptical with little or no modification of their essential nature.'

"It was, of course, to be expected that testimony of such a character, and coming from such unlikely quarters, would powerfully affect the public mind, and that it would, in the course of time, give rise to questions of the gravest possible import.

ARE THE DEAD COMMUNICATING?

"The greatest of these questions—and, indeed, the one which may be termed the burning question of the hour—is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character—in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life and a world beyond the grave?

"It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question. If a certain learned reserve still characterizes official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

"The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for doubt in the matter. And the cry which they have sent forth has found an echo in thousands of human minds, and has given an impulse to the spiritistic movement, the effects of which are but too plainly and painfully visible in every sphere of our social life. Indeed, so strong are the impressions created that the utmost impatience is being exhibited toward those who would raise a note of warning and who cannot join in the exultant cry of the multitude.

"Ignorance, prejudice, religious bigotry, and narrow mindedness are the epithets applied to persons who, while admitting the actuality and intelligence of the phenomena, nevertheless deny that it has been shown to be that of the dead.

A DISSENTIENT VOICE

"And yet it is manifested from the evidence at our disposal that there are incontrovertible facts pointing in this direction, and that this is an aspect of the subject which should awaken in thoughtful minds the most serious considerations. I can but briefly indicate what an experience of nearly twenty years has taught me, and why I cannot share the popular view as to the nature of the mysterious phenomena under consideration.

"1. It is certain that the identity of the communicating intelligences has not been established. Although it is admitted that in practically every instance the entities claim to be the spirits of departed men and women, it is certain that that claim has invariably broken down in the presence of real test conditions. The most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritistic and psychical research circles and who have practically spent their lives in the search for such evidence, have, after death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link of the spiritistic hypothesis.

"2. It is a known and admitted characteristic of the intelligences that they attempt to personate deceased individuals. Indeed, so constantly does this characteristic display itself that it constitutes the chief difficulty in the way of satisfactory investigations. We meet with fraud and trickery on every side and with the most heartless deception that the imagination can conceive. The most trusted 'spirit friends or relations,' sometimes after years of intercourse, and often on their own admission, turn out to be masquerading entities who have culled the information needed for the impersonation from the passive minds and memories of the experimenters, and who by some slip or some unusually bold manœuvre in the end turn the tables against themselves.

THE SPIRIT INTELLIGENCE

"3. The moral character of the manifesting intelligence is invariably of a low order. This fact is and must be admitted by all unprejudiced inquirers who have an accurate knowledge of the subject and who have themselves observed and experimented for a sufficient length of time. In numerous instances, of course, this moral depravity is not immediately apparent—indeed it often remains hidden for years under a mass of platitudes and of high-sounding phrases, but it almost always discloses itself in the end. I know of instances which are appalling in character, and a recent publication of mine has placed material in my possession strongly confirming and illustrating the truth of this statement. A great ecclesiastic sent for me not long ago and told me instances which had been privately communicated to him and which had caused him such alarm that he was anxious to enter upon an active crusade against spiritistic practices and teachings. . . .

SPIRITISM AND LUNACY

"4. As to the moral effects of these practices a big volume might be written, and even then the half would not have been told. I have in my possession communications from former spiritists which throw a lurid light upon the subject, and which suggest the gravest possible considerations. As far back as 1877 Dr. L. S. Forbes Winslow wrote on 'spiritualistic madness.' 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural. . . . I could quote many instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in a lunatic asylum.' And grave and weighty are the warnings more recently given by Professor Barrett, a former president of the Society for Psychical Research, and by Dr. Van Eeden, a Dutch physician, who has devoted much time and labor to the study of psychical phenomena. The latter tells us that in this unexplored region lie risks of error more serious than in any other department of science, and not merely of error, scientific and intellectual, but also of moral error. And it is this which seems to him 'to justify the orthodox religions in condemning the evocation of spirits as immoral, as infringing upon secrets hidden from man by the Eternal.' . . .

"5. The teaching imparted by the intelligences is wholly contradictory in character. . . . There is unanimity on

one point only and that is as regards the fundamental doctrines of Christian faith. It is as a medium, or seer, or human being of exceptional power and degree of development, that they seek to present Christ, and it is the subversion of faith in him as a divine person that the spirit messages ultimately aim at. The truth of this statement is fully established by the writings of the best of our modern spiritists. From personal letters which have reached me it is evident that the writer had in each single instance lost his faith in Christianity, and was suffering the keenest grief and disappointment in consequence.

AN ENEMY IN THE HOME

"It is for the reasons thus briefly stated that I cannot share the popular view respecting the interpretation of the phenomena of spiritism. On the contrary, I am thoroughly convinced that a terrible deception lurks behind these phenomena and that a grave and daily growing peril is menacing society. A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people. I am personally strongly convinced that the policy of silence on the subject, so frequently adopted with a view to the avoidance of greater peril, is no longer a safe and a wise one.

"In my opinion our safeguard lies in taking every opportunity of conveying accurate information, and above all things stating all the facts in the case. It is the one-sided presentation of the subject and the scientific support which is being given to it that are doing all the mischief and that are hourly increasing the spread of evil.

"Let it once be clearly and fully known that these 'dear friends' on the other side of life ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and a detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings and will seek for the interpretation of the problems elsewhere than in scientific records."

ONE-DAY CONVENTION REPORTS

CANTON, O. PITTSBURG, PA.

The convention at Canton, O., was a decided success so far as human judgment could determine. Nearby towns were well represented—as many as twenty-three came from Cleveland. The morning text was, Mark 9:47, 48. Many of you received the daily press report of that discourse. The afternoon session for the public was well attended. The Opera House was crowded—about 1,500 persons gave close attention for two hours to our discourse on "To Hell and Back." The friends at Canton must have advertised extensively, for the day was not favorable for a large attendance.

The friends of the Allegheny church thought that Pittsburgers should have a chance to hear on the subject. They secured Pittsburg Carnegie Hall and advertised liberally a meeting for Sunday evening, March 4, for the topic, "To Hell and Back." They did nobly, and on a stormy night packed the house with a most intelligent audience, which gave closest attention and in various ways indicated deep interest in what they heard. The official count of the attendance was 2,614. A number of friends were present from surrounding towns. The regular afternoon service was held in Bible House Chapel: the discourse of that occasion you have in the secular press.

THE CHESTNUT BURR

"IN DUE TIME"

Behold, these burrs a story tell;
One closed, the other opened wide:
And should we heed the story well,
Great things to us it may betide.

We note with thorns that each is armed;
The one its secret will not broach.
The wise by this are fully warned,
Forbidding thus a close approach.

The other opened wide to view,
Discloses rich, sweet fruit within;
Yet once 'twas like the first one too,
And held its secret safe from men.

What wrought this change? Pray bring to light
Why one should yield its fruit so fair,
And one remain unopened quite,
Absorbing God's pure light and air?

Ah! There's the key, my brother true;
For when the Sun completes its task,
Its kernel then will come to view,
In God's own time. Who more can ask?

For God has times and seasons too.
And all shall be as He has said;
Tho' this is known to but the few,
Who to the world are "reckoned" dead.

Just as the burr so slowly grew,
Knowing the seasons in their round,
To God's appointed time was true,
Its open petals then were found.

Thus Truth shall yield her fruits to men,
When ripened in God's own fixed day;
Her portals firmly closed 'til then,
Nor yield to aught that men may say.

Shall we not profit then by this?
With patience wait 'til He reveals
His times and purposes to men,
Withdrawing that which now conceals?

But we are told in His own word,
The "wise" alone shall understand.
Then make us "wise," most gracious Lord,
To know what cometh from thy hand.

—A. J. MORRIS.

PUNISHING FELLOW-MEMBERS

Some of the dear brethren earnestly striving to conform their lives to the divine Word are noticing from the reading of *Millennial Dawn*, Vol. VI., more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15. Some of them need to be reminded that it is not necessary for them to follow out all the regulations there set forth. If they choose to overlook the brother's fault, it is their privilege; but if they cannot overlook the fault, if it continues to injure them, they may not speak of the matter to others, but must follow the Lord's direction there given as the only method by which they can seek redress.

Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will neither heed the private cry of the brother against impositions nor heed the counsel of two or three brothers nor heed the voice of the church—what punishment should be applied to these, we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord proposes to do that; and tells us that at the present time we are not competent to judge the degree of each other's weakness according to the flesh, and consequently the degree of each other's responsibility as the Lord would justly measure it. It is ours to forgive, but not ours to punish; it is our privilege to seek to stop the injury which is being done us, but we may not execute any penalty on account of things of the past.

The whole lesson of the Lord's direction in Matthew 18:15 is to the effect that we are to strive thus to regain our brother's love, and to stop him from further injuring us. If we succeed in so doing in the same measure we regain him as our brother, we recover him. It is not the thought then that the brother should be brought before the church to be *punished*, but merely that as a last resort he be brought before it for reproof, for correction, that he may see the error of his course and acknowledge it and cease to do wrong. The effort at every step should be to turn the brother to a right course, not to expose him, not to injure him, not to punish him, for the Lord has said, "Vengeance is mine; I will repay, saith the Lord."

The very most that the church could do according to this Scripture would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would

express a willingness thereafter to do right. Then he should be received again.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things to heathen men or publicans. He may merely be treated in the meantime in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges or greetings or voting opportunities that belong to the church as a class separate from the world.

INFALLIBILITY AND CHURCH ELDERSHIP

Question.—Brother Russell: I received not long since a letter which set forth that you could not be considered infallible, because the writer alleges that you have changed your views respecting the propriety of the various gatherings of the Lord's people choosing from amongst their number Elders for the oversight of the Lord's work. The writer of the letter I mention was at one time, I believe, an elder in the St. Louis church, but being no longer elected by the congregation he disfellowships them as "Babylonish." In the letter I mention he purports to give an extract from an old WATCH TOWER, which makes it appear that at that time you considered the election of elders unnecessary. He then quotes from more recent WATCH TOWERS and from *Millennial Dawn*, Vol. VI., your words recommending the choosing of Elders and offering suggestions respecting the Scriptural qualifications of such.

My question is, Is this true? Have you changed your view on this subject, and if so may I ask, Why?

Answer.—First of all I hasten to assure you that I have never laid claim to infallibility. I do not expect to be infallible until by the Lord's grace I shall share a part in the First Resurrection; then, that which is perfect having come, that which is in part shall be done away; we shall see as we are seen and know as we are known.

We accept the writings by the twelve apostles as being so supervised of the Lord as to be free from any error. He himself said of the writers, the apostles, Whatsoever ye shall bind, enforce, on earth will be that which is recognized as bound or enforced in heaven, and whatsoever ye shall loose or release from on earth shall be loosed or released from in heaven. Hence we may regard the presentations of those twelve men, intended of the Lord to be his special representatives under the holy Spirit's dispensation, as being infallible, true, inerrant. But there is no ground for believing that any others than the apostles have been so miraculously holden by the power of God as were those twelve, or that we have any authority in the Word of God for considering the words and writings of others as being above or beyond testing and proving by the Scriptures. This has invariably been our presentation. It has been our endeavor to present the Word of God faithfully as he has given us to understand it—to our own Master we stand or fall. Nevertheless we trust that our course has the approval also of such of the Lord's dear people as, led by his Spirit, are now walking in the light of present truth.

OUR VIEW IS DIFFERENT

We do not deny growing in knowledge, and that we now see in a slightly different light the will of the Lord respecting elders or leaders in the various little groups of his people. Our error in judgment was in expecting too much of the dear brethren who, coming early into the truth, became the natural leaders of these little companies. The ideal view of them which we fondly entertained was, that the knowledge of the truth would have upon them a very humbling effect, causing them to appreciate their own insignificance, and that whatever they knew and were able to present to others was as mouthpieces of God and because used of him. Our ideal hopes were that these would in every sense of the word be examples to the flock; and that should the Lord's providence bring into the little company one or more equally competent, or more competent, to present the truth, that the spirit of love would lead them in honor to prefer one another, and thus to help and urge one another to participation in the service of the church, the body of Christ.

With this thought in mind we concluded that the larger measures of grace and truth now due and appreciated by the Lord's consecrated people would make it unnecessary for them to follow the course outlined by the apostles in the early church. Our mistake was in failing to realize that the arrangements outlined by the apostles under divine supervision are superior to anything that others could formulate, and that the church as a whole will need to have the regulations instituted by the apostles until, by our change in the resurrection, we shall all be made complete and perfect and be directly in association with the Master.

Our mistake gradually dawned upon us as we beheld amongst dear brethren to some extent the spirit of rivalry, and on the part of many a desire to hold the leadership of meetings as an *office* instead of as a *service*, and to exclude and hinder from developing as leaders other brethren of equal ability naturally and of equal knowledge of the truth and competency in wielding the sword of the Spirit. From various little groups of the Lord's people I received kindly worded inquiries as to what should be done in the case of a brother who wished to lord it over God's heritage—who wished to run the church as though he were infallible and as though the brethren generally were of inferior cast. We uniformly advised moderation, especially that the offending brother should be judged leniently, reminding the friends of the Apostle's intimation that prominence in a teaching capacity is especially dangerous, and that they should in correcting such a brother remember their own weaknesses and dangers in the same direction. But with no uncertain sound we assured them that in the divine order as well as in the rational order the entire congregation of the consecrated was to seek and to determine the will of the Lord respecting its leadership, and should not permit any man to usurp this function of the church and to decide for it that he was the one and only choice of the Lord for the service.

We advised on the contrary that the very evidence of a self-seeking spirit and desire to be greatest was an indication of unfitness for the position, and that to continue a "heady" one in leadership would not only be injurious to the congregation but injurious also to the leader, because we have the Scriptural assurance that God resisteth the proud, the self-seeking, and showeth his favors to the humble. And the Apostle's exhortation is, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"—when the perfection of the new body in harmony with the new mind shall have fully taken the place of present imperfections of the flesh.

You have mentioned the St. Louis church, and I recall that the little company there had difficulty on the score of leadership—and probably with the very writer of the letter you mention. He became offended with the whole company because he was not permitted to manage all the affairs of the church. He wrote to me insisting that he knew that God had appointed him to that position, and intimating that the congregation had nothing whatever to do in the matter except to support him, and in supporting him to support the Lord and the Lord's will. He urged that he should not be elected, should not be voted for, but should be accepted by the congregation as of divine appointment. He wished me to urge this upon the congregation.

I demurred, and, in as gentle a manner as I could, pointed out to him that the voice of the Lord as respects our individual conduct is to be sought in our own minds through the aid of the Scriptures, and his voice in respect to the church is to be sought through an expression of the sentiments of all the consecrated members, each seeking to express to the best of his or her ability the mind of the Spirit as secured from the Word.

The brother evidently felt hurt that I did not recognize his divine appointment, and now after several years the resentment, I presume, is showing itself through the letter you refer to, copies of which, I understand, have been sent to others as well as to you.

Such facts and experiences demonstrated to my mind not only the wisdom of the apostolic method in respect to "Elders in every city" (Titus 1:5) but also the necessity for such a course—that otherwise the Lord's people would not make the proper progress in knowledge and in the graces of the Spirit, nor come to fully appreciate the liberty wherewith Christ makes free, and the equality as brethren of one cast, one class, one company, one body, of all who are trusting in the precious blood of Christ and fully devoted to his service.

I am neither ashamed of the position I first took nor of my present position on this question. It does not surprise me that I did not grasp the full situation, that I did not make due allowance for the ambitions and selfishness which still pertain to the flesh of the friends even after the begetting of the Spirit and the setting of affections on things above and the endeavor to be governed by the wisdom from above.

Without instituting a comparison as between myself or any one else at the present time as mouthpieces of the Lord and those twelve special mouthpieces so marvellously guided of the

Lord at the beginning of this dispensation, I venture to call attention to the fact that even amongst the chiefest of those time was required to realize the mind of the Spirit on various subjects: for instance, the Apostle Peter needed a vision and subsequent experiences before he could learn the lessons that the middle wall of partition between Jews and Gentiles had been broken down, so that now under the terms of this Gospel dispensation there is neither Jew nor Gentile, bond nor free, who have any special prominence or preference in respect to the Lord's favors. Peter had a vision of one kind to show him the truth on that subject; I had a vision of another kind—a lesson of experience coming to me from the various little congregations of the Lord's people, which drove me to the apostolic method and convinced me that it is still necessary for the proper development and upbuilding and progress of the church which is the body of Christ.

PRACTICALLY NO CHANGE

As I understand you, the brother's letter implies that the fact that the little churches choose their own leaders instead of the leaders choosing themselves proves that we have become sectarian, Babylonish. Well, it is difficult to tell how things will appear to those who begin to lose the spirit of the truth and who begin to go into darkness. As a matter of fact, we never did advocate that the church should recognize a leader merely because he said he thought himself divinely appointed. Our thought was that the Lord's spirit prevailing amongst those possessing the truth would so actuate them all that with one heart and one mind each would be glad to yield opportunities and render service to the others to the best of his ability, and that thus the Lord's will would be accomplished. The whole mistake was in expecting too much of fellow servants, neglecting to follow the apostolic method of selecting the latter by the "stretching forth of the hand," or using other means of ascertaining the opinion of the consecrated respecting the Lord's mind on the subject.

NO ORGANIZATION NOW

Those who declare that we have formed a sect or a denomination misrepresent the facts. A sect is a split off, and we split off from nothing. Our endeavor is to bring all of the people of God into heart-relationship and fellowship with the Lord and with each other. We accept all as brothers who trust in the precious blood as their redemption price and who profess and evidence a full consecration to the Lord's service. We bar no one from Christian fellowship along these lines, whatever may be his theories on outside and less essential subjects.

We are not a denomination either, for we accept no name but that of our Lord Jesus Christ. We are Christians, no more and no less. We accept all names given to the church in the Scriptures, not even taking one of them as a distinctive title as do our friends of the Christian denomination. Each individual has his relationship to the Lord, and because related to the Lord is related to all others similarly related, because the body of Christ is one. This, our union with the Lord, is the union of the Scriptures, and the only one: and so far as we know no other company of the Lord's people take this position in its entirety nor stand upon it fully. By the Lord's grace we hope to thus stand until he shall say "Well done!" and shall receive us into his glorious kingdom.

THE TERM "BABYLONISH"

The word Babylonish, as we have frequently pointed out, signifies confusion. Not confusion as respects organization, for the various departments of Babylon, its various denominations, have very strict organizations that permit of no confusion whatever. Babylon's confusion is in her doctrines, which are unscriptural, confusing, contradictory, many of them erroneous. We fear that the brother whose letter you quote from is the one who is in danger of getting into a Babylonish condition—his ideas are certainly quite confused in respect to the question of elders. In insisting that he and other elders should rule the church by divine appointment and without any human appointment he is getting to even a more extreme position than does the Pope of Rome, whom we think to be Babylonish enough; for even the Pope of Rome does not attain his position by a usurpation, but by an election by the Cardinals.

INTERNATIONAL S. S. LESSON REVIEW

MARCH 18.

Golden Text—"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness."—MATT. 4:23

A LESSON ON TEMPERANCE

Proverbs 23:29-35—MARCH 25

Golden Text—"At last it biteth like a serpent and stingeth like an adder."—v. 32.

The Bible contains numerous cautions against intemperance, and declares that no drunkard shall enter into the kingdom of heaven. It follows that this must be a proper portion of the meat in due season. However, since probably only a very small minority of the "saints" are thus endangered, we need not give the subject great prominence in this journal. We do desire, however, to let all know that we are in sympathy with *temperance* in respect to intoxicants and "in all things."

We are in sympathy with the spirit of "*total abstinence*," too, though we cannot subscribe to all that is said and done and hoped for by its advocates. All true "saints" would surely be glad to forego their own liberty that thereby they might promote the general welfare and fulfil the advice of the Apostle, that—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Seeing the terrible injury being done by strong drink throughout the civilized world, surely every reader of this journal is now and always will be a temperance advocate—especially by example—while telling the "good tidings of great joy."

Among the many things for which the people of this land may well thank God is the temperance sentiment which prevails here as nowhere else in "Christendom." (Strange to say, "Christendom" is far behind Heathendom on this question.) Throughout all Europe the blight of intoxication is awfully prevalent. The statistics of Great Britain, France, Russia and Germany show conditions very much worse than prevail here.

Germany has long boasted that her people, even the children, drink wine and beer freely *without injury;* but changed conditions show changed results now. Mark the following report:

CHILDREN HABITUAL DRUNKARDS

Temperance Workers in Germany Find Startling Conditions Prevail

Berlin, January 6.—Friends of temperance reform in Germany have been collecting some startling statistics regarding the habitual use of alcohol by school children in the Thuringian States, where their investigations were mainly pursued. They found in one class of forty-nine children of the average age of seven that thirty-eight of these regularly drank wine, forty regularly absorbed schnaps, and all of them drank beer. In the higher class of girls, twenty-seven out of twenty-eight regularly drank wine, fourteen schnaps, and all beer. Of these twenty-one admitted that they had been more or less intoxicated on the occasion of weddings, birthdays, etc. In the town of Ortelsburg, in East Prussia, the condition of affairs is very bad. In one school fourteen children were found with brandy bottles in their pockets, which they had received from their parents. Boys nine years of age had to be sent home because they were drunk.

"TAKE HEED HOW YE HEAR"

Matthew 17:15-29.—APRIL 1.

"Be ye doers of the Word and not hearers only."—Jas. 1:22

Our lesson follows the Sermon on the Mount, and was evidently intended as a parable, to impress upon the minds of the Lord's people the importance of what they had heard—the importance of obeying as well as hearing the good tidings. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fail to obey. It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst his sheep to mislead them. Neither can it be evil speaking to call the attention of the sheep to such false teach-

ers. The Master and the apostles foretold and forewarned against them and so should all who are faithfully following the Master's example.

But we are to distinguish them in the manner which our Lord and the apostles clearly indicated: however smooth, polished, educated, gentle, they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock—we must become intimately acquainted with them, their motives, ambitions, private life. This our Lord intimates by telling us to beware of them if they are ravenous, greedy, selfish, even though outwardly they may have a sanctimonious air. The Apostle speaks of these, saying that "Grievous wolves shall enter in among you, not sparing the flock": "And through covetousness shall they with feigned words make merchandise of you": "even denying the Lord that bought them."—Acts 20:29.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of the question—that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his service, the promulgation of his message, etc. In other words, we are to love all and wish God-speed to all loving the Lord and manifesting his Spirit, whether they associate with us or not. In a word, the divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: faith in the redeeming blood, consecration to the Master, and a manifestation of his Spirit are the lines of discipleship—broad within themselves, but narrow as compared to the lines of the world.

"KNOW THEM BY THEIR FRUITS"

Anticipating our query respecting how we may know the true from the false our Lord says, "Ye shall know them by their fruits." He illustrates this by suggesting that grapes are not to be expected on thorn-bushes nor figs on thistles, although it is said that there is a thorn-bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. Nevertheless, no one was in danger of being deceived thereby, nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of those who are the followers of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistle-like, are always scattering seeds that will cause trouble—false doctrines, evil surmisings and errors; and there are some who, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching—contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature—the sound apples come from good apple trees that are in healthy condition. The knotty, wormy, unsatisfactory fruit comes from trees that are diseased, under-nourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to the fact that those who are his disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness—their carefulness. Lack of nourishment in the soil would expose a tree to disease, blight. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right kind. As without pruning the tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the disciplines, the prunings, that he may develop in character and the graces of the Spirit. Our heavenly Father is the great husbandman and has promised us the proper care, yet it is not exactly with us as with the trees; for because of our higher endowment, our godlike quality of individuality, will, we are dealt with differently.

To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of precious promises, but it is for each of his people to use these and thereby to grow in grace, knowledge and love. We cannot, then, blame the Husbandman if we come short, and be unfruitful from lack of nourishment. None of his good promises can fail; whatever failing there may be must be in ourselves. Likewise with the pruning—the Lord will send the chastisements, trials, difficulties; but with our independent will it is possible for us to pass these by and, failing to use them, fail to correct the weaknesses, shortcomings and wrong developments of our nature. It is possible with us, notwithstanding all the development or pruning we may receive, to set our affections on houses, lands, or earthly aims, objects or individuals, which, like the suckers in the illustration would draw away our vitality and hinder our bearing of acceptable fruit.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each of the Lord's people is to examine himself before the mirror of God's Word, to ascertain his own character, disposition, likeness or unlikeness to divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's people is called upon to exercise judgment in regard to others as well as to himself—what are the results, the fruitage, the token of my own life, and what is the fruitage, results, token of my brother, my neighbor. Our Lord's intimation is that these tests are specially applicable to those who would be leaders of his flock. They should all be examples, bearers of good fruit, and these good fruits should be looked for as a test of good, sound character—a character fully in harmony with the Lord. True, all are imperfect, and with the best of intentions we cannot do all that we would, but the weakest of the Lord's brethren must bear some fruits that other brethren could discern, and these fruits should be accepted by the brethren according to the divine standard, viz., not of the flesh but of the spirit, the will, the intention. So, then, every true child of God should manifest before the brethren and before the world honesty, faithfulness of intention, a consecrated heart, mind, will, which would seek in all things to do the will of the Father in heaven.

In Palestine, to this day, fruit trees are taxed, and hence a tree which will not bear, whose fruitage is poor, cannot be tolerated, for it would entail a loss instead of a revenue. Similarly the assurance that the Lord will ultimately cast away every unfruitful one—"every branch in the vine that beareth not fruit he taketh away"—while every branch that beareth fruit is purged, that it may bring forth more fruit, is a further lesson along the same line.

Our Lord used a fig-tree to represent the Jewish nation, and pointed out that it was not bringing forth the desired fruitage, and that therefore it would be cut down and destroyed. The symbolical "fire" which utterly destroyed the Jewish nation made an end of their tree. The Jews will indeed receive a further blessing at the hand of the Lord, but, as he declares through the prophet, it will be "not by your covenant." The blessing to come to Israel and all the nations in the future will be the New Covenant. Similarly, in the end of this Gospel age, not only will there be an individual test of the Lord's people as respects good and bad fruit, but Christendom as a whole, as a system, will be found unfruitful, unsatisfactory; and when the true saints of the Lord shall have been gathered out and glorified, the tree, the system as a whole, will go down, in the great time of trouble with which this age shall close and the new dispensation begin. Christendom will indeed be favored and blessed under the New Covenant of the Millennial age, but its special privileges and opportunities of the present time under the Abrahamic Covenant will be forever gone.

"I NEVER KNEW YOU"

Continuing his discourse, our Lord implies eventually a great number of nominal followers devoid of his Spirit, not bringing forth the fruitage that he desires, not members of his called and chosen and faithful class, though outwardly, nominally, all of these. Of this class he says there shall be many. He points down to our day, saying, "in that day"—in the closing of this age, in the testing time, in the time when he shall come to make up his jewels and to glorify them as his Bride, his members, his associates in the kingdom. Many at that time—in our day—will profess that they know the Lord, that they are prophesiers or teachers, that they are casting out devils, opposing sin and multitudinous forms of evil, and that they are carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in his name. The Re-

vised Version gives, "by thy name," intimating that the name of Christ is used rather as a charm, to conjure by.

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's Word and Spirit. Why do they use his name? Simply as a talisman to conjure by, to increase their influence, to satisfy their own minds, to make themselves believe that in doing their own wills they are working the will of God. How true this is in respect to nearly all religious institutions of our day! Take the churches, for instance, recognizing more or less clearly the divine opposition to their sectarian spirit and creeds and methods and organizatons—they, nevertheless, are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

But the testing time is near—the Lord will inquire respecting the fruit of these systems; he will not be deceived; yea, he will expose the bad fruit, that all may see that his judgment is just. It will be manifest that neglect of his Word has led to degeneracy, decay—that the suckers of worldly ambition, pride, wealth, show, etc., have been cultivated, notwithstanding all of the trying experiences which might have served to prune these. It will be shown that many of the prophets of Babylon are false prophets, whose teachings have misguided the people and, instead of blessing, have done injury, instead of enlightening have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the flock for their personal aggrandizement. It will be shown that much of this conjuring in the name of Jesus has been merely a cloak under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace and holy Spirit, have been cultivated. The day will declare it, will show it, will manifest it. The whole world shall be witness eventually that God's name was proven a dishonor, and his Word misrepresented, because false teachers were looking every one to gain from his own quarter—his own denomination.—Isa. 56:11.

The Lord never knew the sects—he never recognized them, he never authorized them; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them in the simplicity of the early church, one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you;" and these unauthorized sects will go down in the great time of trouble. We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the Millennial age to come to a knowledge of the truth and a right understanding of the character of God as revealed in the fulfilment of his gracious plan. Thus many who miss the great prize may still have a glorious opportunity for the lesser prize or favor of God in restitution, etc.

"DEPART FROM ME, YE THAT WORK INIQUITY"

We believe that there are active workers in the sectarian systems called "Babylon" who will yet be reached by the knowledge of the truth and delivered. Our Lord intimates this, saying, "Come out of her, my people." Some of his people evidently are in Babylon, and it is our present mission in the name of the Lord to call these out—through the presentation of the present truth, which will show to all who are truly the Lord's where they stand, and their duty. Others of the active workers in the iniquitous systems, which are counterfeits of the true, misrepresenters of God's message and binders and enslavers of the Lord's people, because not at heart loyal to him, will not come out of Babylon, and therefore will share in the condemnation coming upon her. They will go into the great time of trouble, and for a season at least be cut off from all fellowship with the Lord. These workers of iniquity will have their hands full of the trouble which they have helped to bring upon the world of mankind by their misrepresentations of the divine character and plan. It will be a terrible chastisement, and our hope for them is that "when the judgments of the Lord are abroad in the earth all the inhabitants of the world will learn righteousness."—Isa. 26:9.

ON THE ROCK OR ON THE SAND

This picture or parable of one house built upon the rock and the other house built upon the sand refers not to the church and the world, but to two parties in the church. None are in the parable except "those who hear these sayings of mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a nominal church, and amongst those of the nominal church are some who are obedient to the Lord's Word while others are disobedient. The obedient are built upon the rock, the disobedient upon the sand.

Those who build upon the rock our Lord explains to be such as not only hear his message but are obedient thereto to the extent of their ability. Let us remember the words to which he refers—they are the words or message of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have his approval. Those who do, who strive for, who to the best of their ability obey these divine teachings, the message from heaven, are laying the foundations which will be permanent, which will guarantee them against all the storms, difficulties and trials of the present life.

Those who hear the Master's words and say, "Yea, Lord," but who do not put the Master's teachings into practice, are not built properly upon the rock of truth, upon Christ. They are building their hope, their faith, their trust upon a foundation which will not stand. When the adversities of life come upon such their hopes will be undermined, their faith will collapse. Thus does the Lord teach us that it is not merely to know his will, to be doctrinally informed, but that he is looking for such character development in us as will bring us into full harmony with his teachings, into heart harmony, and, to the extent that we are able, to obedience, in all the affairs of life. The other, whose faith is built upon knowledge without obedience, without growth in grace, will not be accepted to the kingdom, will not be members of the bride class, will not be joint-heirs with God's dear Son.

"THE FIRE OF THAT DAY"

In this lesson our Lord describes not only the trials and tests which come upon all Christians throughout this Gospel age, but especially the great test in the close of this age—in the "harvest" time. Here his figure is that of rain, floods, and winds beating upon the faith structure of his professed followers, overthrowing the faith of those not properly constructed in accordance with his teachings, but unable to harm those founded on the rock of truth. A mighty downpour of truth throughout Christendom is in progress. The great storm is already raging. The various denominations are trembling under the shock. Their foundations on human tradition, creeds, theories, ignorance, superstition of the "dark ages," are realized to be unsatisfactory. Ere long the storms of truth will move the quicksand foundation upon which nominal Christendom is built, and her wreck will follow. Only the true people of God will be able to stand the great storm of "that day"—already beginning.

This is the same storm and flood mentioned by the Lord through the prophet Isaiah—"The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places . . . when the overflowing scourge shall pass through, then shall ye be overthrown by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be a vexation only to understand the report [the message, the Truth]."—Isa. 28:17-19.

The same day of trial is pictured under another figure by the Apostle Paul when he says, "The fire of that day shall try every man's work of what sort it is." He pictures true believers built upon the rock, the true foundation, but points out to us the necessity of having a proper house, or faith, as well as a proper foundation. He pictures one faith structure built of wood, hay, stubble, combustible materials, which will shortly be destroyed in this day when the fire of divine judgment shall test every doctrine and destroy every error. He pictures also the proper building constructed of gold, silver and precious stones, the divine promises, and how these will stand every test.

The lesson as a whole is, first, that we must be on the rock foundation to have either part or lot in the matter—to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to him and his atonement work, there will be two classes—the "little flock," faithful to the Word and upheld by it and protected, and the "great company," not sufficiently diligent and careful respecting the divine promises, and who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, "the same shall be saved, yet so as by fire." This fitly describes the deliverance of the great company, who will "come up through great tribulation and wash their robes and make them white in the blood of the Lamb."—1 Cor. 3:12, 15; Rev. 7:14.

"DOERS OF THE WORD"

Our golden text is well chosen—"Be ye doers of the Word and not hearers only." To be honored with a knowledge of the divine will and plan is a great boon, a great blessing; but it brings a great responsibility: "to whom much is given of him shall much be required." We who have heard the voice of him that speaketh from heaven, speaking peace through Jesus Christ; we who, on the strength of this message of forgiveness of sins, have been accepted in consecration as members of the body of Christ, we have greater responsibility than have others. To attain the glorious things to which we have been invited we must not merely have this honor but must make use of the privilege and show our appreciation by obedience to the terms of the Covenant—presenting our bodies as living sacrifices to the divine service in faithful obedience to righteousness, and in endeavoring to assist others in the same course.

OUR NEW HYMN BOOK WITH MUSIC

Three hundred and thirty-three of the choicest hymns selected from every quarter, with some of the grandest tunes, cloth bound, 35c. by mail, by freight or express collect, 25c.—now ready. The same cost price in any quantity.

Vol. XXVII ALLEGHENY, PA., APRIL 1, 1906 No. 7

"THE PASSOVER MUST BE KILLED"

LUKE 22:7.

The term Passover amongst the Jews was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we must not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally referred to the lamb that was killed, the Passover. For instance, we read, "Then came the day of unleavened bread, when the Passover must be killed." Again, our Lord sent disciples to inquire of a friend, "Where is the guest-chamber, where I may eat the Passover with my disciples?" Again we read, "And they made ready the Passover." When our Lord sat down with the disciples to eat of the lamb he said, "With desire I desired to eat this Passover with you before I suffer. For I say unto you I will no more eat thereof until it be fulfilled in the kingdom of God."—Luke 22:7, 11, 13, 15, 16.

While the Jews still apparently think more of the Passover week than of the Passover lamb, we, on the contrary, and in harmony with the example of our Lord and the apostles, have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe—namely, the "Church of the First-Born"—are passed over or spared in advance of the world.

God's arrangements for the Jews were typical and full of valuable lessons for us who belong to antitypical or Spiritual Israel. In the type the Lord provided for two great religious occasions amongst his people, the one at the beginning of the secular year and the other at the beginning of the religious year. The religious year began in the spring, counting from the first new moon after the vernal equinox, approximately April 1st, but varying because of the difference between lunar and solar time. It was in connection with this, the beginning of their religious year, that the Lord appointed the Passover—the killing and eating of the Passover lamb on the 14th day, to be followed by a Passover week of unleavened bread. The civil year with the Jews began six months later, in the seventh month, approximately October 1; and it was in connection with this civil year that the Atonement Day sacrifices were appointed, in connection with the Feast of Tabernacles or Booths, in which the Israelites called to mind their wilderness journey on leaving Egypt en route for Canaan.

These two great religious celebrations pictured the same lesson from different standpoints: the first emphasized more particularly the passing over of the first-born, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type seems to carry forward and to picture the deliverance of all Israel through this priestly tribe, to which Moses belonged, yet specifically, particularly, in detail, it dealt merely with the deliverance, the blessing, of the priestly tribe, the first-born. The other type, in the seventh month, more particularly pictures the atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God: nevertheless, in connection with this Atonement Day sacrifice, the special favor of God to the church is also represented as preceding the blessing coming upon the world, reconciliation for the church's sins being represented in the first sacrifice of the Day of Atonement, while the sacrifice for the sins of the world in general was represented in the second offering.

"CHRIST OUR PASSOVER"

There is a force and meaning in the Apostle's expression, "Christ our Passover is sacrificed for us," which is not generally appreciated. (1 Cor. 5:7.) Our Lord is not the world's Passover, but the Church's Passover. All Israel prefigured or represented the world of mankind, and the bondage of the whole people represented all mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh, in the antitype being Satan. Deliverance is desired for all, and the Lord's arrangement is ultimately to deliver all. The Apostle so explains when he writes, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

But the Apostle divides the groaning ones into two classes, saying, "The whole creation groaneth and travaileth in pain together until now"—"waiting for manifestation of the sons of God." (Rom. 8:19, 21, 22.) His reference here is to the world of mankind whose deliverance from the bondage of Satan and the power of sin and death will only come through the manifestation of the glorified church, the Christ in glory and power, as God's kingdom ruling the world. The Apostle also mentions the church of the first-born in her present condition, saying, "But ourselves also, who have the first-fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Both classes have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the church of the first-born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise, the former, the world, waits until the church class shall have been perfected, glorified, empowered, and shine forth as the sun in the kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favor on divine terms.

Look now at the type: notice that it is not all Israel that is in danger from the destroying angel, but only the first-born. Only the first-born of the Egyptians were slain. Hence it was only the first-born of the Israelites that were spared or passed over. These first-born ones, protected by the blood of the lamb, the Lord declared to be specially his; and, with a view to marking them out and keeping them as a special, peculiar people, an exchange was made whereby the first-born of all the tribes were exchanged by the Lord for the one tribe of Levi, which he accepted as specially his and which in the type represents the household of faith. Out of this household of faith, in turn, a priestly family was selected, which typified Christ our High Priest and the church his body, the under priesthood, the royal priesthood. So, then, those who perceive the matter clearly see that the Passover has to do only with the household of faith. It is in full accord with this that the Lord's Supper, which antitypes the eating of the lamb, is not offered to the world, but is strictly and exclusively an institution for the household of faith.

"LET US KEEP THE FEAST"

Seeing in the type the slain lamb, its blood sprinkled upon the posts and lintels of the home and its flesh eaten with bitter herbs, we apply this in the antitype and see Christ the antitypical Lamb, see that his blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being PASSED OVER, of our being spared, of our being granted life through his blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs is represented in the antitype by our consecration, our partaking of Christ, our participation with him in his sufferings and self-denials—also repre-

sented by the bitter herbs, which give zest to our appetite and encourage us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over, and, more than this, are expecting a general deliverance of the whole people, of all who love God, who desire to do him reverence and service. So many as thus believe realize themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today should realize themselves pilgrims and strangers, having no continuing city, but setting their affections on things above.

THE LORD'S SUPPER

All Christian people to some extent discern what we have above stated to be the basis or foundation for the commemoration of our Lord's death, usually designated the Lord's Supper, the Communion, the Eucharist, and by WATCH TOWER readers usually known as the Memorial. The difficulty seems to be that the majority of Christian people are not sufficiently critical and persistent in their study of the Word, and that for this reason their faith and hope—not only upon this subject but upon all religious subjects—are more or less confused, indefinite. To us the ministry appear to be considerably to blame in that they have not sufficiently taught the Word of the Lord but too frequently the traditions of men, indeed preaching chiefly to the world and comparatively little to the church of the first-born—the passed-over ones, passed from death unto life, adopted into God's family as sons.

This indistinctness of view respecting our Lord's sacrifice as our Passover Lamb slain for us is well represented by the confusion of thought respecting the appropriate times for commemorating our Lord's death. As we look throughout Christendom we find Protestants generally observing the celebration, observing the Memorial, not upon its anniversary but as irrespective of it, as though they had no knowledge of the relationship between the typical Passover and the antitypical one which our Lord enjoined upon us to celebrate. Some, therefore, have communion every four months, some every three months, some monthly, some weekly, all except the latter considering it a matter of convenience and expediency, and not observing this special and appropriate annual observance. Our brethren of the Christian denomination, otherwise styled Disciples, hold tenaciously to a weekly observance, because they read in the book of Acts of weekly meetings of the Lord's people in commemoration of his resurrection, at which they had "breaking of bread." Not seeing the principles involved they have too hastily concluded that a communion service would be the only proper breaking of bread amongst the Lord's people.

On the contrary, we see that as the early church remembered that our Lord after his resurrection made himself known on several occasions in connection with breaking of bread—as at Emmaus and again in the upper room—they were glad to meet together on the first day of the week as a fresh reminder of the joys of that resurrection day which meant so much to them and to us all. There is no suggestion anywhere that these were anything more than ordinary meals or love-feasts, such as we often have at the conclusion of a general convention. There is no intimation that in so doing the early church thought they were keeping the Passover the first day of the week, because Christ our Passover was slain and because we have been passed over by the mercy of God through faith in his blood of sprinkling. There is no intimation that they considered this the Lord's Supper—there is no suggestion anywhere of the cup, which was an equally important feature with the bread in the Lord's Memorial Supper.

ONE ERROR LED TO ANOTHER

The beginning of this carelessness respecting the annual celebration of our Lord's Memorial is easily traced. The early church observed the matter annually, and this annual celebration is still preserved in the older Christian churches, Roman Catholic, Greek Catholic, Episcopal, etc., all of which celebrate Good Friday, as the memorial of this slaying of Christ our Passover. But to them the whole matter has lost much of its vital importance. The sacrifice of the mass—a gross error introduced somewhere about the third century—has drawn to itself the special interest which still should center in the annual Memorial and the great sacrifice which it commemorates. In the sacrifice of the mass it is held that the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actually the flesh and blood of Jesus. Thus the officiating priest claims to make a fresh sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and forever, and have their gaze attracted to the priest and the mass and the blessings and the holy water, etc., etc. No wonder the Lord in his Word refers to this as the "Desolating Abomination" set up in his church, his temple.—Dan. 11:31. Millennial Dawn, Vol. III, Chaps. III, IV.

As the Protestants received their earliest conceptions of religious matters from Roman Catholicism, with which they were originally identified, it is not surprising that many of the errors of that system clung to them, and blinded the eyes of their understanding as respects the deep import of many of the spiritual teachings of God's Word. And this is true of the subject we are now discussing as well as of others. What we all should desire would be to have our minds freed from the errors of the "dark ages," that we might see clearly the teaching of our Lord and the apostles, Moses and the prophets, the inspired instructors of the Church.

WHEN THE HOUR WAS COME

The entire Scriptural narrative pertaining to the Passover and pertaining to the Lord's Supper, which was instituted as a substitute for it, by which his disciples might commemorate him as the antitype, all indicate particularity of time—that it must be celebrated, in the evening, not in the morning, not at noon nor in the afternoon, the common custom of various denominations of Christians. Our Lord and his disciples did not sit down to the Passover until even—the beginning of the fourteenth day of Nisan. And so all who recognize themselves as members of the household of faith, as members of the church of the first-born, should be careful in following the Master's guidance in this matter as well as in others. There is a blessing and meaning in it. It was the same night in which he celebrated, the one in which he was betrayed, that he took bread and brake and gave unto his disciples. We are still in that night, and the eating of that bread and the drinking of that cup are still in progress amongst the Lord's disciples.

Our Lord, of course, was equally particular respecting the fourteenth day of the month as the proper time for the celebration—that all Israel might celebrate appropriately on the same day. But as for the proper beginning of the dating there was evidently less particularity. The Jewish method of reckoning, based upon the phases of the moon, was necessarily different from ours, and it was therefore very much less easy to determine an exact beginning for their month. Especially was this the case when the spring equinox had a bearing upon the matter, and when, as was the case with the Jews, another type demands that the Passover should come at the time of the harvest. All who have knowledge on the subject will admit that it would be practically impossible to fix dates for the beginning of the Jewish year by lunar time, in harmony with the harvest season, without there being room for dispute and difference of opinion. From our Lord's standpoint all that was settled for the people by the decision of the Scribes, whose business it was to fix a date as the beginning of the new year, and the fourteenth day of that year became the established date for the Memorial. In other words, whether the Scribes fixed a date earlier or a date later would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even.

So the matter remains today. We do not understand that any stress or hair-splitting is necessary in the ascertainment of the particular counting of the first day of the first month, Jewish time, but that there is appropriateness associated with a general commemoration upon the same day after sundown, a consensus of judgment as to which day shall be observed as the fourteenth of Nisan being all that is necessary and proper. In our issue of January 15 we have pointed out that this is one of the years in which the definite fixing of the first day of Nisan, the first day of the new moon after the spring equinox, seems to be difficult. We attach no importance to this, however, and have recommended the keeping of the Memorial on Sunday night, April 8. This is in harmony with the Jewish observance, and tallies with the fact that the full of the moon occurs on April 9, corresponding to Nisan 15. The important features to be remembered are: (1) that it be in the spring of the year, approximately at the Passover season; (2) that the date be uniformly observed; (3) that it be observed in the evening, to correspond with the original institution in Egypt and with our Lord's subsequent Memorial institution.

ASSEMBLE 7.30 P.M., APRIL 8

In harmony with the foregoing the congregation at Allegheny, Pa., hopes to meet at the time indicated (see last page) to commemorate the death of Christ, our Passover slain for us. We hope to hear later on that little companies all over the world celebrated at the same time. We meet not as Jews to remember the deliverance from Pharaoh and Egyptian bondage, but as antitypical Israelites seeking to escape the power of Satan and the dominion of sin. We meet not to eat literal lamb and bitter herbs and to commemorate the passing over in Egypt, but as Spiritual Israelites to recognize and commemorate the death of the Lamb of God as our Passover—to feast upon him, upon the truths which he gave us—to appropriate to ourselves the life rights which he gave up on our behalf.

More than this, as explained by our Lord, we not only will use the unleavened bread to represent the purity of his flesh broken for us, and the fruit of the vine to represent his blood shed for us, but also in the light of the Apostle's explanation we perceive that it is a part of our privilege to be broken with Christ as a part of the same larger loaf, and to have fellowship in his cup of suffering and death as a part of the larger cup. From this double standpoint we view our relationship to the Lord, first as those whom he passes over, and secondly as those who join with him in the sacrifice, that we may have share also with him by and by in the great work of leading forth from bondage to sin and Satan all who will accept of the divine favor and liberty as the sons of God! How wonderfully grand is the privilege thus accorded us! No wonder the Apostle said,—

"LET US KEEP THE FEAST"

Our feasting upon this bread which came down from heaven and which was broken for us is not merely for the special occasion of our assembling annually. Rather that annual assembling which our Lord enjoins represents our experiences throughout the entire night of his absence, until he shall establish his kingdom in the morning. It is for us to keep the feast, not merely in this special and commemorative manner once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realize and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love and all the fruits and graces of the Spirit. Indeed, we remember the Master's words to be in the nature of a command, "As often as ye do this, do it in remembrance of me." There is no doubt in our minds now as to what we do in this annual celebration of our Lord's death—we are keeping the feast because we have come to realize that Christ was slain for us as our Passover Lamb. Evidently no other time would be so appropriate as the anniversary. Whether that be reckoned by sun time or moon time, according to the days of the week or according to the days of the month, it is unquestionably an annual celebration; and as oft as we do it, every year as we do it, every year as the anniversary occurs, we do it not in remembrance of the type, but in remembrance of the grand antitype, Jesus, our Redeemer.

We trust that the coming celebration will be one very full of interest and profit to all. We urge that none overlook the privilege, and assure all who participate with honest intention of heart, as recognizing the Lord and the cleansing power of his sacrifice and the consecration which we have made to him, that a special blessing will surely result from the keeping of this feast, from the memorializing of the great central fact upon which the entire plan of God for this age and for the next is built.

We urge that the dear friends remember that this Memorial may best be celebrated in little groups, and not by having various companies of the Lord's people assemble together as in a convention. The Lord and his twelve apostles met alone, and this was after the pattern of the Jewish custom, each family alone. So each little group of the Lord's people is a family, a brotherhood. If unleavened bread cannot be procured, soda biscuits are easily obtainable, and they are unleavened bread—that is, bread made without yeast. If grape juice be not obtainable raisins may be stewed and thus fruit of the vine may be obtained: or, if any consider it preferable, wine may be used. Just what our Lord used is not possible for us to determine: for our own part we prefer the unfermented fruit of the vine, lest the taste of fermented liquor should arouse a dormant appetite for strong drink and thus prove a snare to some who might partake. As we meet we trust that each little company in prayer will remember all others of the Lord's dear people everywhere, asking the Lord for more and more of his Spirit in all of our hearts, which will enable us all the more acceptably and the more completely to partake of his cup of suffering, of sacrifice, of death, and to be broken with him as members of the one life, the one church, which is his body.

For the convenience of those desiring to symbolize their consecration to the Lord by baptism, such a service will be held in Bible House Chapel, Allegheny, on Sunday, April 8th, at 10 o'clock a. m. No doubt arrangements for baptism will be made by all the little congregations of the Lord's people everywhere, and those desiring the service as preceding their joining in the Memorial service of the evening here should communicate their desires, if possible, in advance.

"TAKE HEED LEST YE BE DEVOURED"

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For the whole law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5:13-15.

Where the Spirit of the Lord is there is liberty. This is illustrated in the world's history most remarkably. It was because the Jews had the instruction of the Law and more or less of its spirit that for centuries they were known as an unconquerable people. That is to say, they were conquered time and again, but were so dominated by the spirit of liberty that they made trouble for their conquerors and larger neighbors continually.

Similarly, though to a larger extent, the same has been true of Christianity: wherever the Word of God has gone the effect has been stimulation of the love of liberty in the same proportion. When during the "dark ages" the Word of God was "clothed in sackcloth," and false teachings of men took its place, the spirit of liberty slumbered and the world had a measure of peace and a general serfdom of the people. With the Reformation movement came the love of liberty afresh. The latest illustration along these lines is to be seen in Russia.

We do not mean to say that Christ and his apostles taught war, and discontent and strife,—neither did Moses and the law. Quite to the contrary; love, peace, brotherly kindness, gentleness, patience, meekness,—these were the teachings of our Lord and his servants. The influences which proceeded from the Word were of two kinds: Some, with the enlightenment and liberty, received also the divine instruction and sought to cultivate the fruits of the Spirit; others receiving the spirit of liberty through the knowledge received not the spirit of the truth, but engrafted the knowledge upon the selfish stalk of the fallen nature and were more discontented because of their increased intelligence.

EFFECT OF TRUTH ON THE CHURCH

There is a church nominal which is really part and parcel with the world, glossed with a little knowledge of the divine Word and plan and with some small endeavor to heed divine instruction; but the real church includes only those who have turned from sin and accepted Christ with a full consecration of thought, word and deed. What effect has the truth upon these? We answer that even these "new creatures" find that the knowledge they receive and the spirit of liberty which comes to them through that knowledge have one effect upon their flesh and another effect upon their wills, their hearts. With their hearts they desire to serve the law of God, to live peaceably with all, to cultivate all the fruits and graces of the Spirit of Christ and to deal gently, lovingly, not only with the fellow-members of the body of Christ, the church, but also to deal gently with the world. But they have, some more and some less, difficulty in contending with their own flesh and permitting the new mind to dominate it in word and in deed.

What Christian does not know from more or less experience the meaning of the words of our text, "If ye bite and devour one another?" If the hearts of God's people, their wills, their intentions, could be appealed to, separate and distinct from the weakness and bias of their flesh, there would be no doubt at all that every one of them would agree perfectly in his desire to live peaceably with his brethren and to glorify God by his meek and quiet disposition, his gentleness, brotherly kindness. But we cannot have it thus, for the new will is in the old body that is sadly warped and twisted by selfishness, and it must "fight a good fight" against the flesh, and must conquer at least to the extent of loving,

striving for the right, the gentle, the good, however imperfectly it may attain to it.

The truth seems to take hold on the stronger characters rather than on the weaker ones. These have in their flesh more of the firmness, grittiness and the combativeness than have many others who are too pliable and wishy-washy to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position is a serious disadvantage in some respects, when a number of these of like strong character come together as a church. Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels—the more they come together the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that they all be thoroughly imbedded and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

TRIALS TEND TO INCREASE

On the one hand we may see that as the Lord's people grow in grace and in knowledge and in the fruits and graces of the Spirit, there should be less danger of friction in the church; but on the other hand let us remember that polished diamonds do more scratching than rough ones. Let us remember, too, that in our earliest experiences in the truth we were somewhat like babes—we knew not enough to quarrel and dispute with each other respecting the lessons we were learning. As each grows, therefore, in knowledge and appreciation of the truth he must likewise grow in the spirit of the truth, or else his growth in knowledge will mean that he will be that much more of a trial to his dear brethren than when he was a babe in knowledge.

From this standpoint it should not surprise us if in the light of our day on every subject, especially on the Word, there would be more room for friction year by year, and the greater need for our remembrance of our 1906 text, "Be patient, brethren." The context shows us that these words were intended to be especially applicable in the end of the age. The time of trouble is accurately described—the conflict between the rich and the poor, which is coming about on the lines of increased knowledge in connection with the selfishness of the fallen nature. Then comes the exhortation, "Grudge not one against another, brethren; the Judge standeth at the door," "Be patient, brethren, the coming of the Lord draweth nigh."

The lesson here is in full accord with the text we are discussing. We need patience; we need to remember that it is not in order for us to nurse grudges or hard feelings of any kind, especially against those who like ourselves are striving to walk in the narrow way and to attain joint-heirship with our Lord in the kingdom. Rather we should be willing to sacrifice something of our own rights and liberties and privileges in the interest of others. This does not signify that we should sit quietly and hear the truth misrepresented when we have the right and the opportunity to defend it. We should contend earnestly for the truth against the error, but we should not contend against the brethren. If there be any who deny the foundations of our Christian faith, the ransom, the Lord through the apostles has left us no room to doubt how firmly we should take a stand in respect to any kind of fellowship with them. (1 Cor. 5:11.) But there are a thousand and one occasions of friction amongst the brethren where no principle of truth is at stake; and these we are to be willing and glad to waive in the interest of harmony and peace and fellowship. This, however, need not mean that we should not present our understanding of the truth on proper occasions, but we need not insist upon them nor force them upon others if they cannot see them as we do.

In our text the Apostle seems to imply that such a condition might arise even amongst the Lord's people that some would not only be wounded to the extent of being "bitten" by the harshness and slander of others, but that the tendency to retaliate more or less in kind would arise, and that it would mean a general conflict unworthy of God's children and more nearly resembling a fight among dogs.

"Take heed that ye be not consumed one of another," urges the Apostle. What if in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we would consume some brother for whom Christ died! What if in injuring another the spirit of strife should so react upon us as to poison our own spiritual lives and we also should be consumed—lost as respects the gracious things to which the Lord has invited us and for which we have been running in the race! Let the Apostle's words ring in our hearts, "Lest ye be consumed one of another."

With this thought before our minds let us more and more put on the armor of God to fight *against* our own fleshly weaknesses and to fight *for* our dear brethren, assisting them by example and by precept to war a good warfare also against the world, the flesh and the adversary.

SABBATH OBLIGATIONS AND PRIVILEGES

Matthew 12:1-14.—APRIL 8.

Golden Text—"Remember the Sabbath day to keep it holy."—Exodus 20:8.

Few seem to get the proper thought respecting the Sabbath. Some consider themselves as Jews under the Mosaic Law: others go to an opposite extreme, and, declaring that we are not under the law but under grace, repudiate the Sabbath entirely. What we believe to be the correct view is the intermediate one between these two extremes, as we shall endeavor to set forth.

God adopted the Jewish nation—all the children of Abraham, through Jacob—as his special possession in the world. With them he made the Law Covenant through Moses at Sinai—to them he sent his messengers, the prophets, and, finally, his Son. With them and with no other nation it was his agreement that by the keeping of the law they would abide in his favor and have divine blessing upon flocks and herds, land and people, instead of sickness, pain, drouth and dearth. To no other nation was the law of Sinai given, with no other nation was that covenant made—as it is written, "You only have I known [recognized] of all the families of the earth."—Amos 3:2.

When the Jews rejected Jesus, and when Jesus made an end of the Law Covenant on the cross, it did not imply that that law was then extended to the other nations of the world as some seem to imagine: quite to the contrary. Nor did the Law Covenant extend to the church—the followers of Christ selected from the Jewish nation and other nations—for we read, "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) Whoever sees this point clearly has the foundation for correct views respecting the Sabbath and every other feature of the law; those who cannot see this will remain in confusion.

"KINGDOMS OF THIS WORLD"

Accordingly it is not for us to *demand* of the nations of Europe and America that they shall enforce the Jewish Sabbath or any other Sabbath. True, the civilized world is called "Christendom"—Christ's kingdom; but this is a misnomer. The kingdoms of earth are still under the dominion of the "god of this world" (2 Cor. 4:4); they are kingdoms of this world and not kingdoms of God. True, God is aware of their existence and permits them for a time, but he has never attempted authority over them nor made himself responsible for the imperfect governments which they represent—they are not his kingdoms. When the God of heaven shall set up his kingdom in the hands of the glorified Messiah, Head and body, during the Millennial age, its conditions and arrangements will be greatly in contrast with those of the kingdoms of this world. God, therefore, is not commanding the nations of the world to observe the Sabbath day, etc., etc.; whatever they do in this line is of their own volition, without command, for they are not under the Mosaic Law, and no other law has been given them.

Christian believers, followers of Jesus since he made an end of the Law Covenant, nailing it to the cross (Col. 2:14), are not under the Law Covenant but, as the Apostle declares, "We are not under the Law but under grace." (Rom. 6:14.) Our relationship to God is of the same character as that which prevailed before Sinai's Law Covenant was effected at the hands of Moses over Israel—after the same order as that enjoyed by Abraham, Isaac and Jacob—grace under the terms of the Abrahamic Covenant: we are the real seed of promise. (Gal. 3:29.) Did Abraham, Isaac and Jacob prosper without a law? Yes! Much more can Spiritual Israel prosper under the same conditions, because we now have much advantage everyway through our special relationship by faith to the great Redeemer, and to the exceeding great and precious promises which centre in him, and which apply to all those adopted by him as members of his body—members of his bride class.

"WHOM THE SON MAKES FREE"

Some are inclined to feel alarmed at the very thought of being free from a law covenant based upon obedience to a law. Such should be comforted with the thought that Abraham, Isaac and Jacob were approved to the Lord without the law. Their faith in God constituted an obligation to do the divine will to the extent of their knowledge and ability: and the same is true of us, for the Scriptures assure us that, as children of God and adopted into his family, made partakers of his Spirit, our rule of action must henceforth be love, and that to us love is the fulfilling of the law. That is to say, if we receive the spirit of adoption into God's family it implies that we possess the spirit of love, because God is love; and this love for God as it develops signifies love for all that are in accord with him, and a love like his in respect to all of his creation—a sympathetic love. Such a love permits us to be and to do in harmony with the divine will to the extent of our ability; and the Lord, who is dealing with us according to our intentions and endeavors, and who is covering our unwilling weaknesses and imperfections, counts this service of the heart and intention as a perfect keeping of the divine law. Thus the Apostle says: "The righteousness of the law is fulfilled in us who walk not *after* the flesh but *after* the Spirit." (Rom. 8:4.) However short we may come of the full spirit of the divine law, we are counted as fulfillers of it so long as our daily walk is in that direction to the extent of our ability.

From this standpoint we see that God is no longer dealing with Israel, nor has he adopted the other nations as his. Rather he is forming a new nation, gathering its citizens out of every nation, kindred, people and tongue. This new nation is the church, of whom the Apostle says, "Ye are a Royal Priesthood, a holy nation, a peculiar people." (1 Pet. 2:9.) Presently this nation will be completed, and be ushered into glory, honor and immortality, to rule and bless and uplift all the families of the earth. God's dealings, instructions, tests, etc., are upon this new nation—yea, as we have seen, he has placed no law upon us except the law of love—for God and for our neighbor. Before our adoption into this holy nation we accepted its law of love, and recognized selfishness as part of the works of darkness; and in the school of Christ we have been learning more and more the full meaning of the word love in its application to God and to our fellowmen. These lessons still continue, but must reach a certain completion or fruition before we can be accounted worthy of transference to the heavenly and eternal state as members of this kingdom.

OUR RELATIONSHIP TO THE LORD

Have we then no relationship to the law given to natural Israel, as expressed in the ten commandments, etc.? No, we are free from the law—thank God! Nevertheless, we may derive a great blessing through an examination of that law from which we are free, because we recognize that it was just and holy and good—that it was not set aside because the law was imperfect, but because man was imperfect and unable to keep that law and to gain life thereunder. Looking, then, at that perfect law, we should seek to get not merely its outward form and letter, but especially its inner meaning, its spirit, to determine just what it did signify. Then, having ascertained its significance, we as new creatures—while not depending upon it for our life, but recognizing that the precious blood of the Lamb of God has compensated for all of our unwilling weaknesses and deficiencies and imperfections—we should strive, nevertheless, to conform our lives to all the blessed thoughts we can gather respecting the spirit of the law.

We should do this, not thereby to merit salvation, but that having obtained the salvation, the forgiveness of sins, and having gone further and been begotten of the holy Spirit to a new life, a new nature, we no longer seek to justify ourselves by the law, because justified by the blood of Christ. We now seek as New Creatures to please our heavenly Father, and rejoice to find anything in the law given to natural Israel that would furnish us clearer conceptions of the divine will, that for love to God we might do with our might everything in our power.

Accordingly, as we look at the Decalogue we say, "Yes, those laws are perfect," and the more closely we examine them the more do we grasp the depth of their signification. As, for instance, in the first and second of these commandments we see prohibited not merely the making of images and the worshipping of the same, but equally prohibited the having of any object of worship aside from God—wife or children or mammon or self, etc. Applying this to the fourth commandment respecting the Sabbath, Spiritual Israelites will realize that they are not under bondage to a day, but will nevertheless desire to know what was the Spirit or intent or object of this command, and to be in harmony, in accord, with all its spirit. The Israelites, as today's lesson shows, got merely the outward form of these three commandments, but wholly missed its real purport; and similarly, many Christians today merely take the Jewish view of the command and entirely overlook its real import.

"WE WHO BELIEVE DO ENTER INTO REST"—A SABBATH

The Apostle refers to the real meaning of this Sabbath rest of faith into which we spiritual Israelites enter so soon as we accept the Lord Jesus as our Redeemer, the expiator of our guilt—our Life-Giver. As soon as we begin to believe we begin to enter into this rest, and thenceforth, if we are faithful to the Lord and abide in his love, our Sabbath never ends—"We which believe do enter into rest."—Heb. 4:3.

Our lesson of faith should continue throughout all the days of the week, and thus spiritual Israel keeps Sabbath every day—resting in the finished work of Christ, resting from our own works, from all endeavor to justify ourselves through the law. Was not our Lord's ministry a perpetual Sabbath? and may not all of the Lord's people today so rest in the Lord by faith, and so continually seek to work the works of him that hath sent us as his ambassadors to the world, that every day with us should be a Sabbath day? Thus all the labor of life is sanctified to us. Whether we eat or drink, scrub or dig, write or talk, sleep or wake, we are to do all to the glory of God—to do all as unto him, and in all of our doings to maintain the Sabbath rest in our hearts—rest in divine love and care, which applies to us through our relationship to Christ Jesus our Lord.

PROPRIETY OF SUNDAY OBSERVANCE

The question comes, then, Should the Lord's people who see the true rest and who are enjoying it—should they observe the Sabbaths or Sundays appointed by the civil laws of Christendom? We answer, Yes! for three reasons:

(1) It is the divine command that we should obey all the ordinances of human law that do not conflict with our conscience as Christians; and clearly nothing in the human law on this subject could violate our conscience.

(2) Surely if others can afford to rest from their labor one day in seven the Lord's people can afford to do so as well, and indeed to better advantage than the world, because through our better knowledge of God and his Word we can make wiser and better use of the time thus taken from worldly affairs.

(3) Spiritual Israelites are greatly advantaged by the fact that the world, nominal Christendom, has made a mistake in the matter, and is under the impression that the Jewish law obligates the keeping of one day in seven as a religious rest day. Thus all things work together for good to them that love God—even the world's mistakes and ignorance.

Not only should Spiritual Israelites rejoice to have the privilege of one day in seven for a special rest from physical labor and for special engagement in spiritual works, pleasures and refreshments, but additionally they should realize that the world is watching them, and that their influence for good would be greatly interfered with by their violation of this civil law, which the world supposes to be backed by divine command. Our advice, therefore, to all true Spiritual Israelites is that they be as strict or more strict in their observance of Sunday as a Sabbath of rest than are their neighbors—that all works except those of necessity or mercy be avoided, that this precious day be considered a boon from the Lord, a great privilege and opportunity for growth in grace and knowledge and love. Let our homes be the most quiet of all in civilized lands on the appointed day of rest, let no sounds of labor or of worldly pleasure be heard in our habitations, but let our joys of hope and love and faith abound, and let our happy hearts manifest themselves in cheerful words and tones and looks, that thus our moderation as well as our joy in the Lord may be manifest to all with whom we have to do, that they may take knowledge of us that we have been with Jesus and learned of him. (Acts 4:13.) To those of our neighbors and friends with whom we are very intimate we might explain that from our standpoint every day is a Sabbath day of rest in faith—that though upon some days it is necessary we should labor also for the meat that perisheth, our hearts are resting still in the great Lord of the Sabbath and his finished work.

This would not signify that we of today should attempt an observance of the outward forms of the Jewish law, according to all that is proper and required of the Jew. For instance, no doubt it would be a violation of the fourth commandment to operate a street-car line; and if the Jewish law were in force upon us it would be absolutely wrong and sinful for any of us to ride in a street-car, much less to operate the same. But since we are not under the law but under grace, and since Sunday riding is not prohibited by the civil law

nor regarded as evil by our fellows, there is no reason why in this and in similar matters we may not enjoy reasonably and with profit the conveniences of transportation on the Sabbath.

THE PHARISAICAL SABBATH

Our lesson applies to a time when the Jewish law was still in force, and shows us that even then the right, the true, the proper interpretation of the fourth commandment was much more in accord with our observation of it than with the extreme observances accorded today by the Jewish teachers. The difference between then and now would be that the Jews under the law were forbidden to do work of an earthly kind on the Sabbath, while we are not forbidden, except as earthly laws may limit without a commandment, and that we may delight to abstain from temporal labors that we may the more fully enjoy our spiritual privileges.

Our lesson pictures to us Jesus and his disciples in a public pathway across a wheat-field (in old English called a corn-field). The wheat was ripe or nearly so, and the disciples, feeling hungry, had plucked a few of the heads and rubbed them in their hands to remove the chaff for the eating of the wheat. The Pharisees, appreciating the shell rather than the meat of the divine law, were very particular for outward observances of it, while entirely overlooking and neglecting its real sentiment or spirit. Here they thought they saw an opportunity for showing off their religious devotion by calling attention to the disciples of Jesus as being law-breakers, and to Jesus himself as being little better, in that he as their teacher had not reproved them. We see frequently this same spirit in our day: Some today would be scrupulously careful not to ride in a street-car on the Sabbath who would think nothing of allowing their minds to rove not only after the worldly things but worse, to dwell upon evil subjects, or perhaps meditate how they could take advantage of their neighbor the day following. This is hypocrisy, one of the worst sins from the divine standpoint.

It is really amusing how the Jews, while neglecting the real essence and spirit of the law toward God and man, exaggerated that law as respects the trifling and unessential matters. For instance, the ruling of the Rabbis was that catching a flea on one's person was hunting, and therefore prohibited on the Sabbath; that rubbing the grain in both hands and blowing away the chaff constituted winnowing and threshing, and violated the rest of the Sabbath. Our Lord did not accept the reproof, but, on the contrary, pointed out that his disciples not only had his approval in their course but that they were fully justified by the course of others whom the Pharisees recognized. Our Lord's illustration of what constituted necessity and mercy was drawn from the Bible narrative of David's eating the shew-bread, lawful only for the priests to eat, because of the necessities of his position, his hunger. Also the labor performed every Sabbath in the Jewish Temple, in connection with the worship there, by the priests and Levites. Our Lord held logically that these approved matters showed the proper principle governing the Sabbath. He did not claim that reaping, threshing and winnowing on the Sabbath day would be justifiable; his argument was that no such interpretation should be put upon the law as would make the satisfying of hunger, as the apostles did, a crime, a violation of the Sabbath commandment.

"LORD ALSO OF THE SABBATH"

But after convincing them from the Scriptures that their position was untenable, our Lord asserted to them his authority as an interpreter of the law, saying, "I say unto you, One greater than the Temple is here." If it was right for the Levites to perform the Temple services on the Sabbath, Jesus was greater than the Temple in that he was the Son of God, the mouthpiece of God, and his disciples might therefore rest secure in anything done in his service and with his approval. What a personality our Lord must have possessed that he could make such a statement before his enemies without its being challenged! We are convinced that he not only spake as never man spake, but that his appearance must have been superior to that of members of the fallen race.

Mark his statement again (v. 8)—"The Son of man is Lord even of the Sabbath day." As the Lord of the Sabbath, as the great Teacher, he had not indeed the right to abolish this feature of the law except by fulfilling it, "nailing it to the cross"; but as the Lord of the Sabbath he was the proper Teacher to set forth its real significance to the Jew. Our Lord called the attention of his critics to the testimony of God through the prophet, "I will have mercy and not sacrifice." (Hosea 6:6.) Our Lord declares that if they had given heed to this direction their thoughts would have been more merciful, more in line with the divine sentiment, and this would have hindered them from condemning the disciples, who the Lord declared were entirely guiltless of any violation of the Sabbath day commandment.

Similarly we may say today that the great lack of many critics and fault-finders is their lack of mercy, lack of love. Love is the fulfilling of the law, and whoever has most of it will come nearest to the standard. The possession of love is always indicated by mercy—toward our friends, toward our brethren, toward the world, toward our enemies. Proceeding to the Synagogue the same question was raised—the predominance of love above any law was manifested. A man there had a withered hand, and the Pharisees, seeking to prove Jesus and to catch him, inquired whether or not it would be right to heal on the Sabbath day. They fain would condemn him on some score; his defense of his disciples was complete—would he now commit himself to a matter of healing on the Sabbath?

Our Lord's answer was along the lines of the prophecy he had just quoted, namely, that mercy was higher in God's estimation than sacrifice, and he proceeded to show mercy to the afflicted man. First, however, he showed them from their own course in life that they were inconsistent: that if they owned but one sheep and it fell into a pit on the Sabbath day it would be rescued—not for love of the sheep but for fear of the loss of its value. Our Lord inquired, "How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day." This question, as to the superior value of a man over a beast, is one that the world seems to find difficult to answer, but one which should be quickly answered by the Lord's people of spiritual Israel. The Lord set the value of a man when by the grace of God he gave himself a ransom for man. Those who receive of his Spirit should more and more count it a privilege to do anything they can for the relief of their fellow man in matters temporal or spiritual.

The Pharisees were answered at every point, and, less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord, the great Teacher. So when Jesus had healed the withered hand by word they went out of the synagogue angry, to take counsel against him how they might destroy him. They were rabid sectarians, fully convinced of their own importance. They felt that anything that discredited them must be injurious to the Lord and to his cause, that they were the orthodox body, and that they would be fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading more and more over all the people of Israel. A similar spirit prevails today, we aver, amongst many who are outwardly very zealous for religion. They are so deficient in mercy, love, so bound by the sectarian systems with which they are identified, that they would be willing to persecute as thoroughly as opportunity would permit any of the members of the Master's body whose presentations of the truth today would seem to diminish their honor and standing before the world. Let us, dear friends, remember the Master's word, and understanding and appreciating our relationship to the Lord, let us be obedient to the very spirit of it.

RESURRECTION POWER IN JESUS

Luke 7:1-17.—APRIL 15.

"Jesus said unto her, I am the resurrection and the life."—John 11:25.

Resurrection power resided in our Lord Jesus because in the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. This included not merely an awakening from death, but also such vitalization as would overcome the dying processes of disease and ultimately bring the revived one up, up, to the full perfection of being originally enjoyed by our first parents in Eden but forfeited because of disobedience under the sentence, "The soul that sinneth it shall die." (Ezek. 18:4.) This is the most important feature of all the plan of God revealed to us, and if we discern it clearly it assists us in the understanding of every other feature of that plan. We must see that death is the absence of life, the loss of life—that it is a penalty upon our race because we are judged unworthy of life.

All references to a future life imply a redemption from the curse or sentence which came upon us because of the original sin. The cancellation of the debt or sentence, however, does not revive or restore mankind, but it does remove the legal barrier to man's restitution to all that was lost.

Hence it is that our Savior's work is to follow. First, it is to be a redemptive work: the redemption was accomplished at his first advent—though he has used this Gospel age as the period in which to accept also some of the redeemed ones as his members, his bride, his church, under him as their Head, to be his associates in the great work of restitution which belongs to the next age.

Second, restitution is to be our Lord's work at his second advent, when his church, his members, will have been selected, polished, prepared, glorified and associated with him in glory, honor and immortality. Then the full work of the redemption will be granted to the world of mankind—not by raising them from the dead to absolute perfection in an instant, but by first awakening them from the sleep of death, and then, under the disciplines and instructions of the Millennial age, lifting them gradually in harmony with their own wills and coöperation, step by step, out of sin and death conditions into life eternal, as they may respond to these mercies and opportunities. The disobedient, being counted unworthy of life eternal, will be cut off in the second death.

JESUS, THE LIFE-GIVER

The words of our Golden Text, although specially applicable to our Lord in the future, at the beginning of his Millennial reign, when he will abolish death by lifting mankind out of its power, out of the great prison-house and out of the weaknesses that are associated with the fallen condition, nevertheless were applicable also in some degree at the first advent. True, our Lord's own sacrifice was not finished until he died at Calvary, and the sacrifices of the members of his body would not be finished for centuries; but when our Lord at thirty years of age made a full consecration of himself to do the Father's will, to lay down his life, etc., that divine plan which he there undertook to carry out included all these subsequent features—the completion of his own sacrifice and that of his completed body, of the church.

That our heavenly Father so regarded his sacrifice was evidenced by the impartation of the holy Spirit, which anointing upon him constituted him the Messiah, the Christ, and the hope of the church, which is his body, as well as ultimately the hope of all things. Hence, since our Lord had never abrogated that covenant of consecration, sacrifice, since he was still in line with his covenant, and since the Father still so recognized him, it was proper for him to think and act and speak from that standpoint, which not only looked down to the end of his own course with faith, but also looked down to the end of this Gospel age with confidence, and to the end of the Millennial age with assurance that all the good purposes of God would finally be accomplished in and through him. From this standpoint, therefore, he said, "I am the resurrection and the life." He knew that the sacrificial work he had undertaken would secure to him the privilege of being the Life-Giver to the world, and that in the exercise of that right he would raise up not only from the tomb, but completely out of death conditions up to perfection, all who would come unto the Father through him—all who would have the right desire of heart to return to loving obedience to the Creator.

OUR LORD'S MIRACLES ILLUSTRATIVE

Our Lord's miracles were performed with a view to proving him to be the Life-Giver, not merely as having the right or privilege of giving life but as having pleasure in so doing. From this standpoint our Lord's miracles were small illustrations on a limited scale of that much grander work which he, with and through his glorified church, will accomplish for mankind during his Millennial reign, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and all the mentally, morally and physically lame shall be healed, and all the dead in trespasses and sins will be revived and, through obedience, gradually obtain full restitution of all things lost, as promised through the mouth of all the holy prophets since the world began.—Acts 3:19-23.

Our present lesson follows the Sermon on the Mount—the thought evidently in the minds of Matthew and Luke in thus arranging matters being to show that he who had given the wonderful teachings on the mount was fully attested by the miraculous powers shown to reside in him. He had returned to Capernaum on the Sea of Galilee, the home city of Peter and others, and now the home city of Jesus, since he had been spurned and rejected at Nazareth. We remember that on a previous occasion at Capernaum he had healed many, and cannot doubt that his fame had reached all classes. A centurion, captain of the Roman guard, with a company of soldiers, resided here, and a much-prized servant having been taken sick the centurion was anxious to have Jesus cure him. That he was a man of humble mind, as well as full of faith and benvolence, is clearly shown by the narrative. Indeed, so far as we remember, all three of the centurions mentioned in the New Testament were evidently reverential: this one, the one who put Jesus to death and who subsequently declared, "Surely this man was the Son of God," and the centurion Cornelius, the first Gentile convert.—Matt. 27:54, Acts 10:1.

THE NOBLE CENTURION

The centurion of our lesson was both wise and humble. He realized that as a Gentile he could have no special claim upon this Jewish Prophet and the work he was doing for the Israelites, and hence he secured the coöperation of some of the elders of the city—not the elders of the Synagogue, but the chief men of the city—to present to Jesus on his behalf a request for the healing of his servant. A man of less humble mind would doubtless have thought of the dignity of his own position, and would have ignored the distinctions which the Jews and the Scriptures both fix, the "middle wall of partition" between Jew and Gentile excluding the latter from the divine mercies of the former. He was like the Syro-phenician woman who desired a crumb from the children's table without claiming to be one of the children.

The elders, his representatives, besought Jesus on his behalf, testifying that although he was not a Jew he was a noble character, a lover of Israel; he had built them a synagogue for their worship, in which he himself could not engage because a Gentile. Had he taken any other position, had he ignored the fact that he was not one of the "children," doubtless it would have been necessary for our Lord to have impressed this lesson before granting the request; but since all this was conceded in the request our Lord promptly acceded thereto. A lesson for each of us in this connection would be humility of mind in approaching the Lord on any subject, which would make us ready for his favors and blessings We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands.

Then the centurion bethought him of the fact that, being a Gentile, according to Jewish custom it would be an impropriety for a Jew to enter his house, that a certain measure of defilement would be implied. Doubtless, too, he thought of himself as a sinner, and that here was a representative of the Almighty, whose power he acknowledged. His feelings, doubtless, were akin to those of Peter when the latter cried out, "Depart from me, for I am a sinful man, O Lord."—Luke 5:8.

The centurion reasoned that if the Lord could exercise the power when present he could also exercise the power of healing though absent, and possibly he had heard of the healing of the son of the nobleman of his own city, Capernaum, when Jesus was at Cana and merely spoke the word. For these reasons the centurion at once sent a messenger to Jesus, explaining his own disinclination to incommode the Master, his unworthiness to have him under his roof, and his complete faith that a word from him would be sufficient. He explains this faith in the Lord's word by the illustration that he himself had been given a certain amount of authority by which he could tell his servants to go and to come, and that, recognizing Jesus as the Lord's anointed, he was sure that he had control over the influences of nature as his servants, so that he could bid the disease go from the servant and he should be well.

MARVELLOUS FAITH OF AN ALIEN

Jesus took him at his word and went no further, but he expressed his astonishment at the amount of the man's faith, saying to the multitude with him, "I have not found so great faith, no not in Israel." Only in one other place do we read that Jesus "marvelled," and that was at the instance of the unbelief of the people of Nazareth. (Mark 6:6.) The people so long favored, so greatly blessed, so richly fed with divine promises and instructed by divine providences, lacked the faith that might have been expected of them, while the Gentiles, unfavored, were possessed of faith in many respects remarkable. No wonder our Lord contrasted the people of Capernaum with the heathens of Sodom and Gomorrah. No wonder that he declared that if the mighty works done in Capernaum had been done in Sodom and Gomorrah they would have remained—would never have been destroyed—would have repented in sackcloth and ashes.

How glad we are that the Scriptures assure us that it is the divine plan to give all the heathen peoples—yea, and all the Jews—the favorable, gracious opportunities of the Millennial age whereby to rise out of sin and death conditions and to restore to the obedient the life conditions lost through sin, redeemed by the precious blood. Are we not sometimes surprised today, likewise, to find that some prominent in religious affairs seem to have less faith in the Lord

in his goodness, in his power, in his wisdom, in his love, than have some who are of the world? What surprises there may be in this respect by and by when the knowledge of the Lord shall fill the whole earth and the eyes of understanding of all mankind shall be opened to appreciate the knowledge of the glory of God. How many who were not God's people shall then become his people; and how many who now have much advantage everyway, and who have forms of godliness without the power, may then be seen to be inferior to some who now appear to be their inferiors.

Soon afterward (R. V.) our Lord, the disciples and quite a multitude of followers were approaching the little city of Nain, when forth from the gateway of the city came a funeral procession, a widowed mother and mourning friends, pall-bearers, and a bier or litter on which lay a dead young man, the widow's only son. Our Lord was touched with compassion as he saw the widow's tears, and he said to her, "Weep not," and, approaching, the pall-bearers stood still and Jesus touched the bier and said, "Young man, I say unto thee arise." The dead man stood up and began to speak. In a manufactured story it would be considered the proper thing to suppose that the widow fell at the Lord's feet, praised him in a loud voice, and that the whole multitude would join in acclaiming him; but in the simple narrative of our lesson, "there came a fear upon all"—a realization that God was very near to them as represented in the power of Jesus.

The very thought of the imminence of God is very sure to bring awe to mankind as they realize the holiness, the absolute perfection of the Almighty and their own blemishes and imperfections in contrast. The multitude glorified God, not with loud hosannas, but with a reverential appreciation of the fact that a great Prophet, a great Teacher, was in their midst, and that God was thus with him, saying, "God hath visited his people." The Jews at that time looked back to God's special dealings with their fathers, in which miracles attested the Lord's favor. They remembered also the promise that a Prophet like unto Moses would be raised up to them with still greater power than Moses. They expected to some extent what Peter refers to in Acts 3:19-21, that "times of refreshing would come from the presence of the Lord"—that the Lord Jehovah would manifest his favor toward his people in reviving them, blessing them, sending them times of restitution spoken by the mouth of all the holy prophets.

PROPHET, PRIEST AND KING

Their anticipations were quite correct: Jesus was the great Prophet, the representative of the Father and of his favor. And yet how long the test of faith! How long the period necessary for the raising up of the members of the body of Christ, and until the heavenly Father's plan should thus be fully developed and the times of restitution fully ushered in at the second advent of the Lord. Our Redeemer's work of healing and of awakening from the sleep of death were merely premonitions or foreshadowings or illustrations of the great universal blessings coming to mankind through the merit of his obedience even unto death as our sin offering. No wonder the message of Jesus and his work spread over all parts of the country.

A greater work was being accomplished by our Lord's miracles than was apparent at the time. We are inclined to be surprised that only about "five hundred brethren" were gathered during the Lord's ministry—that only that number were counted worthy of the name brethren and of the privilege of meeting our Lord after his resurrection during the forty days. However, we may reasonably suppose that under the new dispensation, under the ministries of the apostles from Pentecost onward, a large fruitage was found to our Lord's ministry. For instance, we would think it very probable that this widow of Nain and her son would ultimately become followers of Jesus, and that others in that multitude who witnessed the miracle and who were in proper condition of heart would therein find a sufficiency for a foundation to their faith in the Messiah. We cannot doubt either that after "the middle wall of partition" had been broken down, and Cornelius the first Gentile convert had been brought into faith-fellowship, this centurion, whose servant was healed and who manifested everyway so noble a character, would be one who would be specially susceptible to the message of grace and truth. One lesson we may learn from this is that we must not at once look for the full fruitage to our own efforts in the Lord's service. We must be content to labor and to wait, and must realize that the Lord himself is behind his Word, his message, making the selections of those whom he esteems worthy of joint-heirship in his kingdom. Another thought would be that there may be worldly persons who may come to some knowledge of the truth and yet not be blessed fully by it—who will by and by, under the trials and difficulties of the time of trouble, or later on during the Millennial age, be profited through our ministries of the truth and our present endeavors to glorify the Lord in our bodies and spirits which are his.

Let us then scatter the good seed everywhere as we have opportunity, for we know not which shall prosper, this or that. Sometimes that upon which we bestowed the greatest zeal and effort proves fruitless, and sometimes that from which we expected the least proves very fruitful. Let us remember that the Lord will reward us according to our zeal or efforts, and not according to results; and indeed the chief results he seeks are in ourselves, in the development of the graces of his spirit, which will manifest themselves in so many ways in connection with our love for him, for his message, for the brethren, yea, for the whole world of mankind, even for our enemies.

"QUICKEN YOUR MORTAL BODIES"

Our Lord's ministries of healing lasted but a few years and reached comparatively few of the Jewish people, but since he ascended he has been carrying on a work of healing on a still higher plane—through his disciples whom he acknowledges as "members of his body." (1 Cor. 21:27.) Operating through these, many eyes of understanding have been opened, many deaf ears have been unstopped, many morally halt and lame have been cured, and many have been raised from the dead in the sense that the Apostle refers to when he says, "You hath he quickened who were dead in trespasses and sins"; and again, "If ye be risen with Christ seek those things which are above"; and again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Eph. 2:1; Col. 3:1; Rom. 8:11.

If we are inclined to marvel that the Jews rejected Jesus after seeing his mighty works, what might be said of us if for any reason we become doubters or unfaithful to him who has so clearly spoken to us from heaven, by whose stripes we have been healed and who have realized him to be indeed the resurrection and the life? Whoever, therefore, has experienced this quickening to newness of life, this begetting of the Spirit, has come under so clear a demonstration of the divine power and goodness and wisdom and love operating through Jesus as to be without excuse "if they fall away." Hence the Apostle tells us that it would be "impossible to renew them again unto repentance." (Heb. 6:6.) He tells us that in their case such a falling away would be a wilful act, not one of ignorance or weakness, and that to thus fall away would imply the same attitude of heart which the Jews entertained toward our Lord when he was with them—that it would be virtually crucifying the Lord afresh and putting him to an open shame.—Heb. 6:6.

But, dearly beloved, to use the Apostle's thought, we have more confidence in each other than to surmise such an unworthy ending to our call, such an unworthy response to the mercies and favors which we enjoy at the hands of him who loved us and bought us with his precious blood. Let us be faithful, let us remember that the resurrection work begun in us as new creatures is the one which is to be completed by the grace of God in the First Resurrection, when in a moment of change we shall be like our Lord, see him as he is and share his glory.

A VOICE FROM OVER THE SEA

FROM OUR SOCIETY'S LONDON REPRESENTATIVE

Dear Brother Russell:

I have noticed that which seems to be a pointed corroboration of the parallel which you gave in the TOWER a little while back when you showed that the culmination of the "time of trouble" might be expected in 1915, since the Gentile powers have a lease which runs to the end of 1914. I refer to the first dispensation and its culmination in the year of the flood. I think this year with all of its particularized events is intended as a forecast of the year of trouble, 1915, A.D. I will put my thoughts as briefly as possible.

Since our Lord said, "It shall be in the days of the Son of Man as it was in the days of Noah," we have his authority for a comparison of the times, and this has led to the thoughts:—

(1) That the whole of the first dispensation is a minia-

ture of the permission of evil, the end of the first dispensation and the end of the permission of evil being alike in that they end in catastrophe.

(2) The race which was destroyed at the flood represented Adam's whole progeny; while the replenishing under Noah represents the new race which shall find life under the Life-giver, the Everlasting Father, our Lord and his bride.

(3) Noah and his family, therefore, do not represent those of the human family which will be carried over from this present evil world into the kingdom of heaven soon to be established on the earth. Rather he and his family with the ark represent the church. Lifted up above the whole earth, saved by the flood, they will be preserved from the terror of the trouble, and "when the trouble is overpast" will come down from heaven to bless and replenish the earth.

But it is in reference to the time features that I now write. From the day when Bible chronology was seen so explicitly, accounts of time in the Scriptures have always demanded their full measure of regard; and the account of the days of the year of the flood, given so particularly, have always been regarded as of importance. But as the forty days of rain and of the breaking up of the fountains of the great deep seem so clearly to correspond with the forty years of the present harvest, one has, perhaps naturally, looked for the other periods of the flood year to follow, in type, on into the establishment of the kingdom. But without result, for there seems to be a complete lack of Scripture corroboration of this thought. Now, I think that way is not the correct one, and that probably we should view the matter from this standpoint:—

(4) That the first dispensation covers the entire period of evil under present ruling powers, which last until October, 1914, A.D.; and that

(5) The year of trouble so remarkably detailed is a figure of the year of trouble, 1915, A.D., and that probably the details fit exactly to the events of this year.

If the kingdoms of this world are undermined, as many Scriptures and parallels indicate will be the case, when the restraining power of God is removed little will be needed to bring about their destruction. Probably the forty days will be ample for the overthrow and utter ruin. The remaining part of the 150 will serve to let anarchy have its raging and tossing whirlpool, and, to an extent, to exhaust itself. From that time the trouble will begin to abate, partly for lack of power, and partly because the horror and desolation is being felt. The raven may signify that even yet trouble is rampant. It found no need to return to the ark, while the gentle dove soon came back. But a little later the dove brings the olive leaf: there is capitulation, the trouble is fast dying down and peace is wanted. Soon the waters are dried up, and on the "first day of the first month" of a new and blessed year and dispensation the earth is ready to be blessed by those whom God has prepared.

No doubt most of these thoughts are old to you; but I wonder if you have connected the year of the flood with the year of trouble, and if you have whether you think this is the type. A little time ago one was almost precluded from seeing the above by reason of the thought that all the trouble would be over in October, A.D., 1914. Much love to you, as ever.

Your brother in the Lord,

J. Hemery.

Vol. XXVII ALLEGHENY, PA., APRIL 15, 1906 No. 8

VIEWS FROM THE WATCH TOWER

THE "HELL CYCLE" STARTED

In "The Westminster," a Presbyterian journal, Philadelphia, Reverend H. H. Barstow predicts a return to "The Hell Cycle." He says:

"We ministers have easily caught the cue from the popular demand, and have fed the people the love of God and the beauty of holiness and the doctrines of sweetness and light—shall I say it?—ad nauseam."

He believes that the signs of the times indicate that "the pendulum has touched its limit in that direction; that the cycle of hell-fire—figurative, yes, but for that reason all the more awful and appalling—is due once more." Are we to understand the gentleman to mean that the preachers merely watch the popular sentiment that they may preach what will please the majority of the people? Does he mean that it was because of the popular demand which he mentions that he was preaching the love of God, the beauty of holiness, etc.? Evidently he has been preaching more of it than he believed, as is indicated by his nausea in connection with these teachings. His nausea is somewhat relieved now, and he feels a little more free to speak against the beauty of holiness and the love of God because he realizes that the "popular demand" is turning his way again and bids fair for another hell-fire cycle.

This is what we have feared for some time—that a great many preachers are merely endeavoring to find the popular demand, and are proportionately careless respecting the will and Word of the living God. They have been telling the people of their dreams respecting politics, woman's rights, social fads, etc., and sending them off wholesale to a dreamy heaven quite contrary to the Word of God. The people are waking up to a realization of the fact that they have been fed ad nauseam something unsatisfying, and an increasingly large proportion of the intelligent, especially of the male sex, no longer attend such preaching. Reverend Barstow believes he has the secret, and that "popular demand" is moving toward a love for hell-fire for other people, and that if he gets in on the tidal wave soon enough it will score him a big success.

Perhaps the gentleman is mistaken. We believe he is, and that he will find it out before very long. In our opinion many people are getting awake, so that they begin to know the difference between dreams and realities, and are wanting something more substantial. Their craving is in line with the divine direction, "He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word."—Jer. 23:28.

After calling attention to the wave of sentiment in favor of pure politics that is sweeping over the country and the general arousing of the public conscience on the subject of graft, the gentleman says:

"This is our revival, the answer to our prayers. And this is the cause and heart of it. What is true in the civic sphere is just as true in the spiritual, and the two are not to be separated. I firmly believe that the hearts and consciences of the people are ready for the preaching of judgment on sin, without dilution or reservation, given with the clear note of Christ to the Pharisees and laid hot upon life for this world and the future: 'How can ye escape the damnation of hell?' Let love glow undimmed—but let justice flame. The fear of the Lord is still the beginning of wisdom; and some will never learn wisdom unless fear be stirred. The Felixes of the home, the mart and the throne need to tremble at the message of righteousness, temperance and judgment to come, and we all have them in our congregations. Let the hell-fire cycle strike once more."

So this is the revival that has come in answer to prayers—not a revival of the Lord's saints to renewed zeal in self-sacrifice on behalf of the divine Word and plan, nor a conversion of sinners to repentance and reformation of life and consecration to God, but merely the arousing of the spirit of righteous indignation against trusts and boodlers—an indignation which is usually fraught with anger, malice, hatred, strife, etc. This is what one minister at least has been preaching for, and is now rejoicing that his prayers have been heard. It is well that he states himself so exactly: on our part we see the uncovering of rottenness in political and financial circles highly esteemed amongst men, and to us it reads that we are in the day that the Lord referred to when he said that whatsoever things were hidden would be made manifest.

This manifestation of the hidden corruption of the hearts of the respectable, the wealthy, the influential, is not, so far as we know, leading others to paths of righteousness, but rather exciting their bitterness and resentment—that others have had the advantage of greater opportunities for the accumulation of vast wealth by unscrupulous means, and chagrin on their part that the opportunity had not been their own, and the determination that if they cannot at some time in the future find a prospect for accumulating vast riches in some such manner they will be ready to wreck the interests of those who have fared better. From our standpoint this uncovering of the weaknesses of human nature means loss of confidence in the rich and influential generally, and spells eventually the hatred which ere long will fulfil the prediction, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."—James 5:1.

It strikes us as quite pharisaical on the part of the majority of mankind to make a great ado over the shortcomings of the rich, when in their own hearts the majority well know that the only reason they did not do likewise was that they did not have the opportunity. God forbid that we should say that there are no honest people in the world, but our experience with humanity leads us to the conclusion that the majority have their price—some higher and some lower. Experience, too, shows that those who decry cupidity in others are themselves frequently found wanting when tried in the balances. For instance, one of the most prominent of these life-insurance presidents went into office as a thorough reformer; he heartily reprobated the shortcomings of his predecessors. Do we not usually find it the same with politicians? The reformer of one election needs to be reformed at another election. The trouble is that the whole human family is weak and imperfect through the fall, and while they would do good evil is present with them, and the temptations which assail are more than their characters will stand. As for the stronger characters in the world, those moulded and fashioned by the power of divine truth, they are rarely put in such positions of honor and trust, being too much out of harmony with the world and its spirit to be chosen. Even the preachers are accused of wire-pulling in connection with their securing desirable charges and principal offices in their denominations.

Our Lord did not tolerate unrighteousness or injustice in any sense of the word, and his most scathing criticisms were hurled against the Pharisees because of their hypocrisy, because they pretended to be better than they really were. This gives us the thought that in the Lord's estimation honesty is one of the noblest traits of character, and that it would be more pleasing in his sight for his followers to acknowledge that the whole world is imperfect through the fall, and that all need the divine mercy, and to point each other forward to the glorious kingdom of righteousness which the Lord alone can establish, than that they should self-righteously point at the few evil-doers who had good opportunities, and attempt to justify the majority of the race as though they were perfect, sinless.

Let us watch and pray against the temptations which lie in our path: let us sympathize with the exposure of everything that is sinful; but let us not glory in the righteousness of the majority, who have not been found unfaithful because they have not been tempted in any considerable measure. Let us sympathize with the stopping of wrong doings while sympathizing also with the wrong doer and with the whole world in its depravity. Let us remember that the world has not the advantage of the higher ambitions and the new nature which are possessed by the Lord's consecrated followers and let us have sympathy with them, while hoping and waiting and praying, "Thy kingdom come, thy will be done on earth as it is done in heaven."

EVOLUTION IN THE BRITISH MUSEUM

The world, perhaps, holds no other such single collection of scientific curiosities as can be found in the British Museum. Gallery after gallery, cabinet after cabinet, and mile after mile of shelving, exhibit a bewildering array of beasts, birds, fishes and moving creatures of every kind, stuffed and preserved, along with prehistoric relics, fossil forms and all the various specimens of organic life.

Here would be the place of all others for the scientific skeptic of the day to trace the lineage of which he boasts, and to demonstrate his descent from the prehistoric monkey. But, unfortunately, the men who have the greatest opportunities do not always make the best improvement of them; and a large proportion of the talk about scientific infidelity comes from men who know nothing of science. The editor of the "New York Evangelist" publishes the following article containing the testimony from Mr. Etheridge, who stood at the head of the Natural Science department of the British Museum:

"Our friend and fellow-traveler in Palestine, Prof. George E. Post, is, as our readers are aware, a man of extensive attainments and wide and acute observation of facts and phenomena—in short, a man of science in the true sense. On the alert for whatever is worthy of study, it was a matter of course that while recently in London in quest of instruments and apparatus for the Medical College at Beirut, he should spend some portion of his time in the British Museum—that immense storehouse of all that remains to us of the arts, the learning and life-conditions of the ages. Treated with the utmost courtesy by the large circle of noted men and scholars, Dr. Post very naturally, in the course of his visits to this great center of attraction, came in contact with Mr. Etheridge, than whom no one is more able to interpret and sum up whatever is there to be seen. Indeed, he had a special errand with him, and it thus fell out, in common phrase in a good sense, that the recognized British expert in all these matters was 'interviewed' by our American missionary and man of science as to his conclusions, his summing up of the bearing of the entire deposit there collected in the department of Natural History, and set in order as nowhere else in the world. And thanks to a correspondent, a former colleague of Dr. Post, we have here an account of Mr. Etheridge's conclusions. They are given only in summary, but are clear and satisfactory as to what may be learned from a full study of the remains of all pre-historic periods. Their decisive bearing on the controversies of the day will be apparent to all. It is seldom that so much that is significant and entitled to great, even conclusive weight, is embraced in the same space:

"'London, Aug. 2, 1885.

"'Yesterday I was in the Natural History department of the British Museum. I had business touching some fossils which I found in the Lattakia Miocene and Pliocene clay beds, and about which I wrote an article which appeared in "Nature" last year. Mr. Etheridge, F. R. S., kindly examined and named them. I was anxious to hear what a first-rate working scientist, with perhaps the largest opportunity for induction in the world, would say on Darwinian Evolution. So, after he had shown me all the wonders of the establishment, I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, "In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views."

"'I have condensed very much, but you may spread this out over twenty minutes, and imagine what a comfort it was to hear it. I do not propose to surrender yet even to theistic evolution, which seems to me at best a bad name for God's creation.'"

Now we want to hear the verdict of bar-room scientists, saloon geologists and horse-shed philosophers, who are more anxious to establish a connection with the monkeys and baboons than with Adam, who "was the son of God."—From "The Armory."

WHEELING AND LOUISVILLE CONVENTIONS

The interest in Wheeling seemed to warrant us in giving it a second one-day convention sooner than usual—on March 18. The topic for the public service was "Resurrection of Damnation." The forenoon discourse was given in Odd Fellows' Hall and was well attended by the interested, though not publicly announced. That discourse was published in the secular journals which many of you receive. The afternoon discourse was for the public. The services were held in Court Theater, the largest auditorium in the city; the attendance was large, and the attention and interest manifested were very gratifying indeed. The number present was estimated at 1,400. At this meeting announcement was made for two chart talks on the following Sunday in a smaller auditorium. Brother A. E. Williamson filled the appointments and had excellent hearings at both sessions. Our thought is that it requires several discourses to mature the interest first aroused, and that of the thousands who hear with some degree of interest only a small number are to be expected to have the deep interest which could only be looked for in the fully consecrated of the Lord's people. The dear friends at Wheeling did nobly and feel very much encouraged.

Louisville, Ky., had its first one-day convention on March 25. The locally interested were ably seconded in their efforts to make the convention a success by dear friends residing in nearby communities. Their mutual efforts under the Lord's blessing and providential guidance resulted in a great arousing of the people of that vicinity.

At the morning session, which was not advertised, quite a goodly gathering appeared. Some excellent testimonies were given for about an hour preceding a morning discourse by Brother Russell, which has already been reported in the secular journals, seen by many of you. The afternoon meeting in McCauley's Theater was jammed to its fullest capacity, about a hundred being seated on the rear of the stage and considerable numbers standing. The police ordered the doors locked that no more should be admitted, claiming that no more could be admitted with safety. Those in a position to estimate reckoned that there were 2,000 present, and that an equally large number were unable to gain admittance; to the latter, however, were distributed more than 1,100 copies of the WATCH TOWER treating on the subject of hell from the Bible standpoint. The audience gave closest attention for nearly two hours, and our hope is that some of them were there started on a more rational view of the divine Word, and inspired to more loving and more reverent conceptions of the divine character.

We are not to expect that a large proportion in such audiences would be saints, permitted of the Lord to see and understand clearly all the riches of his grace, but we do have reason for believing that there were some of this class, and that they received help and impetus in a good way, and that others were helped nearer to the Lord and further from sin. We were introduced to one brother, now deeply consecrated, and a very fine man, a doctor, and were informed that only a short time ago he was practically an infidel as well as a drunkard, and that he was reclaimed through the reading of MILLENNIAL DAWN, and has been helpful in the bringing of many in that vicinity to the knowledge of God and of his Word. Items of this kind are very encouraging, but at all events we know that the Lord's blessing is always with his own Word, and that it will accomplish the purpose for which he sent it, and will not return unto him void. We know that this Gospel age will gather out the full number of the elect, and prepare them for the glory, honor, immortality and the great work of the Millennial age. Praise and honor and glory to him that sitteth upon the throne and to the Lamb!

THE BRIDEGROOM'S DOVE

CANT. 2:14.

"My Dove!" The Bridegroom speaks to whom?
Whom think'st thou, meaneth He?
Say, O my soul! canst thou presume
He thus addresseth thee?
Yes, 'tis the Bridegroom's voice of love,
Calling thee, O my soul! His dove!

The Dove is gentle, mild and meek:
Deserve I, then, the name?
I look within in vain to seek
Aught which can give a claim:
Yet, made so by redeeming love,
My soul, thou art the Bridegroom's Dove!

Methinks, my soul, that thou may'st see,
In this endearing word,
Reasons why Jesus likens thee
To this defenceless bird;
Reasons which show the Bridegroom's love
To His poor helpless, timid Dove!

The Dove hath neither claw nor sting,
Nor weapon for the fight;
She owes her safety to her wing,
Her victory to flight.
A shelter hath the Bridegroom's love
Provided for His helpless Dove!

As the poor Dove, before the Hawk,
Quick to her refuge flies,
So need I, in my daily walk,
The wings which *faith* supplies
To bear me where the Bridegroom's love
Places beyond all harm His Dove!

My soul, of native power bereft,
To Calvary repairs:
Immanuel is *the rocky cleft*
The secret of the stairs!
Since placed there by the Bridegroom's love,
What evil can befall His Dove?

My soul, now hid within a rock,
(The "Rock of Ages" called),
Amid the universal shock
Is fearless, unappalled.
A cleft therein, prepared by love,
In safety hides the Bridegroom's Dove!

O happy Dove! thus weak, thus safe;
Do I resemble her?
Then to my soul, O Lord! vouchsafe
A *dove-like* character.
Pure, harmless, gentle, full of love,
Make me in spirit, Lord, a Dove!

AUTHOR UNKNOWN.

"I HAVE PRAYED FOR THEE"

"Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not."—Luke 22: 31, 32.

As the Passover season approached our Lord not only said, "My soul is exceedingly sorrowful even unto death," and found himself pleading "with strong crying and tears unto him that was able to save him out of death;" but additionally he had great solicitude for his dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, "Watch and pray, lest ye enter into temptation." Not only was that the most trying time of our Lord's earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord's cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

THREE TEMPTED—VARIANT RESULTS

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of his public arraignment before the priests and Pilate, and when he was crucified before the multitude, he was the calmest of the calm, for the Lord had strengthened him. He is our pattern: our course should similarly be one that would not deny dangers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through his grace come off conquerors.

Peter's case we remember well: A good man of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, he denied his Lord even with profanity. What a lesson to us of human frailty, and of how we ourselves might be overtaken and ensnared by the wiles of the devil. How much each one needs to watch and pray, lest we enter into temptation—lest we succumb to temptation. How much we each need to remember the prayer the Lord gave us as an ensample, "Abandon us not in temptation, but deliver us from the evil one."

That was a fateful time for Judas: If the adversary could so juggle, deceive and mislead the true-hearted Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous? We cannot wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the adversary, and lent his heart and energy to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and

off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were in different conditions.

"TAKE HEED TO YOURSELVES"

Is it not so with all the Lord's followers? Is not this the secret of the differing results of temptation as they surely come to each one of us? The Judas class of today and always are those who when temptation comes receive it, entertain it, enter into the spirit of the ambition or otherwise wrong allurement, and are swallowed up by it. The Peter class is also with us ever since; and today the true-hearted, but not sufficiently watching and praying and on guard against the adversary's allurements, are at times taken unawares, and for a moment not only dishonor the Lord but dishonor their own hearts and consciences also. The difference between these two classes is the heart condition: the Peter class do those things which they do not wish to do, or leave undone those things which they really desire to do, and their difficulty lies evidently in the weakness of their flesh, in the power of the Adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class are those whose hearts are not loyal but selfish, and who therefore enter into the adversary's scheme heartily, and are not, in their wrong course, going contrary to their own wills but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not—the one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men, he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evidently died, been swallowed up of selfishness and ambition— and into that heart thus fully withdrawn from the Lord we are told Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord and lending the same of deliberate intention to self-seeking, he became a tool of the adversary. As our Master said, "It must needs be that offenses come"—that he should be crucified—"but woe unto that man by whom the offense cometh."

SIMILAR CONDITIONS TODAY

In our experience the Passover season has always been one of special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We have noticed time after time that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the truth and by some kind of a special trial or test upon the friends in connection therewith. Although we know in advance that none of the Lord's disciples true at heart will be plucked out of his hand by the adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples to watch and pray, lest they enter into temptation.

True, Jesus knew who it was that should betray him, and was, therefore, not surprised or disconcerted in respect to Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with him should "lift up his heel against him" (John 13:18), one who had been his companion, helper, familiar friend, should become his enemy (Psalm 41:9), all this must have had a saddening effect upon our dear Master, who could assuredly sympathize with even his bitterest enemies as well as with those who, Peter-like, failed at the first to withstand the adversary's assault but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of his members is done to him, it follows that the Judas class and the Peter class all down through the Gospel age to the present moment have been betraying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee that thy faith fail not."

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without appearance for us and application to us of the merit of his own sacrifice, none of us could stand, all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, intercedes for such, makes good the unwilling imperfections of such, so should all who have his spirit feel generously, kindly, sympathetically, speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy of coöperation in their evil work: as for any of the apostles to coöperate with Judas would have meant a share in his evil deeds.

"SIFT YOU AS WHEAT"

However much sympathy we may feel with Peter and others of similar character and experience—since, however much we may rejoice with him that the Lord prayed for him so that his carelessness in the matter of watching and praying for himself did not result in his undoing and his loss of relationship to the Lord—nevertheless we should strive not to be of the Peter class, but of the class represented by our Lord himself. Let us be of the watching, praying and faithful kind, who will not be overtaken by the adversary's temptations of the present time.

We are in the "harvest" time; the separation of the wheat from the tares is due, and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent fit to the experiences of the church in the past, we are sure that it does specially apply to the church in the "ends of the ages"—to those who were living in the end or harvest of the Jewish age, and to those who are now living in the end or harvest of the Gospel age. And our Lord is pleased to permit of these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more and more of meekness, watchfulness, prayerfulness and trust in our all-powerful Head.

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth." (Rev. 3:10.) We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.—1 Cor. 3:13.

"THE FIRE OF THAT DAY"

Whatever perfect love has not been attained the "fire" of this day, the siftings of this day, will manifest it—the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless the Lord's message to us on the subject is figuratively represented in the command which he gave to Aaron and his sons, when two of the under-priesthood perished because they offered strange fire before the Lord which he had not commanded them. (Lev. 10:1.) Moses as the Lord's mouthpiece declared that the survivors in the priesthood must make no mourning or lamentation for those whom the Lord had cut off. To have done so would have implied disloyalty to the Lord and a failure to appreciate his wisdom and justice and love in the matter.—Lev. 10:6.

How searching will be the tests which will prove our love and loyalty to the Lord and his divine arrangements is clearly intimated in our Lord's prophecy respecting our day when he said that the sifting would be of such a kind as would "deceive if it were possible the very elect." It will not be possible to deceive the very elect, because for

these our glorious Head stands sponsor. They are his followers, they are his betrothed, they are his members; he is their Head and Representative and Ambassador; he intercedes, supplicates, prays for them, and their faith will fail not because they are his, because—however imperfect they may be as respects the flesh—at heart they are perfect, thoroughly loyal to him and to his cause, to their fellow-members.

So, then, we sound again, as we have previously done at this season of the year, the Master's words, "Watch and pray, lest ye enter into temptation." Our words, like the Master's, will fall on two classes—some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation.

FORGIVEN MUCH, SHE LOVED MUCH

Luke 7:36-50.—APRIL 22.

Golden Text—"Thy faith hath saved thee; go in peace."

The miracles at Capernaum and at Nain spread the fame of Jesus far and near in Palestine, and led a prominent Pharisee named Simon to press upon the Master an invitation for dinner. Not that Simon was a disciple and believer, but rather that as a prominent man he posed as a liberal one also, affecting that although fully content with himself and the expectations of the Pharisees he had nothing to lose nor to fear from the new and wonderful Teacher. Jesus accepted the invitation, and after the manner of the time reclined at the table with the Pharisee and the other guests. At an earlier date the Jews had been accustomed to sit upon the floor cross-legged when eating, but had changed this for the Persian custom of a sloping couch table, where the guests reclined resting upon the left arm while feeding themselves with the right hand, the feet extending back from the table portion of the couch.

Privacy in the home is still unusual in the East. Neighbors, friends, visitors, feel at liberty to come and go much as they please, sometimes coming in to converse with the guests while dinner is being served. Thus it was that while Jesus and others were at dinner a woman of the city, a disreputable character—possibly Mary of Magdala, but surely not Mary of Bethany, the sister of Lazarus—came into the room with a vial of very precious ointment in her hand, walked to the back of the table couch and directly to the feet of Jesus. Her intention evidently was to anoint his feet with the ointment, but ere she had succeeded in breaking the seals and unstopping the vial her pent-up feelings found expression in a gush of tears which rained upon the Master's feet—an indignity where she had intended honor. Quickly unfastening her hair she used it as a towel to dry the feet, and then, as expressive of her love and sympathy and adoration, while wiping the feet she kissed them repeatedly (for so the Greek text implies.) Then, opening the alabaster vase, she poured upon the blessed feet the sweet, odorous ointment as originally intended.

THE PHARISEE AN EVIL SURMISER

The Pharisee said nothing, but in his heart concluded that he now had proof that Jesus was not a prophet, else he would have known intuitively that the woman was a sinner, and would have repulsed her approach even to his feet, and would have denounced her and her sinful life in no measured terms. Simon, however, was measuring the Lord by his own standard, for he appreciated not the loving sympathy of Jesus' heart, and that, although he recognized the woman as a sinner, he had compassion upon her—especially in view of the evidence she gave of shame, contrition and reformation. The incident furnishes us with a blessed illustration of our Lord's sympathy for those who come unto him accepting his mercy and love and forgiveness, however unworthy they may be of his fellowship.

One thing is noteworthy: this Pharisee seems to have entertained no thought of impurity on the part of our Lord, or that there was any acquaintance between him and the sinful woman who did him honor. Evidently the Lord's face and general demeanor, etc., were such as to preclude all thought of evil on his part. So should it be with all of the Lord's followers—their words, their manner, their looks, should all witness to that high and lofty standard of character which would place them above reproach or insinuation. It may not be possible for us to manifest so high and lofty a standard as did our Lord, because he was perfect while we are imperfect; but we should aim for his standards as nearly as possible.

Jesus answered Simon's unexpressed thought with a little parable concerning two debtors, the one owing his Master five hundred pence, the other owing fifty pence. When both parties were forgiven, which debtor would appreciate the more the creditor's generosity? which would have the more love for him? The question was addressed to Pharisee Simon, who answered that he supposed the one who had been forgiven most. This off-hand answer seems to imply that Simon did not up to this moment realize the bearing of the parable upon his own case and that of the woman—that he represented the debtor owing fifty pence, the woman, the greater sinner, owing five hundred.

A sin is a sin, a violation of the divine law, whether it be in a great matter or in a lesser matter. We are not to understand that in God's sight there is any difference as to enormities of sin, but, as here illustrated, that some are more deeply involved in it than are others—ten times as deeply. The point we are to remember, however, is that all sin is a transgression of the divine law, and that no sinner can have the divine favor of eternal life; hence, whatever our degree of sin it must be gotten rid of if we would come back into harmony with God and escape the penalty of sin and obtain the gift of God, eternal life through Jesus Christ our Lord. From this standpoint it was as necessary for the Pharisee to have his sins forgiven as for the woman to have hers forgiven, as neither could enter into life except as they first would be purged from sin. From God's standpoint undoubtedly Simon was in a better attitude than this sinful woman—he was nearer to God, nearer to righteousness; but since he could not attain to full righteousness and perfection in himself, but must depend upon divine mercy for the forgiveness of his sin, he was just as dependent as was the woman. As for God, it was just as easy for him to forgive the greater sins as to forgive the lesser ones, provided the required conditions were met by the sinner.

Our lesson illustrates this, and shows the attitude of those who are in condition to be approved of the Lord—to be forgiven. The parable here supposes the desire and request for forgiveness on the part of the debtors and the willingness of the Lord to cancel the debt for both. In the illustration before us we see Simon indifferent because he felt that his sin was less, the woman repentant because she felt that her sin was great. To the repentant one only could God's grace extend mercy; hence the woman was justified, her sins were forgiven, while the Pharisee, with really fewer sins, was unforgiven because he had not appealed for forgiveness nor appreciated properly his need therefor.

WITHOUT HUMILITY NO FORGIVENESS

How we see this principle illustrated all about us every day! Some of the finest, some of the noblest characters among men and women, like Simon the Pharisee, realize that they are ten-fold better than some of their neighbors who go to the Lord. They seem inclined to say within themselves, "Well, my neighbors should go and repent of their sins; surely they have need to do so. I hope that they will meet with mercy, turn over a new leaf and try to be different, as I am." These poor Pharisees know not how much they miss; they realize not that some of their more blemished neighbors and friends and acquaintances receive a forgiveness and divine blessing, while they lack these things because not sufficiently humble in heart to make the request—to come unto the Father for forgiveness through the only name given under heaven and amongst men whereby we must be saved.

We are not threatening such with eternal torment or any other dire punishment: we are merely pointing out their loss—that they fail to receive the fellowship, the forgiveness with God, the blessings and privileges which might be theirs, and from the standpoint of which they might attain to still greater favors and mercies under the high calling of this age. Surely, therefore, the loss suffered at present is great, regardless of any future retribution.

Here we see the reason why the Scriptures declare that not many great, not many wise, not many learned, not many noble or rich according to the course of this world, will be amongst the Lord's chosen ones and heirs of the kingdom. Why? Because these more favored ones, according to natural conditions, appreciate less the necessity of divine sympathy and assistance and forgiveness and help. Hence we find still that the Gospel of mercy and forgiveness appeals most directly

to the sinner class, and this class it is continually lifting up out of the mire of sin and death, transforming them by the renewing of their minds, changing them from glory to glory, until some of them by the grace of God shall be heirs of God, joint-heirs with Jesus Christ their Lord in the kingdom and its glory, honor and immortality. It is not that our Lord Jesus loves less those who are more moral, more upright, more nearly by nature up to the standard of perfection. Nay! other things being equal, he certainly would love these the more.

For instance, note the Master's love for the young man who was very rich and who inquired what he should do to inherit the kingdom. When the Lord pointed to the Law and the young man was able to say, "All these have I kept from my youth up," Jesus beholding him loved him—loved him, we may be sure, far more than he would have loved him had he been a reprobate character, a prodigal. But when it comes to the point that the moralist or man of noble character spurns divine favor and ignores his own blemishes, and when, on the other hand, the poor, the degraded, the prodigal, realizing their sins, cry out to the Lord for mercy and forgiveness, we can understand why the broken and the contrite heart is more acceptable to God and justified rather than the other. Let us, dear brethren, while rejoicing in every element of natural advantage and likeness to our Creator that may be ours, remember to be very humble, remember that we have nothing perfect, and hence that we could not commend ourselves to God; and that, in order to receive his blessing and favor, we must confess to him our sins and have his forgiveness, and that in the only channel and name in which he has provided it—Christ.

VIEWED FROM TWO STANDPOINTS

Simon had been congratulating himself that he was honoring the Master by having him to dinner because of his own honorable station in society, and that this poor woman was dishonoring him because of her inferior station and evil reputation. Our Lord reverses the picture before his mind by calling his attention to the fact that he had really neglected the usual hospitalities of the country as respects an honored guest, while the woman had made up for his lack. It was the custom of the country for a host to receive his guest with distinguished attention, to embrace him, to kiss him on the cheek when he entered, to have his head anointed with perfumed ointment and to have a servant wash his feet. Simon, as a wealthy and prominent man, knew all this, and would doubtless have followed the ordinary custom had his guest been one in high social standing; but his invitation had been of a patronizing sort. He felt that he was doing the Master an honor to bring him into his house, and that for the sake of others he would not wish that this honor should seem too pronounced, because the followers of Jesus especially were ignorant, unlearned men and not used to the best customs of society. His own servants would occupy a higher social plane really than the disciples of Jesus, and hence he felt that he must restrain his manifestations of hospitality lest Jesus and his humble band and the public should get the impression that he really recognized Jesus, a Teacher, as his equal or his superior.

Our Lord in no unkind terms called Simon's attention to the fact that he neither gave him an anointing, nor kissed him, nor provided the washing for his feet, but that this poor woman had washed his feet with her tears, had kissed them, and had anointed them with a very precious ointment. The Master associated these facts of the moment with his parable, and declared that this was an indication of greater love which the woman bore and of her greater appreciation of his message of forgiveness and mercy. Her course intimated that she had accepted the Lord's declaration, and so now he probably formally declared to her that her sins were forgiven. To the Pharisee he explained that he, having less to be forgiven, had been less appreciative of the privilege of forgiveness, so the penitent sinner got the blessing and the much more nearly righteous Pharisee (holiness professor) failed to receive it.

"THY SINS BE FORGIVEN THEE"

What words could have been more sweet or more precious to the poor woman's ears! Surely she appreciated that declaration more than anything else our Lord could have said unto her. And so it is with all who approach the Lord as their Savior from the right standpoint. We do indeed rejoice subsequently to hear our Lord's message respecting the glory, honor and immortality which we may attain through his assistance, but the first message to every one of us must be, "Thy sins are forgiven thee"—otherwise we could have no peace, no joy, no hope of a glorious future. In other words, every other hope, every other blessing, is based upon this one—the forgiveness of our sins.

Let us make sure not only that we have thus come to the Lord recognizing our sins, manifesting our repentance for them, but let us be sure also that we have accepted the divine grace in and through the blood of Christ, and that we are trusting not in any righteousness of our own, but that we wholly lean upon the favors secured to us through him who loved us and bought us with his precious blood. Upon the strength of this faith we may bring our tears and our alabaster boxes of perfume of daily endeavor to serve and to please him who has done so much for us, but without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. In this connection also let us remember the Master's words to the woman in conclusion, "Go in peace."

"THY FAITH HATH MADE THEE WHOLE"

Ah, none but the forgiven ones know the peace of God that passeth all understanding which comes into the hearts of those who hear the Master's assurance that their sins are all forgiven, covered by the robe of his righteousness. They and they alone can go in peace, and their peace will be in proportion to their faith, and their faith in proportion to their knowledge. It is to this end that the Lord gives us a full, clear and explicit explanation of what constitutes sin, what is the remedy for it, how that remedy has been provided, and how it is applied to us in proportion to our exercise of faith, and that our faith is manifested by our devotion.

Let us bear in mind that it was not the woman's works that saved her and brought her the Lord's favor, nor the ointment, nor the tears nor the kiss—it was the faith: "Without faith it is impossible to please God." (Heb. 11:6.) According to our faith it shall be unto us. But let us not forget either that faith must work; that if it does not work it is a sure sign that it is dead. So surely as we have the true faith in the Lord, so surely good and honest hearts will bring forth worship, praise, honor to our Master and Redeemer. These conditions of our hearts will surely manifest themselves as did the woman's, by tears, by services to the feet of the Master, by an anointing of the most precious perfume that we can bring.

"HOW BEAUTIFUL ARE THE FEET OF HIM"

The Prophet, speaking evidently of the living members of the body of Christ at the close of this dispensation, declares, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" There is a beauty, a grace, peculiar to our Lord, the Head; and each member of his body has some peculiar grace or quality of character-likeness to him. And so, when in the end of this age the last members of the Lord's body, the church, announce in its due season the parousia of the Lord and that his kingdom is at hand to be established, there is a beauty attaching to that in connection with this service, this message, in the sight of each other, in the sight of all who are of the household of faith, but not in the sight of the world, for, as the Apostle declares, "The world knoweth us not even as it knew him not."—1 John 3:1.

It is not our privilege or opportunity to anoint the Head of the body, the Lord Jesus. Simon and others of that time had that great privilege, however they used it. With us, however, the privilege still remains of anointing the feet members of the body of Christ, and day by day we are tested along this very line. To what extent do we love much the Lord and his members? Is it not in proportion to our appreciation of the divine love for us and for all mankind? If we love little we will honor little, if we love much we will honor much.

Let us, then, avail ourselves of the privileges day by day of anointing the feet members of the body, realizing that whatsoever is done unto one of the least of these his brethren is done unto the Lord himself, and is a perfume of sweet odor to him. Let us be more gentle, more tender, more careful in our honoring and dealing with the feet members. Let us remember that they have trials and difficulties enough in their conflict with the tiresome journey of life, and that there must be no neglect of them on our part, for the opportunity of thus manifesting our love and devotion to the Lord is too great a privilege to be overlooked or slighted. Nor need we wait for opportunities to do great things: kind words and looks, a little assistance, may be the tears or the perfume as circumstances may permit.

"THE SEED IS THE WORD OF GOD"

Mark 4:1-20.—APRIL 29.

Our Lord had returned to the Sea of Galilee, where some of his earliest teachings had been given. Great multitudes were attracted to him by reason of the miracles he performed. Entering a boat he sat in the prow of it and taught the people on the shelving beach by various parables, similes, illustrations, the thing said never being the thing meant. One of these parables, constituting the basis of our lesson, is known as the parable of the Sower, though more accurately perhaps it might be described as the parable of the four kinds of soil, representing the four kinds of human hearts. The parable is introduced by the word,

"HEARKEN"—TAKE HEED

This is an implication that an important lesson is contained in the parable. Nevertheless the world gives little heed to this or other of our Lord's teachings, and even his professed followers rarely give the Master's words that deeper, attentive thought necessary to their appreciation, and only he that seeketh findeth the true meaning, the true lessons.

The parable itself is a very simple statement of a matter familiar to his hearers: A farmer sowed good seed, a portion of which fell on the pathway leading through the farm, where it was readily seen and quickly devoured by the birds. Some fell on stony ground, the soil of which was good enough but shallow, with the result that it sprang up quickly, made a good show at first, but soon withered under the heat of the sun. Other seed fell upon ground infested with the seed of thorns, and the two growing together the thorns so choked the good seed that it became unfruitful. But some of the seed fulfilled the farmer's intention and brought forth much fruit, some thirty, sixty and a hundred-fold, because the soil was more favorable: it had been prepared by the plowing processes to receive the seed, it was deep enough to properly care for and root the seed, and it was not thorn-infested.

This picture, familiar to all farmers, was especially clear and forcible to the minds of those who heard Jesus, for several reasons: (1) The fields of that land are not fenced and the paths of travel frequently cross them. (2) The birds of Syria, including Palestine, seem to be much more numerous than elsewhere, probably on account of the climate; they are said to be one of the special pests of the farmer of that region. (3) Thorns abound there. A writer says, "There are no less than fifty genera and two hundred species of plants in Syria and Palestine furnished with thorns and prickles. There is probably no country on earth of the same extent which has so many. . . . Thistles grow to a height of ten to fifteen feet." As for the stony ground: Palestine abounds with limestone, which renders the soil very rich, but when shallow very hot. As for the hundred-fold crop we are assured that this is not an exaggerated statement. One writer remarks that at Geneva in 1855 he got from the field a single ear of barley containing two hundred and seventy-six grains.

WHY TEACH IN PARABLES?

Our Lord concluded his parable with the words, "He that hath ears to hear, let him hear." The majority of the multitude heard, wondered at his gracious words, thought of him as a wonderful teacher sent of God, but took no deeper interest. They had not the ears to hear, they were not hungry for the truth, their hearts were not prepared. There remained with the Lord not only the twelve apostles but a considerable number of disciples or followers. These now crowded about the Master to ask the interpretation of the parable. They had ears not only for the story but for the meaning, for the lesson: they desired to know the will of God that they might do it—they were consecrated to know and to do the Father's will.

The Prophet had foretold that our Lord would open his mouth in "parables" and in "dark sayings" (Psa. 78:2), and the evangelists record that thus he did, and now to those who inquired the meaning our Lord answered, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without [outsiders—not disciples—not consecrated] all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted [turned to a proper course] and their sins should be forgiven them."—Mark 4:11, 12.

WHY THE MYSTERY—SECRECY?

From the standpoint of ordinary Christian thought the Master's words here are utterly unintelligible. The ordinary thought is that all not converted, all left in their sins, are destined to an eternity of torture. But if that were true how could our Savior have used the words just quoted? His words are intelligible only from the standpoint of the plan of the ages, which alone makes clear the divine Word as a whole or in part. When we see our Lord's mission amongst men in its true light it has two divisions: (1) Through his own faithfulness to the Father's plan and as our Redeemer he needed to pay our ransom price by tasting death for every man, suffering the Just for the unjust that we might be reconciled to God. (2) While thus laying the foundation for the blessing of the whole world, with the opportunity to escape from sin and death, our Lord began a second feature of the divine plan, namely, the selection of a kingdom class, a church class, which would be associated with himself in the sufferings of this present time and in the glorious work of the future—the blessing of all the families of the earth under the favorable Millennial conditions.

In harmony with this thought our Lord at the time of this parable was not only in process of laying down his life, dying daily, hourly, but also engaged in attracting to himself an elect class who would be suitable for his bride, his kingdom, his church.

It was some of this kingdom class, this elect class, that had come around him and asked the interpretation of the parable. He declared that it was his wish, his desire, to make the matter clear, very plain, to these; that it really belonged to them to know, because they were in the condition of heart that would be profited by the knowledge—because the knowledge thus imparted would be essential to their development, to their strengthening, to their guidance, to their preparation for the kingdom—"To you it is given to know the mystery of the kingdom." Nearly all of our Lord's parables related to the kingdom, and all of them therefore are to be understood by the kingdom class, the elect, the consecrated. All of this class should be earnestly desirous of an understanding of "every word that proceedeth out of the mouth of God." Their earnestness in desiring will be part of the evidence that they belong to this class, that it is proper for them to know. It is to their advantage that it should be hidden, so that they may seek and find, and that in seeking and finding they may have a greater blessing than if the entire matter were strewn upon the surface.

Our faith in the Lord and in his wonderful plan is strengthened when we find how simple his plan is, how grand, how beautiful, and yet how hidden from the world—from all except those who have the guidance of the holy Spirit and to whom it is given to know the "mystery." Some of these mysteries pertain to the present and some to the future, and the more clearly we seek the more we may find, and the more clearly we discern the stronger will be our faith and loyalty and the better will be our prospects therefore of making our calling and election sure by obedience.

"LEST THEY SHOULD BE CONVERTED"

But, says one, how would it have injured the multitude to have heard and understood a good parable, even if they were not prepared of heart to receive and act upon its message heartily? Would they not have received some blessing through a partial understanding of the divine plan? Not being perfect in knowledge or wisdom it is becoming in us to trust the Lord's love, knowledge and wisdom on this subject, and to conclude that the multitudes were really better off left in ignorance for the time. Perhaps we can see to some extent how and why this was so. (1) Even worldly wisdom has decided that "a little knowledge is a dangerous thing." (2) Had the multitudes been drawn to the Lord to accept him fully as a teacher and to believe his doctrines, while their hearts were still in an unconsecrated attitude, they would not have been of the kingdom class which the Lord is now seeking, but might have hindered certain features of the divine plan connected with our Lord's sacrifice by so protesting against his death as to have engendered an insurrection, which would have forced Pilate to defend him against the malice of the rulers.

All this is reasonable and intelligible when viewed from the standpoint of the plan of the ages—when we see that the election of the church does not signify the damnation of the remainder of the world, but, on the contrary, that the elect are to be God's agents by and by for the blessing of the non-elect, and bringing all to a clear knowledge of the Lord and to opportunities for everlasting life, which would be more favorable to the temperament, disposition, etc., of the masses. Nothing is more evident than that only a very few have ears to hear and hearts to appreciate the invitation of the present time—to suffer with Christ in the narrow way in hope of the glory, honor and immortality of the future.

HOW UNDERSTAND ALL PARABLES?

Our Lord's words, "Know ye not this parable? How, then, will ye know all parables?" may be understood to signify: It is proper for you to understand this parable, as it will prove a key valuable in the interpretation of all parables.

Our Lord then proceeded to give a very particular interpretation of the parable.

(1) The "seed is the Word of God" (Luke 8:11.) The different kinds of soil represent different kinds of hearts coming in contact with that Word. By the Word of God we are to understand the entire revelation which God has made to us—the Bible. This includes, as the Apostle points out, "the word spoken by angels"—God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc., including the giving of the law. These angels represented God as his mouthpieces. It includes also the messages sent through the prophets, "when holy men of old spoke and wrote as they were moved by the holy Spirit." (2 Pet. 1:21.) And it includes the teachings of our Lord Jesus and his apostles, whom he authorized to speak in his name, as it is written, "God hath in these last times spoken unto us by his Son," and the Son declared respecting the apostles that those who heard them heard him, those who received them received him, as those who heard and received him heard and received the Father. —Heb. 1:2; Matt. 10:40.

It is well that we lay full emphasis upon this only proper seed, because much confusion has resulted from a mistake on this point, the using of improper seed, as we shall see in our next lesson. We are not limiting the seed to any particular translation of the Word of God, nor do we urge that religious writings which contain this Word are invaluable and good seed. We do urge, however, most emphatically that they are good seed only in proportion as they are thoroughly loyal to the divine Word. To whatever extent they present human philosophies instead of the divine plan and philosophy, to whatever extent they mix the human with the divine, to that extent they are not the good seed. How careful, then, the Lord's people should be respecting the seed which they receive into their own hearts from day to day, and respecting the seed of truth which they in turn seek to scatter in the good ground of other hearts.

Alas that we must confess it, but nearly all of the theology and theological works outside the Bible are so mixed as to be untrue, misleading: hence they do not bring forth the intended harvest in the heart, in the life of the individual. This is the great trouble with nominal Christendom, churchianity, today. Traditions of men have taken the place of the Word of God; the good seed, the Gospel of the kingdom, is a scarce article outside the Bible, and even in the Bible presentation of God's Word there are difficulties and hindrances in the shape of mistranslations and interpolations which hinder its results. In MILLENNIAL DAWN and WATCH TOWER publications we endeavor to set forth the Word of God simply and without human traditions in any measure or degree. We repeatedly, continually, persistently scatter that Word by liberal quotations and expositions of it—presenting it cleared of many misrepresentations and falsifications thereof. By the Lord's grace we trust that only the pure, unadulterated seed will be scattered by us in the Master's name.

THE WAYSIDE HEARTS

Our Lord elsewhere declares that the field is the world, but not all of the field or world is being planted at the present time. Vast areas of the world of mankind are already sown thickly with various human doctrines and are growing great crops after their kind. The field that the Lord is sowing first is a Jewish field, already prepared by divine instructions and disciplines. And although the middle wall of partition has since been broken down, so that there is no longer a distinction made as between Jews and Gentiles, nevertheless the portion of the Gentile field that is being sown is but a limited one, namely, the comparatively few amongst whom the Gospel of the kingdom, the Word of God, has been declared.

So, then, we may say that Christendom is the wheatfield in which the Lord has sown his Word. In Christendom, therefore, and not in heathendom, where the Word has never gone, we are to look for the four kinds of results brought to our attention in the parable. In Christendom some are like the wayside, or paths hard trodden by life's experiences; sometimes, by too great prosperity and unprepared to receive God's message, unappreciative of it. If such hear the message it enters not into the heart: it is to them merely a mental hearing, they take little interest in it. At first indeed they may appreciate the harmony and certain beauties and consistencies of the truth, but it never becomes theirs, it never enters in, they are not open to its reception. Ere long the enemy comes; Satan the adversary steals away from them every element of truth they once had seen or appreciated. The truth is not for such, even though, being in the way, some grains fell on them.

This class of people may be found in every community, in almost every home. They are not specially to be blamed, though we may sympathize with them, regretting their inability to receive the comfort and grace of the Word of God. These hearts are not fit for the kingdom under present conditions. What the Lord may do for them in the future—either through trials and sufferings and disappointments in the present life, that will plow them up and make them ready for the reception of the truth—or what he may do for them in the disciplines of the Millennial age to fit and prepare them for the truth, are different questions. All the parable says is that while in this condition they are not acceptable, not wanted amongst the Lord's people.

THE STONY-GROUND HEARERS

We have all come across this class of hearers in Christendom; they not only see something of the beauty of God's plan but they receive it with joy, they give every evidence of bringing forth much fruit. We say to ourselves, I believe that person is a true Christian and will be one of the overcomers. But we cannot see as God sees, we know not the heart, the shallowness of the nature is not disclosed until, opposition being aroused, the sun of persecution blights and withers the results. We are inclined to feel discouraged, especially if we helped to plant the seed and had expected great results. The Lord in this parable cautions us against discouragement by assuring us that he knows in advance that considerable of the seed will fall upon stony-ground hearts, where, having little nourishment backed by little character, it will soon wither and bring no fruitage to maturity.

This should not signify to us that the case is a hopeless one as respects the future. Under new conditions character will be deepened and good results will be proportionately obtained, or else, if the heart will not come under the influence of the Lord's dealings in the future, it will be utterly discarded as useless ground. If any of the Lord's people who have received the truth find in themselves this shallowness of nature, this superficiality represented in the parable, he or she should at once appeal to the Lord for such a deepening of the soil of their hearts as would enable them to bring fruitage to his praise.

THE THORNY-GROUND HEARERS

The soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat would bring forth large crops. So it is, our Lord explains, with some who hear the message of God respecting the kingdom—they are good, strong, deep characters, they would make noble Christians and bring forth much fruitage to the Master's praise and to their own honor if they were fully devoted to the Lord. But alas! their talents, influence, means, time—the strength of their hearts, the strength of the soil, is absorbed in another direction—in the bringing forth of earthly projects and ambitions whose interests conflict with the interests of the kingdom. The parable shows that where the thorns are permitted to remain the kingdom interests will suffer. This is another way of saying that those who have heard of the Lord and love him are mistaken when they suppose they can love both the Lord and the world; it is another way of telling us that we cannot serve God and Mammon, that we cannot bring forth both thorns and wheat. Our hearts must be single, wholly given to the Lord; we must love him with all our heart, soul, strength, mind, else we cannot bring forth the fruitage which he requires of disciples.

Alas! of the disappointing ones who hear the Gospel of the kingdom during this age, the thorny-ground hearers have the most conspicuous place. Not much could be expected from the wayside heart, not much could be expected of the shallow hearted, but great possibilities are lost in those in whom the seed of truth is choked by the cares of this life and the deceitfulness of riches—the thorns. All of the Lord's people who find these thorns mingling with the truth in their hearts should learn from this parable the impossibility of bringing forth two crops—of being prosperous, successful and prominent and honored according to the course of this world, and also growing prosperous in the spiritual interests and in association with their Lord in the kingdom. We cannot serve God and Mammon. The Lord seeketh not such as are double-hearted to be his joint-heirs in the kingdom. We must love him with all our hearts in order to bring forth the proper fruitage, and eventually to hear his, "Well done, good and faithful."

THE GOOD-GROUND HEARERS

Thank God that in his providence and grace some of our hearts have been plowed deeply by the plowshare of experience, trouble, disappointment in respect to earthly affairs and conditions. Thanks be to him, too, if the soil of our hearts is deep and able to receive and appreciate the truth, the Word of the kingdom. We praise him if we have learned the necessity

for the establishment of his kingdom and have heard the invitation and received the seed of truth which invites us to become heirs of God, joint-heirs with Jesus Christ our Lord, and which makes known to us the terms and conditions of fellowship in his sufferings if we would have fellowship also in his glory to follow. Thanks be to him also if our hearts have been in the attitude to respond to these things and not infested with the double mind of business care, household work, etc.

Doubtless in the very best fields seeds of thorns and thistles may be found. O, that we may receive the good seed in such abundant measure as to choke out the thorns, as to separate us fully from the world, its spirit, its ambitions, its aims, and to sanctify us wholly to the love and service of him who hath called us from darkness into his marvellous light.

Let us, dear brethren, not only be sure that our hearts are of the good-ground sort, and be sure that we have received and are developing the good seed, the Word of the kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundred-fold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundred-fold—to our largest possible capacity and measure of service to our King. How may we increase our faithfulness? We answer, By increasing honesty of heart, which prepares us for increased measure of the seed and which enables us to bring this forward to perfection. The harvest is nigh: let us give diligence, therefore, while still there is opportunity, that the Master may find us fruit-bearing to the very largest degree of our possibilities of nature, surroundings and opportunities.

PASSED BEYOND THE VAIL

Another member of the Board of Trustees of the Watch Tower Bible & Tract Society, Brother William M. Wright, passed beyond the vail, into the Most Holy, we trust, on April 3rd. He was well known and dearly beloved by the friends of the truth in various parts, but especially by the Allegheny company, with whom he has lived and met for the past eight years. He was buried from the Bible House chapel on the 5th.

We have every reason to hope that the deceased was not only called and chosen but faithful unto death. We had distinctly the evidence that he "loved the brethren" and delighted in laying down moments and hours of his life on their behalf. He died after a brief illness which came on while he was telling the divine plan of the ages to two of his sons and some of their acquaintance who had just returned with him from our church service at Carnegie Hall on the 1st.

INTERESTING LETTERS

Dear Brother:—Several weeks ago we were studying I Thess. 3, where Brother Paul was expressing his love and concern for the brethren. One brother remarked that we could draw from this that an occasional letter to you would be appreciated.

Realizing that I have been thoughtless in this matter, and out of a motive of love to you, will give you a few lines of testimony.

My rejoicing in the glad message (which I have had in the last four years) has been the most profound experience of my life. The Bible is more and more commanding my reverence by its harmony, its beauty and its majesty, which can only be seen by observing God's order in its study, and can also say as much of my dear brethren here.

We had a visitor at our public meeting last Sunday from a neighboring town, and the effect of sound doctrine on him may be of interest to you. He is a man of about thirty-six years and had been a drunkard for many years. Nine months ago he came in contact with the truth through a brother in Christ, and it appealed so forcibly to him that it allured him from his old habits. He is quite a sturdy student of the Bible now and has quite a ravenous appetite for the truth. He is considering seriously a full surrender of himself to the Lord. His fellow-townsmen of the Babylonian frame of mind, seeing his wonderful reform, are at him on all sides to join their churches and to head a siege of the "joints," etc., but the spirit of a sound mind turns a deaf ear to these. The dear brother is running under a higher tension than the ordinary, but will not be tested beyond that which he can endure. Thank God!

Praying for you, dear brother, that our heavenly Father may continue his care over you, I am yours in Christ to the glory of God.

Hugo H. Reimer,—Colporteur.

Dear Brother in Christ:—For some time I have been thinking of writing to you a brief statement concerning the Lord's dealings with me, and will do so now. I am rejoicing in the blessed hope set forth in the glorious gospel of Christ. I am truly grateful to my heavenly Father for permitting me to see and appreciate the wonderful truths which I now so clearly see, and I now especially thank you, his faithful steward, for the part you have had in opening the eyes of my understanding to these blessed truths, which so cheer and comfort me.

My parents were Methodists, and when I was converted at the age of nineteen I joined the same denomination, and some years later became a minister, preaching during five and one-half years in the North West Kansas Conference. I was a sincere and loyal minister in that denomination until the last year of my ministry, when I began to have a clearer and more Scriptural view of the character of God's church, and I could no longer in good faith perform all the duties required of a Methodist minister. Then I asked for and received a certificate of location from the conference, and went back to my former trade, that of carpenter, meanwhile studying the Word of the Lord and asking for more light.

Step by step the Lord has led me and given me light as I was ready to receive it, until a few years ago, in the providence of God, I was led to come to this place. Here, through the faithfulness of Brother S—, my attention was called to the Millennial Dawn books, and I scarcely need say I have seen a great light. I now see a beautiful harmony in the entire Scriptures such as I could not see before.

I am rejoicing in the glorious prospect of the speedy beginning of the fulfilment of Dan. 2:44, and many other precious promises contained in the Word of God.

Again I sincerely thank you, dear brother, for your faithfulness as God's steward in providing "meat in due season." Your brother in Christ,

J. W. Adams,—California.

Dear Brother Russell:—I feel moved to write and express my gratitude for the new light which has been shed upon the "Path of Life" through the influence of the "Plan of the Ages" and "The Time is at Hand." The Bible is a new book to me, and although I have read it for years I can truly say that I have learned more of the wonders of God's love from the reading of those two books than in all my years of misdirected study.

I now prize the Bible as never before. Stumbling blocks have been removed. New light has come in. I have had a wonderful experience of God's love and direction. I have always craved more light, and in prayer asked God to grant me the true light, and the manner in which the Watch Tower came to my notice was God's answer to the prayer for light.

In 1900, while located in G—, as a local preacher for the Methodists, a sample copy of the Tower came to a Mr. R—, with whom I was living, and I read it with great interest, as it treated a subject with which I was having a great amount of trouble (the future state of the wicked). I could never accept the doctrine of eternal torment as the plan of a loving God. I wrote you for the Tower and you sent it to me as requested, but I must truly confess that I did not give it the attention I should, but gave away some and left some without reading, for I was impressed with the idea that in reading the Tower I was disloyal to the teachings of "my church."

In 1902 I withdrew from the Methodists and joined the Church of Christ, for they were not creed bound, and gave one liberty to study the Bible as the only "rule and guide for our faith and practice" and the Bible only as a creed to follow. Since that time I have devoted all my time to the study of the holy Book and have never preached a sermon without being able to give God's Word as proof.

I have searched for the truth as a pearl of great price, and a few months ago the "Plan of the Ages" in Watch Tower form, came into my hands, and I read it with a mind freed from all sectarian prejudice, with the result of being

led into more light. I have ordered the remainder of the series and shall continue to test them by the Word of truth, and I have no doubt but they will lead into greater light.

I shall try to preach sound doctrine hereafter, and when my people are unable to endure it they will have to find another preacher.

I pray that God may bless you in your great work.

Yours for the Truth, R. C. SMITH,—N. Y.

READING SIX DAWNS IN ONE YEAR

A sister recently wrote us that herself and daughter had begun the year with the resolution to read at least eight pages of the DAWNS each day, and remarked that by so doing they expected to reread the entire six volumes during the year 1906. The statement astonished us and we figured it out and sure enough the 3,000 pages of the DAWNS can all be read in one year at the rate of eight pages per day. Even beginning now at twelve pages per day the entire six volumes could be mastered during 1906.

It is wonderful what a blessing there is in watching the minutes—how much can be accomplished by system. We know of nothing so likely to be helpful to our WATCH TOWER readers as a fresh study yearly of the entire DAWN series. Besides, those who reread most assure us that they get an increase of blessing with each reading, and an increase of knowledge, too, because as their minds expand they are able to grasp more surely the depths of the divine plan. It is our experience that those who keep up their study of the DAWNS are not only the most thoroughly furnished in respect to the armor of God and the use of the Sword of the Spirit, but that they are thus kept by the power of God from snares of error which entangle others. And thus they are qualified to instruct others.

VOL. XXVII ALLEGHENY, PA, MAY 1, 1906 No. 9

VIEWS FROM THE WATCH TOWER

THE NEW PSYCHOLOGY

BY PROF. EDGAR L. LARKIN

The discoveries now being made in the great psychological laboratories of the world are of the highest possible interest. The leading psycholgists now assert that the only difference between the minds of the lower animals and man is merely one of degree only. That is, the minds of men are of the same kind as those of all other animals, only many times stronger.

Careful and long-continued experiments have demonstrated that even low types of animals have reason that differs only from that in man in degree.

All organic beings are mere colonies of cells—i.e., cities of individual living entities. At present it is unknown what life is, but each cell is a center or source of life. Ganglia are nodes or collections of cells into smaller communities; and in the human brain different combinations of the same kinds of cells may produce different faculties of mind. For differing associations of the same kind of ultimate corpuscles—there is but one kind—give rise to all the phases revealed by ordinary chemistry, and by the spectroscope. The universe is made up of varying combines of life corpuscles into infinite diversity; and variations in thought, from late analysis of mind and brain, seem to be caused by varying clusters together of one kind of brain cells into ganglia.

Mind is now known to be a product of brain activity—that is, mind is a result. Mice, birds, insects have been shown to be possessed of reason. Animals learn by experience and store this experience in memory for long periods of time. Love, affection, veneration, love of the beautiful, gratitude, conscience, consideration, contrition, sorrow, trouble, care, mercy, pity and many other attributes for long deemed to be human only are now known to be possessed by animals, in many cases to a high degree.

Several books giving thousands of instances are published. The most rigid scrutiny made by careful and conservative scientific psychologists during the last twenty years has been totally unable to detect any trace in body or brain or find any analogy in nature concerning the existence of what is popularly called the soul. Blood cells build flesh, stomach cells digest and brain cells evolve mind. Psychologists are incapable of finding any difference between the three processes. In the present state of psychic science it is not known what mind is, but whatever it may be it is known that it is caused by the action of brain and nerve cells. When this activity ends all traces of mind come to an end. Cells that originate mind are far more complex than those that perform the office of secretion in glands. The secretion of mind is of greater complexity than the secretion of bile or gastric fluids. But all are developed by the work of cells.

Perhaps the world is now ready to receive this generalization, thus: The human mind contains no faculty that cannot be found in the minds of animals, in less degree.—"New York Journal."

* * *

Thus science is concluding with the Bible that man is "of the earth, earthly"—not a spirit being but "a little lower than the angels";—an animal soul in the image of God. As the head of all earthly creatures his faculties are on a far higher plane than theirs. Hence his joys and his sorrows, his pains and his pleasures are more intense.

SPIRITUAL UNREST—THE WORLD'S VIEW

"The signs of spiritual unrest abroad in the land multiply daily.

"The enlightenment of the age is dissatisfied with dogmas which were accepted without reservation a generation ago and wants the creeds amended to conform to the liberal spirit of today.

"The Episcopal church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest proofs.

"Presbyterianism is gradually dismissing doctrines long held sacred, the most repugnant of which is predestination, which is abhorrent to the rising generation of the communion, and is otherwise setting itself abreast of modern thought.

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, Depauw, at Greencastle, Ind., has ordered the study of the Bible to be optional where heretofore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading wherever possible. This departure has awakened widespread attention and proves that in the most orthodox of denominations unrest is at work upsetting long-cherished doctrines.

"The Baptists find their adherence to close communion prevents the church from allying with itself a large following who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the Church, and, further, in aiding in its maintenance.

"The Lutherans, like the Catholics, are so satisfied with ceremonials that the agitation for a modern interpretation of Scriptural pronouncements has made only slight headway.

"Even intellectual churchmen look upon evangelical adherence to revelation as being the great and primary cause of backsliding and of swelling the millions outside of pulpit influence. They believe its most repellant doctrine, that of endless punishment after death, is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who have long defied the invitation to come into the church.

"Higher criticism has a large clerical following, strange as it may seem. The men who have studied the subject more than any other class, who are actuated by the highest motives, believe that the time is at hand when something must be done to check the growth of unbelief, to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifferentism or worse—the complete rejection of the message from on high."—"Utica Press."

THE CONVENTION AT AKRON, O.

The Convention at Akron, Ohio, on April 15 was a joyful occasion for many of us. The Cleveland class chartered an electric car, and were present to the number of 77, with faces beaming with the light of the knowledge of the glory of the Lord. Others were from other nearby places. The Akron class of about 15 was thus encouraged by the presence of about 200 brethren from outside.

A Testimony Meeting came first. Many told briefly of their joy in the Lord since coming to an intelligent understanding of the Scriptures. Just at the close of the meeting a man arose who said "I want to thank God for the blessing that has come through MILLENNIAL DAWN to myself and others who are striving to live manly lives, decent lives, clean lives from the world's standpoint." Educated for the ministry and for a time a preacher, he had lapsed into infidelity and irreligion for some years. He became a book-binder and noticing the quantities of DAWNS passing through the bindery he read some from curiosity. The first two chapters of Volume VI, he declared, lifted him out of infidelity by giving him fresh confidence in the Bible. This led to his study and acceptance of all the DAWN teachings— except that he had never consecrated his life to the Lord. He was glad to testify that what he had learned gave him higher aspirations.

The Testimony meeting was followed by a discourse on the Resurrection (the first of a series of seven) which many of you have read in the public prints, and to which we need not here refer more particularly. The Akron friends very generously had an excellent luncheon provided, which was heartily relished by about 125 of us.

The afternoon public meeting was held in Music Hall. The friends had evidently done their advertising, etc., "as unto the Lord," and had done it well; for there was an immense crowd for a place of the size. The hall is said to seat 1,430, and about 170 stood throughout, while about 100 could not get admittance because there was not even standing room for them. The Lord granted us great liberty in proclaiming his plan of salvation for our sin-cursed race, and the audience gave profound attention. We trust that some were helped nearer to the Lord in faith and obedience. After this service the bookbinder mentioned foregoing came forward saying that the love of God constrained him, and that he had given his little all to the Lord—henceforth, forever.

THE MEMORIAL CELEBRATION

Another celebration of the Memorial of our dear Redeemer's death has come and gone;—one less intervenes between the full end of the sufferings of the Christ and the glory which shall surely follow. Each one in its turn seems more precious than the former ones as we grow yearly in grace and in the knowledge of all that the Memorial signifies,—of the great ransom for all, our dear Redeemer's sacrifice, and of our wonderful privilege of being accepted as his "members" to share his cross and ignominy now and by and by to share his glory, honor and immortality.

The gathering at Allegheny was one of the most enjoyable we have ever held, and by far the largest. The company was estimated at 800, nearly all of whom partook of the symbolical body and blood of Christ, a conservative estimate being 750. At a preceding meeting twenty-three adults symbolized their consecration unto death by water-immersion. The discourse preceding and introducing the "Supper" set forth the meaning of the institution, tracing it back to the original Passover of the first-born of Israel in Egypt down to the antitype Christ and his members or body, "the Church of the First-born." We saw that as only the first born of Israel were in danger in the type, so only the church of the first-born are now in danger as respects the second death,—though all must later be tried for life everlasting or death everlasting.

As we broke the unleavened bread we remembered our Lord's words, "This is my body." We discerned that he meant, This represents or symbolizes my body,—that he could not have meant that the bread had been turned into flesh, because he had not yet been crucified, but still had his body of flesh. We partook of the symbol, meditating in our hearts that only by reason of our Lord's sacrifice could we be justified from sin-and-death condemnation. By faith we appropriated our Lord's pure manhood, sacrificed for us and for all.

Then we took the further view brought to our attention by the Apostle Paul (1 Cor. 10:16, 17), that the consecrated members of Christ are reckoned in with him as members of one greater loaf, which is being broken throughout this Gospel age, and will be the bread of life of which the whole world will partake during the Millennium if they would have everlasting life.

We partook of the "fruit of the vine" as a remembrancer of our Lord's cup of self-sacrifice and of our pledge to share it with him. "The cup of blessing which we bless, is it not a communion of the blood of Christ?" He is the vine, we are the branches, and every branch must bear the fruit of sacrifice. "If we suffer with him we shall also reign with him." We who hope for immortality by a share in "his resurrection," we who hope thus to have inherent life, life in ourselves, do well to remember that our Lord has specifically stated the terms to be that we must drink of his cup, his blood (consecration), as well as eat of his flesh (justification).

We again reminded the dear flock that this season of the year seems to be one of peculiar testing; and that this will probably be increasingly the case as we near the final Memorial on this side the vail. We reminded them that noble Peter almost fell at the same time that the ignoble Judas sold his Master for thirty pieces of silver. We reminded all of the Master's words, which, if heeded, would have spared Peter so severe a test—"Watch and pray, lest ye enter into temptation!"

The fiery trial is necessary for the separating of the gold of the new creature from the dross of the old creature. The "wheat" must not only be separated from the "tares," but then it must be threshed and winnowed ere it is fit for the garner. All of our experiences in connection with these harvest siftings accord with the Apostle's words: "Grievous wolves shall enter in among you, not sparing the flock [self-seeking ones who never were true sheep], and from among your own selves shall men arise, speaking perverse things to draw away the disciples after themselves."—Acts 20: 29, 30.

The safe course is to watch and pray, lest we be ensnared by the adversary either by old or new methods. If our hearts be full of loyalty to the Lord it will hinder "man-worship" of every form, including idolatry of self. If additionally we are "filled with the spirit" of meekness, gentleness, patience, brotherly kindness—love—it will prevent barrenness and unfruitfulness, and drive out every vestige of anger, malice, hatred, envy, strife, and all other works of the flesh and the devil. Thus doing, dearly beloved, very soon the Chief Shepherd will grant us an abundant entrance into the everlasting kingdom.

GENERAL REPORTS FAVORABLE

As we write (April 24) we have before us reports from 337 Memorial celebrations on April 8th. Quite well indeed—improving in promptness every year. Ten of these reports are from Great Britain. The numbers in attendance ranged from two up to the largest number, which met at Allegheny. The average of all was 20 plus: the total reported is 6,267. Although this total is far beyond that of any previous celebration it leaves much to be desired. We are now issuing 30,000 copies of the WATCH TOWER twice a month, and two readers to each would show 60,000 earnest Bible students. Of that number, surely many more should feel a deep interest in celebrating their Redeemer's death in harmony with his injunction. We hope to hear from a much larger number next year.

We here give the names of the gatherings reporting 20 and over participating:

New Brighton, Pa., 20; Carbondale, Pa., 20; Johnstown, Pa., 21; St. Petersburg, Fla., 21; Olive Branch, La. 22; W. Medford, Mass., 22; Springfield, Mass., 23; Canton, O., 23; Worcester, Mass., 23; Milwaukee, Wis., 23; Danbury, O., 23; Omaha, Neb., 24; Tampa, Fla., 24; Pasadena, Calif., 24; Newark, N. J., 25; Tiffin, O., 25; Cohoes, N. Y., 25; Atlanta, Ga., 25; Cedar Rapids, Ia., 25; Schenectady, N. Y., 25; Dallas, Tex., 25; Reedy, Va., 26; Hayne, N. C., 27; Youngstown, O., 27; San Antonio, Tex., 27; Richmond, Va., 30; Wheeling, W. Va., 30; Decatur, Ill., 34; Louisville, Ky., 35; San Francisco, Calif., 35; Binghamton, N. Y., 36; Buffalo, N. Y., 37; Lynn, Mass., 39; Altoona, Pa., 40; Dayton, O., 43; Kansas City, Kan., 44; Valdosta, Ga., 45; St. Paul and Minneapolis, Minn., 49; Toledo, O., 55; Scranton, Pa., 56; Providence, R. I., 58; Cincinnati, O., 58; Toronto, Canada, 61; Columbus, O., 74; Indianapolis, Ind., 78; St. Louis, Mo., 88; Cleveland, O., 99; Washington, D. C., 103; Philadelphia, Pa., 108; New York, N. Y., 140; Los Angeles, Calif., 155; Chicago, Ill., 170; Boston, Mass., 176; Allegheny, Pa., 750.

In Great Britain: Leeds, 22; Seven Oaks, 30; Bristol, 32; Luton, 39; Manchester, 80; Liverpool, 148; Glasgow, 153; London, 248.

In Germany: Barmen-Elberfeld, 90; Wanne, 40.

Dear Friends:—

In accordance with the suggestion in the WATCH TOWER I send you a report of the Memorial gathering of the little company at New Bedford last evening. Every one present seemed to appreciate the meaning of the Memorial perhaps as never before. The article in WATCH TOWER of April 1 was read, giving all a clear idea of the Supper as instituted by the Savior. An unusual feature of the meeting was the presence with us of seven Portuguese brothers and sisters, with their leader, one of our number, who read 1 Cor. 11:20-29 in his own language and offered prayer, after which they "sang a hymn." Not one of our company could understand a word, but it was inspiring and uplifting, giving us the happy thought that our Father understands all languages and we are all one in him.

Eighteen were present. All send greetings to the Allegheny Church. With love,

M. B., Massachusetts.

Dear Brother Russell:—

The Memorial was observed by four of the brethren at the Penitentiary last Sunday evening. We are all rejoicing that we had the opportunity to meet together and again renew our pledges to the Lord. We feel that it is a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ. The recurrence of the Memorial season is attended with great blessings to each one, as it strengthens us to meet the trials and testings which are necessary for the developing of our character, joyfully. I ask an interest in your prayers that we continue faithful in the narrow way until the end.

I remain, your brother in Christ, G. E., Columbus, O.

NEITHER MALE NOR FEMALE IN CHRIST JESUS

GALATIANS 3:28.

The Apostle's words above are often quoted to prove something that was far from his intention. We do not blame those who misuse the quotation, nor charge that they are endeavoring to wrest the Scriptures; rather we give them credit for sincerity of intention, but presume that either they are not thorough Bible students or else that in the fall their reasoning faculties have been seriously injured, and that they have not yet ascertained the defect and learned how to rectify the same so as to have the spirit of a sound mind in an examination of this Scripture. The class we refer to seem to get the impression that the Apostle means that after we have become the Lord's people, after we have made full consecration to him, there is no longer any difference between males and females, that amongst believers the ordinary sex distinctions may be dispensed with, that men may treat the women as though they were men, and women may treat the men as though they were women. This is very false reasoning, a total perversion of the Apostle's intention in the words quoted. Wherever the sex distinctions are ignored there is danger to the morals of all concerned.

The Apostle's argument taken as a whole cannot properly be construed as countenancing any disregard of sex distinctions. The Christian man is to be no less chaste and reserved than when he was a worldly man. The higher ideals of his new relationship with the Lord should make him more discreet, more highminded, more careful everyway of propriety and true manliness in word, in thought, and in conduct. The Christian woman is to be no less pure in thought, in word, in conduct, than she was before she came into relationship with Christ. The Apostle uses the illustration of a chaste virgin. The word virgin signifies pure, and the word chaste implies a very special kind of purity, chastity, discretion—separateness from anything that could sully the spotless robe of Christ's imputed righteousness.

We realize well the sentiment leading to this misunderstanding of the Apostle's words. We concede that the pure love for the Lord Jesus coming into the consecrated heart tends to separate it more and more from the world and the worldly and the sinful, and that the tendrils of the heart's affections naturally seek some other support, some other fellowship, and that the fellowship of kindred minds in Christ becomes the chief attraction. We well understand, too, that while this attraction is to all who are the Lord's, male and female alike, there is necessarily a special sex attraction which is not destroyed by the transformation of our love and affection from worldly to heavenly things. Rather the heavenly mind operating through the human brain will still appreciate the attractions of the opposite sex. We agree, too, that the family relationship subsisting between the members of the church, represented by the words brother and sister, signify very close and very dear relationship, and that the Scriptures authorize this—that we should regard our Lord Jesus as our elder brother and our Bridegroom, and each other as brethren and sisters in the Lord.

We are not arguing against the proper recognition of these terms of precious relationship; we are not arguing against the proper enjoyment of this spiritual relationship; we are merely cautioning against any tendency to ignore or set aside the differences and barriers which even nature enjoins upon us as between the sexes. Between brothers and sisters of blood relationship there should be indeed warm affection, but never an ignoring of sex distinctions. A sister should always be treated as a sister, a brother should always be treated as a brother, and modesty and purity should ever guard the happiness of the relationship. And this should be no less the rule among those who have become new creatures in Christ Jesus, to whom "old things have passed away and all things have become new." Rather these should be the more on guard, remembering that the relationship is merely spiritual and not a fleshly one.

This is indeed the consecrated key to the right understanding of the Apostle's words. When elsewhere he declares, "Ye are not in the flesh but in the spirit," no one understands him to mean that we have no flesh, and that the flesh must not be recognized and governed and kept under control. The very reverse is his thought, that we as new creatures are no longer to be guided and controlled by the earthly interests, but especially by the spiritual interests. We have the two standpoints, both true.

(1) From the world's standpoint and from our own actual standpoint we are still in the flesh; we still have its weaknesses and blemishes to contend with, to fight again, to overcome.

(2) From the Lord's standpoint we are no longer human or fleshly beings but spirit beings—that is to say, he is dealing with us according to our new resolution, our new standing as newly begotten creatures in Christ. He is not judging us according to the weaknesses and frailties of the flesh, but according to the desires and intentions of the new mind. But the new mind will assuredly control the flesh to the extent of its ability, and nothing could be more unwise than for it to ignore the flesh and to expose itself to peculiar temptations of the flesh through a misunderstanding of the Apostle's words, "There is neither male nor female in Christ Jesus."

What does the Apostle mean? We reply: The teaching is that God accepts all those who come unto him through Christ without distinctions as to race or wealth or servitude or honor amongst men, or sex distinctions. In Christ we are one—that is to say, from God's standpoint he treats us as one, and has blessings for each and for all in the divine arrangement. Take the remainder of the Apostle's statement, "there is neither bond nor free in Christ Jesus." He does not mean by this that the slave who comes into relationship as a member of the body of Christ is to be considered a free man, and that he is to use his time, etc., in disregard of his master's wishes. On the contrary the Apostle says, "Art thou called being a slave, seek not to be free." That is to say, Do not consider that freedom is necessary to your spiritual welfare; the Lord is as able to bless you and to bring you off an overcomer as a slave as though you were the master and wealthy.

In some respects indeed the slave position may be more favorable to the attainment of the character necessary to a share in the kingdom than the position of the Master would be. The slave was to know, however, that the Lord would not take notice of his slavery as respects his hopes for a place in the future kingdom; he would have as good if not better chance for honor in the kingdom than if he were the master, because the circumstances of life are really against the rich, the wise, the noble, the great. Likewise the Jew and the Greek: The Jew was not to think that because of the favor granted to his nation in the past that he would still have a preferential place in the church and in the coming kingdom; the Greek was not to think that because the Jew had been cut off from favor that therefore he would be disfavored in the eyes of the Lord as respects a place in the kingdom. Both were to know

that God would ignore their natural differences of language, heredity, etc., and reward each according to his faithfulness as a member of the body of Christ, irrespective of birth or station or sex or nation.

We are not discussing the natural differences between males and females; we have discussed that question elsewhere, and shown that the Lord has adapted the one to the other, so that each is the complement of the other. We are not here discussing the public ministries of the church, and to what extent they are open to males and females, according to the divine arrangement—the divine Word. That subject we have dealt with elsewhere. We are here endeavoring specially to demonstrate that the Apostle's words in our text have no reference whatever to the earthly interests and associations of the people of God—that they merely relate to our standing before the Lord and our hopes and prospects as respects the kingdom of glory, to which we have been called and for which we are striving to make our calling and election sure. The Apostle's words comfort us all when rightly understood, assuring us that if we attain a place in the kingdom it will not be on account of our sex, race or condition as human beings.

BEREAN BIBLE STUDY FOR MAY

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

EVIL SPEAKING AND EVIL SURMISING

It is suggested that leaders of Berean Classes endeavor to hold the discussion of each question to its legitimate domain. Otherwise later questions will have been found partially discussed yet not thoroughly digested and much less satisfactory.

The leader should STUDY the entire lesson and each member of the class should STUDY the portion or question assigned to him or her, if the largest possible good would be derived. The DAWNS and booklets and TOWERS cited should be at hand, and so marked as to be readily referred to without a moment's delay. The DAWNS are referred to by the first six letters of the alphabet, the booklets by initial letters and the WATCH TOWER by Z.

1. What is evil speaking? Jas. 3:8-10. Z. '99-68 (2nd col. ¶ 1, 2.)
2. How prevalent is this fault among even those who profess to be Christians? Z. '99-69 (1st col. ¶ 1).
3. What is the power of the tongue? Jas. 3. F. 586-588; Z. '99-75 (2nd col. ¶ 1); Z. '97-156 (1st col. ¶ 2).
4. What is meant by a "tongue set on fire of gehenna"? Jas. 3:6. Z. '00-98 (1st col. ¶ 5, 6).
5. What are the baneful influences of evil speaking, and what are some of the excuses and subterfuges offered by the fallen nature? Z. '99-69 (1st col. ¶ 2) to 70 (2nd col. ¶ 3); Z. '99-72 (1st col. ¶ 2 to 5).
6. What is evil surmising and what is its relation to evil speaking? Z. '05-213 (1st col. ¶ 3 to 2nd col. ¶ 3).
7. What are "secret faults," and of what two kinds are they? Z. '98-22 (1st col. ¶ 1).
8. Is an evil suggestion a sin, and how does it become a secret fault? Z. '98-22 (1st col. ¶ 2 and 2nd col. ¶ 1); Z. '00-32 (1st col. ¶ 1).
9. What is a "presumptous sin," and when does a secret fault become a presumptous sin? Z. '98-22 (2nd col. ¶ 1).
10. What is the "great transgression" to which these sins lead? Z. '98-22 (2nd col. ¶ 1).
11. How may we purify and keep our hearts pure from these sins? Z. '99-215 (2nd col. ¶ 1) to 217; Z '98-22 (2nd col. ¶ 2) to 23 (1st col. ¶ 5).
12. How is the Lord judging us? Matt. 12:34-37. Z. '96-30 (1st col. ¶ 1, 2).
13. Why should we render to God a daily account of any "idle" (pernicious) words? Z. '96-32 (1st col. ¶ 4) to 33 (1st col. ¶ 1, 2).
14. How are words the index of our hearts? Luke 6:45. Z. '96-22 (1st col. ¶ 4 and 2nd col. ¶ 1); Z. '96-32 (1st col. ¶ 1).
15. What does purity of heart signify? Z. '02-358 (2nd col. ¶ 3); Z. '05-230 (2nd col. ¶ 1); Z. '98-25 (2nd col. ¶ 3).
16. What is the importance of a pure heart? 1 Sam. 16:7. Z. '04-22 (2nd col. ¶ 6) and 23 (1st col. ¶ 1 to 3); Z. '01-325 (1st col. ¶ 4 to 2nd col. ¶ 1) Z. '99-140 (1st col. ¶ 2).
17. How may purity of heart be attained? Z. '00-359 (2nd col. ¶ 1) to 360 (2nd col. ¶ 2).
18. How do we know our motive is pure, since "the heart is deceitful above all things"? Z. '00-359 (1st col. ¶ 1 to 3).
19. What is the relation between our conscience and purity of heart? Z. '00-360 (2nd col. ¶ 2).

(To be continued for June.)

THE SOWING AND THE REAPING

Matthew 13:24-30, 36-43.—MAY 6.

"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

Our Lord followed his parable showing the four kinds of hearers of the Word (illustrated by the wayside, the stony ground, the thorny ground and the good ground) with the parable of the wheat and the tares, which is the center of this lesson. An intimate connection between the two parables is to be observed. The majority who heard the Lord's message opposed it directly or indirectly. The parable of the sower represents the four classes willing to hear at all, and shows us that but one class of hearers could possibly bring forth the good fruit. The present parable shows some of the difficulties which interfere with the best hearers, the best hearts, some with the best seed.

The parable as a whole is a picture of the kingdom of heaven—not in its complete and glorious Millennial reign, but in its embryo condition, in process of development. The kingdom of glory will be the church in glory, as the kingdom in embryo is the church under present conditions, called to glory, honor and immortality, but first experiencing trials and difficulties which must be battled against by those who would make their calling and election sure to a share in the glory that is to follow. This kingdom class did not begin with Adam nor with Noah nor with Moses, but with Christ. There was no kingdom seed, no kingdom promises and hopes planted, until Christ came, who brought life and immortality to light through the Gospel. (2 Tim. 1:10.) As the Apostle declares, this great salvation, which at the first began to be spoken by our Lord, was confirmed unto us by them that heard him. (Heb. 2:3.) It was the Son of man who sowed this good seed, and the members of his body from his day until now have continued the work—the apostles being most prominent therein.

SATAN SOWED THE TARES

"While men slept his enemy came and sowed tares among the wheat." This enemy our Lord explains is Satan—"the enemy that sowed them is the devil." On this statement Dr. Abbott wisely comments thus, "Observe that here, as elsewhere, the personality of the devil is recognized by our Lord in unmistakable terms. This is no parable, but the interpretation of a parable; it is no concession to popular prejudice, for it is uttered to his own disciples alone."

The statement that this was done "while men slept" may be interpreted, first, as signifying that while the Lord and the apostles lived the enemy did not have the opportunity for introducing the tare element that it was done after their death, when they had fallen asleep. It is equally true that Satan did this sowing of tares while the entire church slept, in the sense of not being wide awake to their duties and privileges. Such a period of drowsiness and slumber, non-alertness as respects the truth, prevailed amongst the Lord's people for centuries, which are known to the civilized world as the "dark ages." Even yet the same thing is true in large measure, and the Apostle's words are appropriate, "Let us not sleep as do others." (1 Thess. 5:6.) Many of the Lord's true followers have been dreaming about the conversion of the world, while the great enemy, Satan, has been sowing tares with liberal hand in their very midst—or, as the Apostle Peter explains it, "bringing in damnable heresies, even denying the Lord that brought them."—2 Peter 2:1.

DARNEL COUNTERFEITS WHEAT

There are various kinds of tares in Palestine, but the

most troublesome kind and the kind evidently referred to in the parable is known as "bearded darnel." It looks exactly like the wheat when springing up, and not until the maturity of the head is the difference discernible. Then the wheat, weighted with golden grains, humbly bows its head, while the tares stand straight, the heads having little weight and the seeds being black. At this time the difference between the tares and the wheat becomes clearly discernible.

Passing from the parable picture to the reality, we find the good seed, the gracious promises of the kingdom, which the Lord showed has brought forth the children of the kingdom—true Christians who appreciate the kingdom, who have thankfully accepted the Lord's proposition of their becoming heirs with him in that kingdom and who heartily lay hold upon the terms of joint-heirship, that they must suffer with him if they would reign with him. (Rom. 8:17.) These Christians as they develop bring forth much fruit, some thirty, some sixty and some an hundred grains, representing the fruits and graces of the holy Spirit—represent ing them as New Creatures in Christ Jesus, "God's workmanship created in Christ Jesus unto good works"—begotten of the Spirit through the Word of truth. (Eph. 2:10.) Contrariwise the darnel class are those not begotten of the truth but of error—misled into forms of godliness without its real power.

THE DEVIL SOWED THE DARNEL

Who planted the seeds of error which have developed this class? The Scriptures answer, Satan, the devil. But why should he plant or develop any teachings that would bring forth imitation Christians, those who are outwardly godly? Would he not rather plant seeds of immorality, etc.? We answer that he already has a large part of the field, the world, under cultivation along the lines of ignorance, superstition, etc., as the Apostle declares—the heathen worship devils. (1 Cor. 10:20.) The work of Satan as represented in this parable is one of expectancy. He is not so anxious for the development of the tare class as he is anxious to choke the wheat? This purpose can better be accomplished by the sowing of tares than by other sowings, which from the first would show widely in contrast and could be exterminated. It is the fact that the darnel-tare exactly resembles the wheat for a considerable time, which makes it the more dangerous, the more troublesome to eradicate. And so it is with the tare class of Christendom: respectable, educated, influential in outward morals and demeanor, closely resembling the Lord's consecrated ones, there is no means of discerning their different character at first.

GATHERING OUT THE TARES

In the parable the servants inquired of the Master whether or not they should pull up the tares, but his answer is that the tares are so abundant that this procedure would be unwise, impossible. In eastern countries a certain amount of tares spring up with the wheat anyway, and these the servants gather out as soon as discerned, because the darnel seed is poisonous. So with the church: the parable would be true if the Lord had left out all reference to the enemy sowing the tares amongst the wheat, and if then he had proceeded to say that certain tares sprang up with it. Naturally there would be some imitation Christians with the true anyway, just as darnel is usually found amongst the wheat in that country. But our Lord wished to show an abnormal condition —that the tare seed was specially sown for the very purpose of choking the wheat. This is in harmony with the Apostle's statement, "We wrestle not with flesh and blood, but with wicked spirits in high positions."—Eph. 6:12.

We have today not merely the natural downward tendency of the human heart toward forms of godliness without the power, but, far worse than this, the wicked spirits—Satan and his associates, fallen angels—have been plotting against the divine plan and operating with a view to thwarting the same all through this age. The master in this parable showed that he foreknew all this and that it was a part of the divine plan to permit it. In permitting it the Lord does not endorse it nor make himself responsible for it. but he will eventually so overthrow it as to bring out of the evil certain valuable lessons for all eternity.

One of the lessons most difficult for the Lord's true people to learn is that the masses of Christendom are tares, having merely the form of godliness but knowing nothing of its inward power. As they see the wheat-field overrun with these they are inclined to think that the majority must be the wheat, and the comparatively few stocks that are real wheat they are inclined to consider fanatical extremists. Only those who are themselves begotten of the Spirit through the Word of truth, the good seed of the kingdom—only these as they ripen are prepared to properly discriminate and to note the difference of fruitage, and, looking backward, to draw their comparisons as between the Lord, the apostles and the early believers, and the true wheat of the same class and character today. The entire parable fully attests this

OVERWHELMING MAJORITY OF THE TARES

(1) They were not merely such as usually sprang up amongst the wheat. The parable declares that they were sown in the same systematic manner as the wheat, and with the deliberate intention of ruining the wheat-field—choking the wheat.

(2) It shows that the tares were too numerous to be dealt with after the ordinary fashion of pulling up—that such a procedure would have unsettled everything as respects the interests of the true wheat in the present time.

(3) It shows the same preponderance of the tares in the picture of the harvest, when it is the tares and not the wheat which is gathered and bound in bundles, the wheat evidently in smaller proportionate quantity being taken directly to the barns unbundled—precious, scarce.

This parable pictures what we are to expect as the result of the entire work of grace throughout this Gospel age. The results will be a tremendous harvest of tares and a comparatively small gathering of the precious wheat.

Spiteful enmity, such as is represented in this parable as moving the devil to injure the wheat-field, to choke the wheat, is not without its parallel in human affairs. As, for instance, not long since the public prints told how a tenant in Ireland, having been evicted from a farm property he had long rented, felt spiteful toward the owner and sowed the fields with wild oats. In the case of Satan we can see that his course in the matter has been in full accord with his entire procedure from the time of the beginning of his rebellion against God. He deceived our first parents by malicious representations of the divine character and by falsehood, telling them that God had forbidden the eating of the fruit of the trees of knowledge of good and evil because he desired to keep them in ignorance, lest they should become competitors with him in knowledge, again assuring them that the Almighty was unable to execute the sentence against them, "Dying thou shalt die."

All the way down the history of the world shows Satan's opposition. Amongst heathen nations today, everywhere, he has planted the seeds of error and blasphemy against God, misrepresenting his character and his plan and making them to appear adverse. And these same seeds of error he has planted in the wheat-field of Christendom, scattering it so that it would intermingle with the truths of the Lord's Word. This evil seed is represented in all the false doctrines of the "dark ages," which misrepresent the divine character and plan. Those influenced by the errors of Satan are begotten of fear and not of love, not of the spirit of truth with which the Lord begets those who are truly his, the wheat; and only in the latter can perfect love cast out fear and bring the fruitage and graces of the holy Spirit in heart and in character, in word and in deed. The error brings merely outward forms of Sabbath keeping, church going, decency and morality, but does not affect the heart so as to bring forth the fruitage of consecration, self-sacrifice, etc., which are the essential qualities of the wheat class which the Lord is now developing.

"THE HARVEST, THE END OF THE AGE"

Neither in this parable nor elsewhere does the Lord intimate that the present order of things is to continue—the strife between truth and error, between righteousness and sin, with the latter predominating in every way. Quite to the contrary, the Scriptures everywhere teach that the present age had a particular beginning and that it will have as positive and particular an ending. Unfortunately the translators of our common version Bible have used the word "world" here and in other places instead of the word "age" or "epoch" or "dispensation." Nothing could be further from the Scriptural teaching than that the earth is to be destroyed in the harvest time when the wheat will be gathered.

On the contrary, the wheat class now being selected will be glorified and, as this lesson shows, "Then will the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) They will shine forth for the blessing of mankind, to bring order out of present confusion, to scatter present darkness and ignorance and superstition, to cause the knowledge of the glory of God to fill the whole earth, to enlighten every man that has ever come into the world, to cause all to know from the least to the greatest of the love of God and the abundant provision which he has made, which guarantees that none shall die the second death except the wilfully, intelligently disobedient.—John 1:9; Hab. 2:14; Jer. 31:34.

To our understanding we are already living in this harvest time, and this accounts for the wonderful commotion and changes which we are anticipating in the wheat-field, in Christendom. The time of separation has come, and the Lord will make no mistake: not a single tare will be gathered into the barn—beyond the vail into the heavenly condition and glory; and as respects the wheat, the harvest is to ripen, and not a ripe head of wheat, whether it bear thirty or sixty or a hundred fold, will be left in the field or burned with the tares, but all will be safely garnered—gathered to the Lord.

The angels are already at work—the Lord uses various human instrumentalities as his servants, messengers or angels. The bundles of human organization are tending more and more to combination, federation. Not only those institutions styling themselves churches, including Christian Scientists, but other institutions, orders, etc., are combining. The harvest time is specially favorable to the ripening of the wheat, and the Lord's true people everywhere are finding assistances in the growing in grace and knowledge and the fruits of the Spirit such as they never have enjoyed before, because we are in the harvest time, and because the Lord is providing these angels, messengers of truth and grace, for our assistance and development.

"CAST THEM INTO A FURNACE OF FIRE"

With false fears already in their hearts there is a disposition to interpret this statement about the tares being cast into a furnace of fire and all other similar statements of the Scriptures as literal, as signifying eternal torment. We notice, however, that the parable strictly limits this furnace time to the harvest of the age: there is no such furnace for the wheat and tares all down through the Gospel age—they are to be gathered in the end of the age and to be burned in a furnace. This certainly is very contrary to the ordinary conception of the matter, that immediately at death many pass to an eternity of torture. If this statement had any reference to a torture time, either for eternity or for a shorter period, it certainly limits the time of its beginning to the harvest time, the end of this age.

But let us look at the figure and we will see more particularly what this feature of the parable signifies. The field is the world, the wheat are the Lord's people who rise up out of the world and bring forth fruit to his praise, the result of the good seed, the gracious promises and arrangements of the kingdom which inspire them with hope, faith, perseverance to the end. This is the class which the Lord seeks, the only class. He is not dealing with the field, the world in general, but merely with the corner of it which he has planted with the good seed. The other parts of the field, the world, are not in the parable at all. When the farmer gathered his crop to the barn it was his custom to burn the tares, so that the seed might not propagate further and thus cause additional trouble; hence it was the usage to burn the tares in bake-ovens, to use them as we would use kindling wood, for heating the oven for the baking of bread.

Everything in this figure of the burning of the tares, therefore, would signify nothing approximating torment; it simply illustrates destruction. When the tares are burned they are reduced to dust and become again a part of the field, the world. So we understand it will be in the end of this age: the Lord will permit various agencies to enkindle a great fire of trouble—"a time of trouble such as was not since there was a nation." (Dan. 12:1). With this fire the tare class will have terminated, for so-called Christendom will be the great furnace. True, there will be trouble in the outside heathen nations also, but the trouble will specially affect civilized nominal Christendom—Churchianity. By the time that trouble has ended imitation Christians will all have disappeared, there will be no more. The true Christians, the kingdom class, the elect, will have been changed in the first resurrection to heavenly conditions; the remainder of mankind will all be of the earth earthy and make no pretensions whatever to be called-out ones of the heavenly order.

WEEPING AND GNASHING OF TEETH

There will surely be great disappointment, sorrow, pain, trouble and anguish throughout Christendom in that "day of trouble." Already, as our Master predicted, men's hearts are failing them for fear and for looking after the things that are coming upon the earth (Luke 21:25-28); but their fears and their anguish will not be eternal. When the trouble shall have accomplished its work of mellowing society and preparing mankind for the blessings of the Millennial kingdom, when it shall have burned itself out, it will be no more, and instead of trouble blessings shall come in—not upon the tares, but upon those who once were tares, yea, upon all the families of the earth shall the blessings come through the seed of Abraham, the glorified Christ, Head and body. "Then shall the righteous shine forth as the sun in the kingdom of their Father." All cannot understand or appreciate, or receive this message, and this our Lord clearly foresaw and declared, saying, "He that hath an ear let him hear." Neither should we despise those who cannot hear, but rather we may sympathize with them and be thankful to the Lord for the hearing ear which permits us to appreciate these and other features of the divine plan.

OUR GOLDEN TEXT

Our caption, our Golden Text, is true enough and carries with it a very valuable thought, but one totally out of accord with the lesson of this parable. The parable represents the Lord as the sower, the truth as the seed and true followers as the result. The Golden Text pictures a totally different matter, and points us to the fact that the seeds of today will bring forth fruitage by and by, whether they be good seeds of kind words, gentleness, meekness, patience, helpfulness, or evil words and evil conduct, backbiting, slandering and evil doing. Every act, every word, every look, every thought is a seed, and will bring its results in our own minds and hearts and conduct, and have to do with whether or not we shall bring forth thirty, sixty, or a hundred-fold or no fruitage whatever, or an evil fruitage, which the Lord declares he will utterly destroy in the time of reckoning in the end of this age. All who are the Lord's true people can profitably apply both lessons, but they must not be confounded or confusion will result.

"CLOTHED AND IN HIS RIGHT MIND"

Mark 5:1-20.—MAY 13.

Golden Text—"Go home to thy friends and tell them what great things the Lord hath done for thee."

Those who deny the personality of Satan must logically also deny the personality of demons, so frequently referred to in the Scriptures, including this lesson. The Scriptures clearly set forth a prince of devils, Satan, and his subordinates, and as clearly refer to them as individuals possessed of intelligence and reason. We are aware of the subtlety of the arguments by which those who disbelieve in spirit beings invisible to men deny intelligences that cannot be recognized by the five human senses; but surely they find it hard to "kick against the pricks" —to deal honestly with the divine records and yet hold to their position.

The people of God will find it best to be humble, not to attempt to be wise above what is written, to admit that their knowledge is limited and to accept the divine testimony without wresting it, subverting it, misconstruing into harmony with their own ignorance. Their objection is that these people were simply insane and not possessed by demons—that if demons possessed mankind then we should expect similar possessions today. We answer that in our judgment a large proportion of the so-called insane are in that condition because they are obsessed or possessed by demons—wicked spirits—the one-time angels who kept not their first estate.—Jude 6.

OBSESSED BY DEMONS

The picture of this poor man's condition is most vividly given. There are many similarly possessed in our day confined in asylums, in padded cells, where they can harm neither themselves nor others. Very few are aware to what extent insanity has a hold upon humanity even in civilized lands. If the comparatively small State of South Carolina has 1,247 inmates in its Lunatic Asylum, imagine how many there are in the asylums of the most populous States and throughout the world. Alas, poor creatures! would that we had the power to bid the demons come out of them! How glad we are that it will not be very long until he who has the power, the rightful authority to deliver mankind from the power of sin and Satan and death, will exercise it—when Satan shall be bound and the judgment of the fallen angels shall proceed as the Apostle has foretold. (1 Cor. 6:3). It is not for us to guess how many or how few of those debauched spirits will under favorable influences be rescued from their infamous condition, but it is for us to rejoice that the Lord has provided for their judgment, their trial, their testing, and that his grace is sufficient for the delivery of all who under full opportunity shall demonstrate a thorough conversion to righteousness.

As there were no asylums at that time, the maniacs, demonized, were subject to the private care of their friends, and the one of our lesson, we are informed, had been frequently bound hand and foot, but manifested a wonderful strength, breaking his cords and fetters, and, leaving his home, roamed wildly in

the mountainous places and caves and open tombs of the limestone formation of that country.

Verse 6 tells us that he saw Jesus from afar and ran to meet him. He must have seen the boat coming across the lake of Galilee, heading for the coast near where he was, because we have the statement that he met Jesus immediately upon the landing of the ship (v. 2). Quite probably the disciples were considerably alarmed to see the maniac thus come running toward them as the ship landed, and doubtless they were surprised when he fell upon his knees and worshipped Jesus, crying out in a loud voice, "What have I to do with thee, Jesus, thou son of the Most High God? I adjure you by God that you torment me not." Apparently Jesus had already begun to command that the unclean spirit should come out of the man, and this entreaty not to be tormented was apparently a plea for extension of time, not too great haste. Another account says, "Art thou come to torment us before the time?" Another similar statement is, "Art thou come to destroy us before the time?"

The thought apparently would be that the demons understood that God had a time appointed which would mark the limitation of their liberties and opportunities in connection with the tormenting of mankind by obsession, as in this case. The false reasoning exhibited in this expression, this implication that an interference with their tormenting of mankind would be an injury to their rights, their liberties, seems peculiar; yet we know that there are many amongst men who have similarly perverted notions of what are their rights, their liberties—to impose upon the rights of others, to defraud others, to mislead others to their injury. It is common today for men to claim that their rights and liberties are interfered with when they are estopped from pillaging and variously injuring their fellow-creatures. When great corporations, affecting to be public servants chartered by the commonwealth, use their opportunities to the public injury, contrary to the public welfare, they also cry out, Let us alone—you are interfering with our vested rights.

WHAT HAVE WE IN COMMON?

The expression, "What have I to do with thee?" might be more literally rendered, "What have we in common?" Truly there is nothing in common between the Son of God and his mission and the demons and their work; and all Christian people who recognize the work of these demons through spirit mediums, hypnotism, mental science, Christian Science, etc., should be on guard; none should have anything whatever to do with them. They should remember that there is nothing in common between the Lord and these powers—that to have anything to do with these is to neglect the divine counsel and to jeopardize their peace and all their best interests.

The plea of the demon apparently arrested the Lord's command and he made inquiry as to his name. We may not unreasonably suppose that the Lord knew that the man was possessed of a legion, a great number of fallen spirits, but that he took this method of bringing out the answer for the sake of his disciples and the others who crowded around. Everything we know on the subject goes to corroborate the thought that the evil spirits do not have special pleasure in their own company, and that they are debarred from all intercourse with the holy angels, and that therefore they are specially solicitous of being in contact with humanity and of gaining possession of human beings whom they may use as their agents, through whom they may operate and come in contact with others.

Apparently God has so arranged the human mind that it is invulnerable to the attacks of these evil spirits except as some special condition may give them opportunity: apparently the will of the individual must consent in some measure to their co-operation. We may see that none would consent did they possess full knowledge of what they were doing, but the entertainment of evil thoughts, the practice of vicious habits, seems to a considerable degree to break down the will and to give admittance to these evil spirits to have control of it, and, through the will, the mind and the body.

From what we see and from what the Scriptures declare we have every reason to expect that there will be a greater onslaught of these evil spirits upon humanity in the near future. To our understanding hypnotism, mind cure, etc., are already operating in large degree toward this end—toward the bringing of the human will into that condition where it will be amenable to the influences of these evil spirits. The influences of Spiritism and Christian Science and Theosophy are all, we believe, co-operating in the same direction. Terrible will the harvest be! Thank God, the reign of Satan and his minions will be brief! We are nearing the time when Satan shall be bound for a thousand years that he may deceive and obsess humanity no more until the thousand years be finished.—Rev. 20:2,3.

THE DEMON-POSSESSED SWINE

Scholars are of the opinion that this part of the country was largely inhabited by foreigners, the owners of large herds of swine. While the Jews did not eat swine's flesh the foreigners did, especially the Roman soldiers, and doubtless the swine industry of those parts must have been a very lucrative one, on which account, perhaps, the Jews of that vicinity were favorable to it, being more or less interested in its prosperity, just as many farmers are interested in the prosperity of breweries, distilleries, etc., because through these they find a market for their crops, and other advantages through the money thus put into circulation.

There was a herd of swine numbering about two thousand near by. (From this we have the intimation that it was quite a swine-producing country, and that there may have been numerous herds as large or larger.) The demons possessing the man besought Jesus that they might not be sent away, that they might not be condemned to the abyss—to the second death, to utter destruction, but that they might be allowed to remain in that country even if he should demand that they should leave the man. They asked permission to go into the herd of swine near by and the Lord permitted it.

Swine were condemned under the Jewish law, and may therefore have been considered contraband and their destruction authorized. At all events we may know that our Lord violated no principle of justice in permitting the demons to take possession of the swine. But here we would ask those who admit the truth of this narrative but deny obsession, deny that the man was afflicted with evil spirits—we ask them in what way they would attempt to account for the transfer of a disease of the mind from a man to a herd of two thousand hogs? It cannot be accounted for except on the hypothesis that a legion of evil spirits possessed the man, and that these evil spirits took possession of the swine instead, a spirit for each hog.

Whatever may have been the hopes of the demons in respect to these brutes they evidently were disappointed. Man, with his higher organization, is able apparently to stand much more mental torment than the brute creation. The effect upon the brains of the swine was such as to make them crazy, and in their insanity the whole herd rushed down a steep embankment and were choked in the sea.

This miracle of healing as well as the permission of the demons to enter into the swine was doubtless intended and permitted to be a demonstration to the people of those parts of the power of the Lord over evil spirits, a demonstration also of the fact that they were evil spirits as made clear by the conduct of the swine into which they entered. And this lesson, we believe, was intended more particularly for the Lord's people of the Gospel age than for those who were witnesses of the miracle and its results.

We can imagine the swine-herders barely escaping with their lives from the rush of the crazy beasts toward the sea. We can imagine their fear and perplexity and their haste as they ran to tell the owners of the herd what had happened—to clear themselves of responsibility and to tell them that the man who caused the difficulty was still near the spot. It took but a little while for the owners and herdsmen and, one account says, all the people of the city to come to where Jesus was. On their arrival they saw the demoniac sitting at Jesus' feet, "clothed and in his right mind." In his insanity he had torn off clothing and everything, but now peace and serenity reigned.

THEY IMPLORED HIS DEPARTURE

What was the effect of the miracle upon the people? Did they rejoice and glorify God that a fellow-creature had been delivered from the power of the demons? This certainly would have been the proper course, the natural course for people in the right attitude of mind, which these were not. On the contrary, selfishness reigned in their hearts instead of love and sympathy; hence they did not hail Jesus as their friend and deliverer, nor say, "Come on, Master and Teacher, we have other poor people here afflicted of the devil, cast out from them the evil spirits also. We have others who are sick and who need your healing; we all need your instruction that we may put off the works of darkness and put on the garments of light and righteousness." Instead of thus reasoning they thought on the opposite side, the selfish side of the question. Two thousand hogs are lost, several thousand dollars worth of property has been destroyed. If this man remain and should cast out any more devils and allow them to go into other herds of swine it might wreck all the business of this prosperous country.

This is exactly the reasoning of a large proportion of mankind in respect to the liquor traffic and its manufacture. Selfishness reigns; evidently the world will not vote for the new dispensation and the reign of Christ and the binding of Satan, and because they are unwilling to co-operate for their own

deliverance, their help must come in another way—by the fall of present institutions and the establishment of the kingdom of God's dear Son in power and great glory, the binding of Satan and the uplifting of all the debased ones and the enlightening of the whole world.

What further evidence do we need that those people, professing to be the chosen people of God, professing to hope for the coming of Messiah and his kingdom, were making such professions only with their lips and that they did not come from the heart? They loved better the ways of sin than the promised ways of righteousness. Our Lord did not force himself upon them—with his disciples he again entered into the ship to leave their shore. The time had not yet come to establish the kingdom by force. That was deferred until the election, the selection of the faithful ones, should be accomplished—the selection of the Israelites indeed from amongst natural Israel, and eventually, by the begetting of the Spirit, from among all nations, peoples, kindreds and tongues, to whom the message of God's love and grace will be sent. Soon the selection will be accomplished and the reign of Messiah begin.

While it would not be true to say that all mankind are possessed of devils, possessed of these evil spirits, these demons, and we thank God that it is not so, yet it would be true to say that through the influence of evil all mankind has become more or less possessed of the spirit of demons, the spirit of selfishness, the spirit of sin, alienation from God. From this standpoint the whole world is slightly insane, some more, some less so.

The Apostle corroborates this thought, saying of those who have accepted Christ and who have received of his Spirit, the new mind, that they have "the spirit of a sound mind." (2 Tim. 1:7). He thus implies that previously they did not have a sound mind, and that the world in general does not have a sound mind, but unsound. The poor man out of whom a legion of devils was cast is an extreme example of all out of whom the spirit of evil is cast through the power of the truth. We are not so bad as he, thank God! No! Nevertheless it was not until we had received the new mind of Christ, not until the old things were done away and all things became new that we really stood at Jesus' feet, clothed and in our right mind. (2 Cor. 5:17). Thank God for the clothing which we have in Christ's robe of righteousness, covering our blemishes and imperfections, the bruises of sin and the injury which we did to ourselves. Thank God that this is stopped, that we can now see things from the better standpoint, from the only true standpoint.

The healed man alone appreciated Jesus of all the people of that country. They wished him to depart, but this poor man entreated the Lord that he might go with him, that he might become one of his disciples. How touching! What a picture we have of those who receive the spirit of a sound mind, who now long to be with the Lord, who now long to be his disciples, to proclaim him to others, who now appreciate him as others do not. As the Apostle declared, "To you, who believe, he is precious." (1 Pet. 2:7). The man may have been fearful of being left lest the demons should take possession of him again, or he may have been ashamed of his previous course in life and of his old associates, and thought to find new ones; but more probably we think he desired to be a witness to the Lord respecting the great blessing which he had received through him.

"GO TO THY HOME AND THY FRIENDS"

While Jesus refused the request he did not spurn the consecration, but sent the man back to his home and his friends, saying, "Tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things Jesus had done to him: and all men did marvel." We know not how many of the people as a result of that preaching ultimately became the Lord's disciples—after Pentecost, after the Spirit dispensation had been ushered in, under the power and guidance of which all the Israelites indeed were found and sealed by the Truth as followers of the Lord. We may reasonably suppose that there was some fruitage of the labor. Indeed our Lord's journey on that occasion seems to have resulted in the conversion of but the one person, the demoniac, his subsequent work there being done through him.

We thank God that the proportion of those possessed by evil spirits is comparatively small, and we thank him also that amongst the whole of unsound minds we and others who have heard his message have been reached by it, reclaimed, and that we have come to the feet of Jesus clothed and in our right minds. Has he not a work for us to do? If we cannot be the apostles to follow his footsteps we can at least follow the example of this one freed from the demons: we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. We can thus sound forth the praises of him who hath called us out of darkness into his marvellous light; we can thus be co-laborers together with God in the ministry of the truth, in the ministry of reconciliation, telling how great things the Lord hath done for us. Moreover, we are glad that he has had compassion on us, forgiven our sins, and, when we consecrated, accepted us and adopted us into the heavenly family and made us partakers of his holy Spirit and commanded us to proclaim the good tidings of his grace.

Truly it would appear that none who have received God's favors thus should receive them in vain—that all so honored should be awakened to newness of life and energy in the service of the Lord. One of the best testimonies we have ever heard as respects the power of Christian living and its influence upon others was from a lady who asked to be remembered in prayer, that she might be enabled to see clearly and to follow the truth. Subsequently we asked her why she had been anxious to see the truth, and her reply was: "I have a sister-in-law who has received this truth, and her course in life since has convinced me that there is a power in the religion of Jesus that I did not previously recognize. For years I have been an agnostic, an unbeliever, and my friends and associates are of this class. I thought there was nothing to religion but merely ignorance and superstition, but when my sister took up with the MILLENNIAL DAWN views it made such a great change in her life, all her conduct seemed so transformed, that I said to myself, 'There is a power, there must be truth in the religion of Jesus, for I see it now demonstrated in the life of this woman, and I desire the same for myself.'"

O, that we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer—not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have now the spirit of a sound mind, that we love the things that are right and true and noble and good, that we hate and are living in opposition to the things which are sinful and contrary to the mind of the Lord and the ways of righteousness.

VOL. XXVII ALLEGHENY, PA., MAY 15, 1906 No. 10

VIEWS FROM THE WATCH TOWER

SADLY CONFUSED TEACHING

The *Christian Evangelist*, in a prominent article entitled, "What is the Soul?" says:

"To man is given the power to create an immortal soul, and father and mother walk hand in hand with God. It is fitting that the halo of love should shine around the mated pair, and that the new home should glow with light from the glory-world, for Eden's morn is dawning again to sweet new souls—souls that are born of man and also born of God."

When our friends of the Christian denomination get sufficiently awake to inquire for a Scripture authority for all religious teaching, the editor of the *Evangelist* and others will criticize what is published much more thoroughly than they do now; and a totally unscriptural article of the kind referred to will not appear in journals claiming "No creed but the Bible."

The idea that God would go into partnership with the majority of parents who know him not or who are his enemies through wicked works is absurd on the face of it, as well as unscriptural. Worse, it is blasphemy against God! The very idea! That God should be charged with the responsibility of the direct creation of the poor misshapen, diseased little babes, the one-half of which have not vitality enough to reach maturity, is surely the product of a deficient or sadly misdirected reason. Let God be true, though at the risk of making out that many men are liars or foolish. God's Word declares that infants are "born in sin, shapen in iniquity"; and the only exceptions to this rule are the comparatively few children of the sanctified. (1 Cor. 7:14.) That the image of God has largely given place to the image of Satan is manifest in the many who "go astray as soon as they are born" (Psa. 53:3), and respecting some of whom our Lord declared, "Ye are of your father the devil, for his works ye do."—John 8:44.

Alas that we must admit it, but who will deny that

some dogs are far better born than are some of Adam's degenerate race? Aye, some of them with better dispositions, too—more of meekness, gentleness, patience and love; and less of anger, hatred and strife. If God has so arranged his laws of nature that each can bring forth after his own kind, why should not man, the highest of earthly creatures, have the same powers? Why should it be claimed that in man's case God interferes and helps produce the idiotic and mentally and physically unbalanced which constitute the majority of our race? Why should this be urged, not only without Scripture proof but contrary to the Bible's express teachings?

THERE IS ALWAYS A REASON

The reason is the desire to prove the immortality of the soul, which centuries of Platonic philosophy has foisted upon the world *as essential to any hope of a future life.* Plato's followers tell us that this wisdom of a heathen poet is implied in the Bible though never stated in it. We answer, to the contrary, that the Bible most explicitly limits immortality to the Father and the Son (1 Tim. 6:16), and holds out to the saints the *hope* of "glory, honor and immortality" at the end of life's race.—Rom. 2:7.

The hope of eternal life, according to the Bible, is not a power in man to live forever, but a power in God to raise man from the dead and to perpetually supply the conditions essential to an everlasting existence. *Death* is the wage or penalty of God's law against sinners: the *death* of Jesus was the ransom for sinners; and the resurrection promised in the Millennial morning is the salvation provided—a salvation from *death,* a raising up from the fallen condition of sin and its penalty to the life and perfection originally lost. "By man death, by man also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

Note the inconsistencies involved. (1) For God to interfere with human pro-creation and insert a Platonic "spark of deity" into every idiotic or degenerate babe to make them death-proof would be in direct contradiction to his sentence against the race, "Dying thou shalt die." (2) It would make meaningless our Lord's words, "Ye must be born again" (John 3:7), by implying that man's begetting and God's begetting are simultaneous. (3) If more than 100,000 infants are born each day, and myriads more are begotten that never reach birth, the *Christian Evangelist* must believe in a host of Gods kept busy day and night supervising and assisting in a very unholy and everyway quite unsatisfactory work. No wonder intelligent infidels despise such nonsense, and, thinking it is Bible teaching, repudiate the latter. (4) According to this false theory the whole matter of eternal torment is God's responsibility and fault; because if God would but exercise reasonable discretion in bestowing the gift of immortality and not coöperate in the birth of those unfit for everlasting bliss there would be none to torment.

What serious confusion comes from false reasoning, human guessing, contrary to God's Word. We devote some space to this matter, not from opposition to the no doubt well-meaning writer, but because the error is widespread. Yes, we are ashamed to say it, this is the maudlin view of Christendom as a whole. Let us whose eyes the Lord has opened to a clearer, saner, holier view of his divine plan be vigilant and wise and lovingly kind in helping to the light and food now provided who give any evidence of hungering and thirsting after truth.

REFORMATION BY SURGERY

The newspapers recount a peculiar case which contains a lesson. A boy of 12 years, Harold Hurley, was about to be sent by his parents to a Reform School, because he was so incorrigible. An officer of the Toledo Juvenile Court noticed a scar on the boy's head, and inquiry developed the fact that it came from a fall when the boy was five years old, and that his incorrigibility dated from about that time. He was sent to a hospital where a surgical operation was performed, and the pressure of a broken bone was removed from the brain. Gradually the boy returned to his former condition of mind and became obedient. His mother is quoted as saying:—

"Dr. Donnelly states that the pressure of that piece of bone upon the brain had gradually dulled all the higher sensibilities, and if it had gone on Harold would, in time, have become an utter degenerate. No one knows how thankful we are today that our boy has been saved from Lancaster Reform School, where he would have been constantly punished for things for which we now know he would not have been responsible."

It is impossible for us to know what proportion of the morally weak and bad, the wicked, the merciless and the untruthful are to some extent what circumstances and conditions, mental, moral and physical have helped to make them. Yet according to the general view the boy above described would have gone to eternal torment. That is to say, no one would claim that he was *fit for heaven,* and under the general assumption there would have been no other place to put him.

How grandly reasonable is the plan of God, which, while telling us that only a "little flock" of overcomers of the world, the flesh and the devil will go to heaven, tells us also that God has provided that "times of restitution" shall shortly begin, in which all the weak and depraved and ignorant, however unfit for heaven, shall have one full chance of restitution to the full perfection of human nature in the Paradise of God restored under the whole heavens. All of this glorious provision, let us never forget, is in and through the *ransom* paid by our dear Redeemer, who "gave himself a ransom for all, to be testified in due time."—1 Tim. 2:6.

HELL CUT FROM CREED

FROM THE CHICAGO RECORD-HERALD

Valparaiso, Ind., April 12.—Hell fire and the brimstone griddle have no more terrors for the devout Presbyterians of northwestern Indiana. Simple and painless annihilation has been officially declared to be all that the souls of George Ade's sinful fellow-hoosiers need fear in the hereafter. The experts in salvation have discovered that for more than 1,000 years mankind has been laboring under a delusion about the fate of those who are turned away from the pearly gates of St. Peter.

At the meeting of the Logansport Presbytery, which has just adjourned its spring session in this city, it was decided that the words "eternal torment" and "everlasting punishment" should be stricken from the articles of the creed. "Destruction" was the substitute which the ministers and laymen, representing forty-three congregations in this section of the State, recommended. This action will be submitted for the approval of the general assembly of the denomination, to be held in Des Moines, Iowa, in May.

DOGMA NOT AUTHORIZED

Without a dissenting vote the members of the Presbytery expressed their conviction that the word "torment," as implying an unending series of diabolical tortures in flames, conducted under the personal supervision of Lucifer, was not authorized by the Bible. They expressed a conviction that such a dogma tended to retard the development of the Presbyterian faith. It was admitted, however, that this view would be deemed revolutionary by many of the strict followers of John Calvin, and probably would cause much dissension. Many objections have already been made by the conservative elements in the congregations.

Rev. A. C. Beckes, pastor of the First Presbyterian church of this city, said, in commenting upon the step: "Of course our action will have no effect unless the general assembly coincides. That body must approve before the words 'torment' and 'punishment' can be stricken out of the confession of faith. Our vote is simply the expression of forty-three ministers and forty-three laymen of the northwestern counties in Indiana."

A TIMELY WARNING TO THE CLASSES

DEAR BROTHER RUSSELL:—

There is a little matter I thought might be well to mention to you. And that is: A smooth, clever "confidence man" is extensively "working" the truth people, in these parts at least. He has a number of very clever stories and schemes by which he is very successful in gaining the confidence of the unsuspecting and securing good sums of money and other favors. He is well posted about our religious affairs and talks glibly about Brother Russell, the Pilgrim brethren and others; also about conventions, etc. He gave his name here as James Marshall Stuart of Troy, N. Y. He is short of stature, smooth face, and is easily identified by a badly deformed right eye.

He tried to "work" us but failed. A close study of his countenance made me suspicious, and so I made investigation and found him to be a fraud. As the truth people are generally guileless and easy of entreatment he has a good field, and it makes the matter rather serious where he is entertained, as it affords a good opportunity to rob.

Yours in the best of bonds,

G. B. IMHOFF, Iowa.

BELOVED, BE OF GOOD CHEER

ZION'S WATCH TOWER'S Editor realizes that his friends far and near have been caused intense pain through the publication of malicious falsehoods respecting him. Few of the papers which published the falsehoods were interested to publish the refutations of the same. Thus we have confirmed the old adage that "A lie will travel around the world before the truth gets its boots on." Under the present reign of "the prince of this world" error, falsehood, slander can be easily circulated—need but to be whispered to travel far and near, aided by willing tongues and pens. Truth and justice, on the contrary, appeal less to the majority of the fallen race, and at the present time are at a discount and disadvantage. The time is coming when He who is the Truth as well as the Way and the Life, will reign, and all these influences pertinent to the curse will be changed. "Behold I make all things new."

The Lord's people differ one from another as did the disciples of old. To any who, like the Apostle Thomas, need further evidences as a basis for continued faith, we say in the Master's words, Stretch hither thy hand: write to us. We will not be offended. Be not faithless, but believing. To the uncharitable, ever willing to believe evil and doubt the pure and good, no answer would be satisfactory. To the majority of the pure in heart, and especially to those who are acquainted with the Editor personally or through his writings, it will probably be all sufficient to state in general terms that the newspaper reports above referred to are unjust slanders which wholly misrepresent him. He assures you now in these few words that, born of Christian parents in relationship to the Lord, he confirmed that relationship by an individual faith and consecration at the age of 15 years: that since then he has endeavored to live in all good conscience toward God and his fellowmen, without exception. His teachings are recognized by those familiar with them as belonging to the very highest plane of Christian ethics; and he hereby assures you all that in all his relationships of life he has diligently sought to live as nearly up to these high Christian ideals as possible, trusting in the merit of the Redeemer for the covering and forgiveness of blemishes which he realizes, as well as of others of which he is ignorant, but which the Lord might see. He believes that not a soul in the world can point to a single act of cruelty or unkindness or injustice or lovelessness on his part toward any of the human family, nor even toward any of the brute creation. His consecration vows to the Lord doubtless did guide his course of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age.

The Editor's foes have uniformly been those whose ambitions have led them step by step in their opposition. He blames them only partially for the evil they from time to time have sought to do to him and indirectly to the cause he serves and to some extent represents. His conviction is that the great adversary and "wicked spirits in high places" are the real adversaries of the harvest work, who seek to use as many as they can gain control of through envy, or pride, through ambition or vainglory. Our Master forewarned us, saying, "It must needs be that offenses come." The Apostle endorsed the same sentiment when he said, "There must needs be divisions amongst you that the approved may be made manifest." Again, it seems not unreasonable to suppose that the Lord permits reproaches to come upon his cause today, as he did in times past, for the purpose of making the truth unpopular, to the intent that only those who love the truth above all else and who are fully consecrated to its service should be willing to bear the reproaches which the adversary would be permitted to bring against the Lord's cause and those who stand prominently connected with it.

To all such we say, Be of good courage, God hath not cast off his people and never will. The trials and difficulties of the journey will all be understood fully, completely, when we reach the end of the way. Our Father planned it all—the narrow and rugged way by which the Master and his "little flock" of faithful followers shall finally reach the heavenly goal. Then, perfect through sufferings, copies of God's dear Son, they shall share with him in the glorious work of dispensing the blessing of life to all the families of the earth. So high a calling by so gracious a God is worthy of our love and loyalty even unto death. Faithful is he who has called us, who assures us that he will not suffer us to be tempted above that we are able and has promised us that "all things shall work together for good to them that love God—the called ones according to his purpose." The Editor sorrows especially because he is the unwilling agent of suffering to so many of the Lord's dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on every hand to the extent of his ability. "If one member suffers all the members suffer with it."

My Dear Brother:—

I notice through the secular press that your enemies have again assailed you. I take this opportunity of extending you my heartfelt sympathy and of assuring you of my unshaken confidence in your integrity and Christian character. Praying that heaven's richest blessings may attend your every step, I am

Your Brother in the Lord (Isa. 54:17),

J. S.—Illinois.

Dear Brother Russell:—

Knowing that the great adversary is just now seeking to injure you in the eyes of them that believe not, and knowing that no tribulation for the present seemeth joyous, but grievous, I take this opportunity of telling you of my deep sympathy and love for you in this hour. I am persuaded that this will neither move you nor any whose hearts are set on things above. What can separate us from the love of God! With deep sympathy and assurance of my Christian love for you, I am as always,

Your Brother in Christ,

J. W. S.—Ohio.

Dear Brother Russell:—

May the God of all comfort comfort you with these words "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27.) "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. 41:10.

There was a time when storms of trouble, threatening destruction to earthly joy, burst in fury upon me. I thought my heart would break. I cried out, "My soul is exceeding sorrowful." Sister T— repeated these precious words to me and I was comforted: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flames kindle upon thee." (Isa. 43:2.) God was true to his Word. I was uninjured and my faith was greatly increased.

Tressie and Laurice join me in sending Christian love and sympathy to you, and we would assure you of our perfect confidence in you as the servant whom God has chosen to give the "meat in due season to the household."

Sincerely, your sister in Christ,

C. M. E.—Ohio.

Dear Brother Russell.—

We deeply sympathize with you in this hour of persecution, but are comforted with the thought that it has been written and is everywhere shown that the Lord knows how to take care of his own. No doubt many things scandalous and untrue will be published, but

"Truth crushed to earth
Will rise again.
The eternal years of God are here;
But error falling writhes in pain
And dies amidst its worshipers."

Again these words come to us: "All who would live godly in Christ Jesus must suffer persecution," and we are determined that nothing shall separate us from the love of Christ our Lord; not even bitter persecution, famine, peril or the sword. We will not forget to pray for you.

Your brother and sister in the faith,

A. & C. G.—Mississippi.

Dear Brother Russell.—

We spent the morning in mingled thought, prayer and sympathy, and we both wish to remind you that all our people know your character and the fruits that your life has brought forth in abrupt contrast to the fruits of selfishness on the side of your opponent. "By their fruits ye shall know them," said our beloved Master. God had not forsaken him. He has not forsaken you. He never will forsake you—you have his own Word for that! "Blessed are ye when men shall revile you and persecute you, and say all manner of evil things against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward." Never was there a more applicable expression than is that to your especial case! Also the beautiful text from Brother Paul for April 28 ("Heavenly Manna") and your own beautiful and fitting comment upon it—the text for tomorrow and that for the following day also. What a comfort these must be to you—and how I praise the dear heavenly Father that it is so!

Dear Brother Russell, what a magnificent joint-testimony is yours for the asking, or for the willingness to receive it from us publicly—from all your colporteurs in the field and from your own household, if we may by some means have the great privilege of making it known. Tell me, if you need or desire me, how it may best be given in order to be of the greatest help to you.

I want to try to thank you for the wonderful and beautiful sermon and of last Sunday, "Risen With Christ." It seems to me that every sermon is the most beautiful one I ever read or heard, but oh, this one appealed to me so deeply! My "heart burned," as did the disciples' hearts on the way to Emmaus, as Jesus talked with them. Truly, as you say in closing, "So many of us as can see this glorious plan have a blessing and a privilege which is hidden from the eyes of many others!" How glad I am that through yourself this great blessing and privilege is mine.

"The Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace."

With the very deepest love and sympathy, your least sister in Christ, E. G.—West Virginia.

BROTHER RUSSELL'S WEEKLY SERMONS

Some friends living in Oklahoma and Indian Territories would like to subscribe for a daily newspaper of that vicinity publishing the Editor's weekly sermons. They can be accommodated if a sufficient number of subscriptions are received.

A STONE OF STUMBLING

"He shall be for a stone of stumbling and for a rock of offence . . . to them that stumble at the Word, being disobedient."—1 Pet. 2:8.

"Think it not strange concerning the fiery trial which shall try you; as though some strange thing happened unto you."—1 Pet. 4:12.

"Whosoever will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12. "The disciple is not above his Lord."—Matt. 10:24.

"Call to remembrance the former days, in which, after ye were illuminated [enlightened], ye endured a great conflict of sufferings: partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became *companions of them* that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your valuables, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:32-35.

"My God, my God, why hast thou forsaken me?"—Mark 15:34.

"Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the pastor and the sheep shall be scattered; and I will turn my hand upon the little ones. And it shall come to pass that in all the land two parts shall be cut off and die [(1) the little flock of self-sacrificers and (2) the 'great company' of Rev. 7:14]. And I will bring the third part through the fire, and will refine them as silver is refined."—Zech. 13:7-9.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."—Lam. 1:12.

"He was led as a lamb to slaughter. As a sheep before shearers is dumb, so he opened not his mouth" [in resistance].—Isa. 53:7.

"It pleased the Lord to wound him, to put him to shame."—Isa. 53:10. "Many were astonied at thee."—Isa. 52:14.

"And Pilate answered, What evil hath he done? But they cried out the more, Crucify him! Crucify him!"—Mark 15:14.

"And Jesus answered, Thou couldest have no power at all over me except it were given thee of my Father in heaven."—John 19:11. "The cup which my Father hath poured for me, shall I not drink it?"—John 18:11.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isa. 53:3.

"As he was, so are we in this world."—1 John 4:17.

"Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but now ye are not of the world because I have chosen you out of the world; therefore the world hateth you."—John 15:18, 19.

"Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven."—Matt. 5:11, 12.

"If one member of the body suffers all the members suffer with it. Now are ye the body of Christ and members in particular."—1 Cor. 12:26, 27.

"Count it all joy when ye fall into divers trials." (Jas. 1:2.) "Our light affliction which is but for a moment worketh out for us a far more exceeding and an eternal weight of glory." (2 Cor. 4:17.) "You who are troubled *rest* with us."—2 Thess. 7.

"God gave Christ to be the head over the church which is his body." (Eph. 1:22, 23.) "If we suffer with him we shall also reign with him." (2 Tim. 2:12.) "If we be dead with him we shall also live with him." (Rom. 6:8.) "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (2 Pet. 5:6.) "Filling up that which is behind of the afflictions of Christ."—Col. 1:24.

"The reproaches of them that reproach thee are fallen upon me." (Rom. 15:3.) "Let us go to him without the camp bearing the reproach with him."—Heb. 13:13.

"ASHAMED OF ME AND MY WORD"

LUKE 9:26.

One of the first thoughts to strike us in connection with this text is that our Lord so highly exalts and honors his Word as to put it on a parity with himself. We are not at all surprised at his declaration that those who are ashamed of him he would be ashamed to own as his joint-heirs in the kingdom—ashamed to own or recognize as of his bride class. All that is what we should expect, and yet as we look about us how many we find that seem to be ashamed of the Lord. Some may be inclined to controvert this and say, "No Christian is ashamed of Christ; even the nominal Christians, the tares, are glad to own him Lord of all. The name of Jesus is no longer a name of shame and contempt. God has highly exalted him, and the whole world is coming to adore him more and more every day."

Let us not be too sure that this is the right thought, dear friends. Our own thought is that a certain ideality has been exalted before the minds of civilized people, and that to this ideality they bow and render praise. Our thought is that the real Christ has never had the love or esteem of the world, and that he will not have it until in God's due time the true knowledge shall have filled the earth, and the clouds of ignorance and superstition shall have rolled away, and when the world in general shall have learned some of the great lessons which the time of trouble introducing the Millennial kingdom will surely teach.

The Christ whom the Jews did not love or esteem or honor, but on the contrary crucified, was holy, harmless, separate from sinners. He was not wealthy, was considered a fanatic because of his loyalty to truth and righteousness, and because he gave his time and energy to loving services for his fellow-creatures and especially in providing spiritual nourishment for them. Therefore his brethren hated him and hid as it were their faces from him—in shame. (Isa. 53:3.) And hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the elect should be found.

The Lord is still present in the world in the flesh—in the flesh of his consecrated members—and the world in general still despises him as at first and as he foretold—"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world the world would love its own." (John 15:18, 19.) The world is still ashamed of Christ. Nominal Christians, nominal spiritual Israel, are as much ashamed of him today as natural Israel

was ashamed of him eighteen centuries ago. When we consider that our Lord is represented by his members in the flesh we see that love for the brethren means love for the Lord, and hence as the Apostle states this is one of the great tests of our relationship to him and to the Father. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) "Love one another as I have loved you," is the recognized test of discipleship, and he therefore who is ashamed of the brethren is ashamed of the older brethren. He counts all the younger brethren as himself, saying, "He that despiseth you despiseth me; he that rejecteth you rejecteth me and him that sent me."—Luke 10:16.

It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord; and that thus they would be demonstrating that a wrong condition of mind and conduct prevailed: that they were not fit for the kingdom; that they had not reached the mark of perfect love; that they had not only not learned to love their enemies but had not even learned to love the brethren —those who are striving to walk in the footsteps of the Master.

ASHAMED OF THE LORD'S WORD

How the Lord's terms and conditions of discipleship do sift and test our very innermost thoughts! He does not address those who burn the Bible nor those who neglect to have a Bible in the house, nor those who neglect to read the Bible, nor those who fail to take their texts from the Bible, nor those who quote the Scriptures incorrectly when they do quote them, but those who in their hearts are ashamed of the Word of God and give evidence of that shame, that lack of appreciation, by their failure to take their stand in support of the truth. Let us test ourselves, let us prove that we are not ashamed of the Lord, of the brethren or of his Word.

The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents his truth and expounds and illustrates it. The Lord would have a free-minded, open-hearted people, whose hearts would be so loyal to him and to the truth which he represents that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and his Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability, to coöperate with all others who are thus showing forth the praises of him who hath called us out of darkness into his marvelous light.—1 Pet. 2:9.

Such are the Lord's jewels, whom in the end of this age he will garner in the kingdom and ultimately associate with himself in the great and glorious work of the Millennial age, the uplifting and refreshing of all the families of the earth. Only those who so love the Lord and his truth as to be willing, yea, glad to suffer reproaches on their account—only such will be counted worthy of the grand and glorious conditions, opportunities and privileges of the Millennial kingdom.

TRIFLING WITH CONSCIENCE

Mark 6:14-29.—MAY 20.

Golden Text—"Be not drunk with wine, wherein is excess."—Eph. 5:18.

Trifling with conscience is one of the great dangers of our time, as it has been of all past time. Our lesson offers an illustration along this line, showing how Herod Antipas, King of Galilee and Berea, trifled with his conscience and was thereby ensnared into adultery and murder. Every intelligent person of experience can bear witness to the fact that sins usually creep on gradually. No one plunges instantly from purity into the depths of sin. There is a gradual beginning in which the voice of conscience is heard, and if it be heeded the calamity of gross transgression may be avoided, but unheeded its voice grows more and more faint, its influence in the control of life less and less potent, until, with conscience asleep, the outward course goes from bad to worse, and there is a rude awakening of the individual to find himself ensnared, a captive—perhaps a libertine or a thief or a murderer, or all of these, and apparently with no alternative except to go on in the same direction. How many who have reached such a lamentable state have wished in vain that they again had the opportunity that was theirs at first—of heeding conscience and taking the path of righteousness.

"THE SPIRIT OF A SOUND MIND"

The whole world has this experience to some extent, because, however depraved and fallen, as a race we are still not totally depraved;—there still remains in each sane mind an element of conscience, a measure of ability to discern truth from untruth, justice from injustice, right from wrong. Christians perhaps, at the beginning of their new life, have neither more nor less of this quality than the remainder of mankind, but having consecrated their lives to the Lord and his service they have the promised assurance that they are taught of God. Under this teaching their conceptions of right and wrong are clarified—they are less superstitious, less guided by impressions merely, and, instead, have the positive instruction of the divine Word whereby they may more clearly than before discern what is the right and what is the wrong. Still, conscience is the same; it has merely received enlightenment, and must not be any less alert in the Christian than in the worldly person.

On the contrary, backed with the spirit of a sound mind, backed with a consecration of their all to the Lord, and led by the exceeding great and precious promises of the Scripture, they have every reason for following the voice of conscience more carefully than ever. To the enlightened Christian, guided in judgment by God's revelation, the Bible, the voice of conscience becomes really the voice of God, and obedience to it is imperative. Any transgression of its commands is sure to bring disaster, more serious by far than any which could come to the natural man, because the Christian has taken the advance steps and has received advance knowledge. To the Christian, therefore, the heeding of the voice of conscience may mean either eternal life or eternal death—the second death. And even amongst those who will attain the eternal life the Scriptures show us two classes—the "more than overcomers," the "little flock," who shall be heirs of God, joint-heirs with Jesus Christ, and the "great company."

All of this first class, we may be sure, have given earnest heed to the voice of conscience, and have willingly and gladly and promptly followed its guidance as the voice of the truth, as the voice of the Lord speaking to them through his Word and his providences, leading them from grace to grace and from glory to glory until their final change in the first resurrection. To the other class, viz., the "great company" of Revelation 7, conscience will also be the guide by which they will attain the blessing before the throne in the honors and blessings which the Lord will confer upon them as overcomers of the world. Why will conscience lead them to a lower plane, and the first-mentioned class, the little flock, to the higher plane of the divine nature? Not, we answer, because conscience as the Lord's representative will have led them differently, but because they have followed the voice of conscience less carefully, with less zeal, with less perseverance, with less appreciation of how much importance depended upon their following it.

HEROD'S CONSCIENCE TORMENTED HIM

The Herod of our lesson (Antipas) was the son of "Herod the Great," who slew the babes of Bethlehem in his endeavor to thwart the divine program. Palestine was directly under the control of the Roman emperors, and instead of perpetuating the kingdom of Herod they partitioned it, and gave one quarter to his son, Herod Antipas, the chief figure in our present lesson. Herodias, a beautiful and ambitious woman, a descendant of Cleopatra, a granddaughter of Herod the Great, was ambitious to be a queen and married her oldest uncle, Philip, supposing that to him would fall the kingdom honors at the hands of the Roman emperor. But he was passed by and Antipas was made tetrarch (i. e., ruler of a fourth part of the kingdom). Herodias was greatly disappointed, and when Herod Antipas came to Rome to be invested with royal honors she arranged it that he should be entertained at his brother's house, her home,

and improved the opportunity to entangle him with her personal charms, so that when he departed for his dominion she eloped with him.

Here we see the parting of the ways for two and how both took the wrong course: the Golden Rule and their instincts for righteousness should have hindered them. We cannot doubt that each had a voice of conscience at that time, to which both closed their hearts. The woman had not only the ties of chastity but the obligation of her marriage covenant to assist her conscience and to strengthen her in the avoiding of the wrong. The man also had a conscience, and knew that in accepting the blandishments of his brother's wife he was violating his marriage covenant with his own wife; he must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a sufficient knowledge of the Jewish law to know that his conduct was heinous in the sight of God.

Coming to his home, accompanied by his niece, his brother's wife, as his paramour, a great scandal was raised throughout Palestine, as the people, instructed by the law, recognized that their ruler was living in open violation of it. His proper wife, disheartened, crushed, in the presence of the usurper, obtained permission to remove from Galilee across the lake to another part of the domain, to another palace, Machaerus. She was the daughter of the Arabian king Aretas, and soon managed to return to her father's house. Aretas was very angry and threatened war.

HEROD, AND NOT OTHER RULERS, REBUKED

When John's ministry was at its height and he was rebuking sin in its every form, the question of Herod's conduct came up, and the great prophet roundly denounced the misconduct, saying that it was contrary to the Law that Herod should thus have his brother's wife, his own niece. The Greek text intimates that this was not said once merely, but rather as though it read, "John was saying"—was teaching continuously that there was wrong at the very head of the nation. As the Jewish nation claimed to be and was accepted as God's special kingdom and people, and professed to live under his special laws in every particular, John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant.

Nevertheless, we are to remember that Jesus made no comment along this line. Nothing in John's course should be construed as a special example of what we should do today in respect to public functionaries—in criticism of their lives and affairs. There is no nation today in the world which God has accepted in the same sense that he accepted the nation of Israel, no nation today that professes to be under discipline and guidance as was Israel then. Our Lord indicates our relationship to the world, saying, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." (Matt. 22:21.) The Apostle explains that in all matters that do not conflict with our own personal liberties and conscience we are to recognize the official position of those who are governing the world. Hence Christians of today are to judge themselves and to scrutinize the affairs of the church and to purge out from their midst all leaven, but they are not to attempt to purge the world or to think of the world as being under their judgment now.

True, the Apostle says, "Know ye not that the saints are to judge the world?" (1 Cor. 6:2.) But he evidently refers to the time when the saints shall be qualified as judges, when in the end of this age they shall be changed from mortal to immortal, from imperfect to perfect, and be like their Lord and associated with him in the judging and ruling of the world, which then will begin and extend to every nation and every member of Adam's race. They were to live peaceably, so far as possible, with all men, rendering homage to whom homage is due, reverence to whom reverence is due, but always, both publicly and privately, acknowledging our primary obligations every way to the Heavenly Father and to his Son, our Redeemer.

HEROD CAST JOHN INTO PRISON

Herod's pride was stung by John's comments, and no doubt he feared that, unreproved, unchecked, this might lead to disorders in the realm. He settled the matter by putting John in prison. Nevertheless we read that he feared John, realizing that he was a righteous man—a man who was following his conscience in a right course to the best of his ability. There is even an intimation (vs. 19, 20) that John's imprisonment was in part at least to protect him from the anger of Herodias, who desired to kill him, and who doubtless would not have hesitated to hire assassins who would be more bold to thus procure a large reward, in the expectancy that Herodias would intercede with the king and secure their release.

The intimation of the Greek is that Herod gave John the Baptist frequent hearings, listened to his arguments—that he heard him willingly, but was much perplexed. (R. V.) Herodias evidently realized that her hold upon the king was endangered. She seems to have been a woman of practically no conscience. She had risked all for her present station, and now what would she not risk to maintain it? If John the Baptist's teaching should influence Herod to put her away she would be in worse condition than ever before—a reprobate, an outcast, without a name or home or anything. To such a mind such an outcome was not to be considered, and anything was to be undertaken that would stand in the way of such a danger.

Thus it has been with many others occupying less prominent places in the world's history: ambition has misled them, and pride has been the force which not only overruled the voice of conscience but ultimately made murderers of those who at first, when conscience began to reprove, would have been shocked at the very thought of such an outcome. So it is on a lesser scale with some: pride and ambition, perhaps operating in another direction, have led conscience a chase, until figuratively in a corner the deluded one has resorted to lies and slanders and assassinations of reputation, the very thought of which at first would have been repelled with horror. How necessary to heed the voice of conscience!

Look at Herod, too, how his failure to heed conscience led him step by step deeper into the mire. Notice how, when he heard John and was perplexed, if he had followed conscience he still might have gone free; but failing to heed it he became more and more entangled, until the culmination recorded in this lesson was reached, until he murdered the Lord's prophet.

Herodias was on the lookout for a convenient occasion on which to entrap still further the man who was already under her power through neglecting the voice of his conscience. Days were precious to her; she knew not when the Prophet's words might take effect upon Herod's conscience; she believed that he had a little conscience, and that it was troubled to some extent. Her auspicious time came with Herod's birthday; she would encourage his vanity; she would help to arrange the preliminaries for making it a great day of festival; she would thus endear herself to Herod as the one who sought most his elevation before the world.

Herod had sent John away from Galilee to the palace at Machaerus, which was also a fortress. In so doing he was removing him from Herodias and her particular influence, and satisfying her also in that he was at a greater distance and would be less frequently seen by Herod. It is supposed that the feast was held at that palace fortress, that indeed Herod was there at that time preparing for the war with the king of Arabia, and that the gathering of the nobles of the land was in a measure a patriotic rally throughout the kingdom to assure himself of the favor and good will of all of his under lords and influential subordinates. Such festivals were attended by men alone, and bountifully supplied not only with food but also with beverages, as a result of which the whole company would become quite convivial.

Herodias knew the king quite well and was laying a trap for him. She knew that when he was surrounded by his nobles and princes whatever he promised he would feel bound to fulfil: she knew, too, that it was the custom of the time and country that, toward the conclusion of such a feast, dancing girls would appear in the midst clothed in transparent garments, and that under such circumstances it was customary for the king to give some present to the danseuse proportionate to his appreciation of her self-abandonment in the voluptuous dancing. Herodias prepared a surprise for them all: the dancing girls were usually from the lower classes—she would make a special impression upon all by sending her daughter, a princess, a granddaughter of Herod the Great, to perform this part. The woman's cunning shows at every step, and, her plans carried out exactly as she had arranged and hoped, the king and his nobles were taken by surprise, and the former said to the maiden, "Ask your gift and it shall be yours to the extent of one-half of my dominion." If we are inclined to think of this as an extravagant matter, let us remember that many a wealthy voluptuary has been similarly foolish, spending thousands and hundreds of thousands upon actresses and other conscienceless women in our day.

THE CUNNING OF A SERPENT

Herodias kept the matter to herself—not even her daughter Salome knew of the price she expected to exact; the girl had

merely been advised that when the king would ask her choice of a gift and had declared his willingness to give her one, she should withdraw to inquire of her mother what she should ask. Herod was astonished at the request for the head of John the Baptist. Unprincipled as he was, hard-hearted, without a conscience, sadly demoralized, he had never thought of murdering God's prophet. We read that the king "was exceeding sorry." To some extent evidently he began to realize that he had been entrapped. To a man of well-balanced mind, of properly guided judgment, the question would have been easily settled, but not so to one of Herod's character.

Whatever conscience Herod had, now got upon the other side of the question, and insisted that he had made oath and that an oath should not be broken; and that for a king to break his oath, made in the presence of his nobles, would imply that he was a man devoid of all principle and character, and that these courtiers could not rely upon him or any promises he would make to them in connection with the war about to be prosecuted. Hence we read that for his oath's sake and for the sake of those who were of the company, and we might add for pride's sake, Herod yielded, and as the request was one that should be met forthwith he sent the executioner at once to John. He thus showed his greatness as a king, his respect for his illustrious company, and his high standard of value for his oath and his authority and power as a king. Truly the Scriptures declare that many things that are highly esteemed amongst men are an abomination in the sight of God, and in proportion as God's people become possessed of his spirit, his mind, his disposition, the spirit of a sound mind, in the same proportion these things become an abomination to us.

JOHN THE BAPTIST VERSUS HEROD ANTIPAS

Two great characters on the page of history are before our minds: The Lord's prophet, of whom Jesus declared, "There hath not arisen a greater prophet than John the Baptist," and Herod Antipas, prominent in his day and black marked on the page of history for the past eighteen centuries. The one was a man of God, whose life and time and all were consecrated to the service of his Maker, to the promulgation of righteous principles, to exhorting his fellow creatures to abandon sin and to follow righteousness: the other enthroned in power, with great possibilities of influence for good or evil, used those opportunities injuriously to himself and contrary to every principle of righteousness and every good influence upon the people over whom he held a brief authority. The one used up his life in the preaching of the truth, suffered imprisonment and then beheading; the other lived a luxurious life of self-gratification amongst the plaudits of men, and had the power to take the life of the other. What will the harvest be?

Can any one who believes in a God, and trusts to the fulfilment of his promises respecting a future life, doubt that there will be a wide distinction between these two men in the future? Can any one who understands the divine plan doubt that John the Baptist, faithful until death, will be one of the princes whom the Lord of glory will appoint in the future for the guidance and direction of the world's affairs and for the uplift of the groaning creation? To such sterling characters the Lord can entrust much of his work, and we, perceiving the Lord's selection for the same, can have all the greater confidence in the grand outcome of that work in God's due time. But what shall we expect for Herod and others of his class, who have violated their consciences and degraded themselves and misused their opportunities for evil instead of for good? We must surely expect that they will be beaten with many stripes, that they will have punishments—not eternal torment, thank God, but, as the Scriptures declare, a just recompense of reward to every soul of man that doeth evil.—Rom. 2:9.

In proportion as Herod had great opportunities and defiled and degraded his conscience, in the same proportion, undoubtedly, he will awaken in the resurrection morning in a low condition morally, and proportionately will he have the more steps to retrace to God back to what he was at the beginning of his career, poor as that might have been. And still it will require further advancement, development, upward steps during the thousand years of the Millennial age to attain if he will in the end gain the perfection that was lost in Eden and redeemed at Calvary.

"SHAME AND LASTING CONTEMPT"

The violation of conscience and the abuse of power practiced by Herod and Herodias have made them infamous throughout the world. The Scriptures assure us that in God's due time, during the Millennium, they with the remainder of Adam's family will as a result of Christ's redemptive work come forth from the tomb. Through the prophet Daniel the Lord has pictured the mass of mankind as awakening to shame and lasting contempt, and these two, we may be sure, will have special shame and contempt along with Nero and other horrible characters of history. By the time they are awakened, we may presume that the whole world will have reached a fair degree of development and progress toward perfection.

The knowledge of the Lord will be world-wide and ocean deep, and the human mind will have expanded proportionately, so that the misdeeds of this pair will be more intensely abhorred than at present, except by the saints. It will be a heavy burden upon the guilty ones as they face the knowledge of the world respecting their reprobate course. They will feel like sinking through the earth from very shame. Moreover, the violations of conscience and degradation therefrom will serve to keep them longer in this detestable condition than they might otherwise remain—their progress toward perfection will be the slower on this account, and hence their measure of shame and contempt the greater and the more prolonged.

We thank God, however, that through Christ there is forgiveness of sins even for the vilest, and that these, who never heard of Christ in the true sense of the word, but whose minds were thoroughly blinded and degraded by sin under the influence of the god of this world, will ultimately reach enlightenment, and that learning of the grace of God through Christ they will have an opportunity of laying hold upon his mercy and receiving an uplifting blessing that gradually will deliver them from their shameful condition and from the contempt of fellow creatures—or, failing to use this mercy and these privileges and thus proving themselves unworthy of any of God's favors, they will die the death—the second death. We must remember in this connection our Lord's promise that it will be more tolerable in that day for Sodom and Gomorrah than for Capernaum and other cities of Galilee, and so we presume it will be more tolerable for the King of Sodom than for King Herod. And yet, withal, the Lord's blessed provision is such that his arrangements for even the worst of mankind in general will not be intolerable. Everything that can be done for their recovery from sin and death we may be sure will be done.

HE GIVETH FOOD TO THE HUNGRY

Mark 6:30-44.—MAY 27.

"My Father giveth you the true bread from heaven."—John 6:32.

The twelve apostles had returned from the mission work to which the Lord sent them two by two. No doubt there was a fixed time for their return and Capernaum was probably the rendezvous. The presence of Jesus and his apostles caused commotion amongst the people, because by this time our Lord's fame was generally spread abroad. At Jesus' suggestion the twelve went with him to a country place that they might have quiet for the discussion of their affairs—their experiences on their mission, and the lessons Jesus wished to emphasize in connection with their experiences. Our Lord intimated, too, that the rest would be beneficial to them. Is not the same lesson applicable to us today?

Ours are strenuous times of great activity, mental and physical. The Lord's people, busied with the common activities of life, endeavoring to provide things needful, honest, and endeavoring also to tell the good tidings and show forth the praises of the Master and to proclaim his presence, have special need to heed the words, "Come ye yourselves apart in a desert place and rest awhile." Many of us enjoyed a brief season of resting and refreshment at last year's conventions, especially at the one held at Niagara Falls. But still the rest feature hardly seemed to be sufficiently emphasized even there. Hence we are planning for the present year two general conventions, with about the same number of meetings spread over about twice the number of days, giving better opportunity for fellowship, communion and rest. It is our experience that while these conventions cost those attending them considerable money, especially for railway fares, they nevertheless are sources of great spiritual profit and refreshment. Likewise the one-day conventions, though in a lesser degree and to smaller numbers. The Lord, we believe, is pleased that we should estimate spiritual strength, refreshment, grace, above financial cost. This, however, would not signify extravagance, wastefulness, neglect of duty nor the contracting of debt.

"ALL MEN WERE IN EXPECTATION"

But the people were hungry for the Lord's teachings, and noting the direction of the boat many went afoot and some ran so that they awaited the Lord upon the landing of the boat. Was the Lord angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had already done much? No! his heart was too full of sympathy for that. He looked about upon the people and was moved with compassion toward them, because they were as sheep having no shepherd. John the Baptist had been proclaiming the coming of God's kingdom. Jesus had been giving parables illustrative of the kingdom, which the people but imperfectly comprehended. The disciples, whom he had sent out two by two, had proclaimed repentance and preparation for the kingdom. King Herod, living wickedly, had gone the length of beheading John, one of the greatest of the prophets, and subsequently he had been at war with King Aretas of Arabia, the father of his deserted wife. His army had been defeated and there was considerable turmoil and excitement amongst the people. They wondered as to what might be the outcome of these disturbances, when and how the kingdom of God would be established. They questioned as to whether or not Jesus were truly the Messiah and would shortly announce himself as the king, and call for volunteer soldiers, etc., etc. Evidently the people were becoming greatly worked up on the subject, and we know that it was only a few days after this that Jesus withdrew from the public ministry in that vicinity for awhile, lest the people should take him by force and make him a king—contrary to the divine plan and our Lord's program.

Although desiring rest our Lord could not forbear to teach the people. He was the true Shepherd and ready at all times to fulfil his mission, to lay down his very life for the sheep—not merely at Calvary but hourly, daily, during the years of his ministry while he was approaching the grand climax of his sacrifice. This must be the spirit of all who are the Lord's true disciples—increasingly so as they become partakers of the Master's holy Spirit, by feeding upon his Word and following his directions, growing in grace and knowledge and love.

"THY KINGDOM COME"

Today many of the Lord's people in Babylon are in a similar condition—easily persuaded that we are living in remarkable times, that some great dispensational change is about at hand. Many have heard something respecting the Millennial kingdom being nigh, even at the door, and are wondering how, when, why, where it will be established. Looking to the political leaders they see more or less of confusion, hear of wars and rumors of wars, and the voice of Socialism proclaiming a general overturning of matters in the very near future. They note an impending time of trouble between capital and labor, and they long for information, for leading, for guidance, as to what should be their proper course. They are as sheep having no shepherd.

True, there are many shepherds in Babylon, but in proportion as they notice that these are leading toward infidelity, toward higher criticism of the Bible and evolutionary theories, they fear such leading, they lack confidence in it. They know not to whom they should look. The most satisfying portion that reaches their ears is the message of the kingdom as we proclaim it, and yet they fear to accept this in the face of the denunciations and anathemas of their shepherds, who in a measure control them through fear, superstition and priestcraft. Every member of the body of Christ should remember that he is an ambassador for the Lord and should be glad to be used as his mouthpiece in proclaiming the good tidings of great joy which shall be unto all people, and in helping lead the sheep in the right way toward the true Shepherd.

Not that we can hope to influence all who are in a measure hungry: evidently only a little flock will be in that condition of heart where they will heed not the voice of strangers, but will follow the voice of the Son of God—the voice of the truth. Nevertheless, like the Master, we should be compassionate toward all, rejoicing that those who cannot hear distinctly in the present time will hear unequivocally very shortly, when the kingdom shall be established and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth.

"TAUGHT THEM MANY THINGS"

We should take a lesson from the Master's example. There were many things that he could teach even to the multitude that would be to their advantage, to their comfort, and serve as a preparation for their development, so that they would by and by be prepared for the deeper things. To his twelve apostles, and those who were his specially consecrated disciples, he had still other things to tell, saying, "To you it is given to know the mysteries of the kingdom of God: but unto them that are without these things are done in parables." (Mark 4:11.) And yet even to the disciples there were certain things better left unsaid, as our Master intimated: "I have many things to tell you, but ye cannot bear them now"—"the spirit of truth shall guide you into all truth."—John 16:12, 13.

So the Apostle says, we may talk of the deep things of God, the wisdom of God hidden in mysteries, to those who are advanced in the knowledge of him and those prepared in heart for the deeper truths. We are to be especially on guard against choking the babes in Christ with the strong meat; but nevertheless we are not to allow them to starve, but to give them the milk of the Word that they may grow thereby. Let us remember our Lord's words as well as his example: he said, "Be ye wise as serpents and harmless as doves." Doubtless every one who reads these words can realize that in the beginning of his efforts to serve the Lord and his cause he did more injury than good because of unwisdom, indiscretion, a failure to take heed to the instructions of the Lord, a failure to follow his example of giving milk to babes and strong meat to men.

From an account given in another of the Gospels it seems evident that after teaching the people our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. Doubtless, also, they had opportunities for such fellowship and recounting on the boat on the journey. It would appear to have been later in the day, in the afternoon, that he came down from the mountain and that the crowds already there were augmented by large caravans, which at this time were en route for Jerusalem for the Feast of Passover, the whole multitude numbering several thousand. Apparently the newcomers were full of questions and interest and our Lord gave forth teachings and expositions.

"GIVE YE THEM TO EAT"

The night was coming on and the disciples urged that the Lord should disperse the people, but he had a purpose which they knew not of—he had in mind one of the greatest miracles of his entire ministry. However, instead of telling them of it, he allowed the matter to come about in the most natural way, suggesting to them that they should seat the multitude and he would assist them in their helplessness. He inquired what food they possessed, and a lad with four barley loaves and two small fishes was found—next to nothing. This served our Lord's purpose, however; he wished to show his willingness to coöperate in the work of blessing the multitude, and thus he illustrated a general feature of his dealings with his people and with the world. He takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. He thus associates his people with himself, and blesses them by these experiences and lessons even more than he blesses those to whom he sends them with his mercies, temporal and spiritual.

The disciples had learned to be obedient in respect to whatever the Master would propose; hence we find no objection offered to the Lord's command that they apparently make themselves foolish in the sight of the people by bidding them sit down in a hundred companies of fifty to prepare for a feast when apparently no feast could be spread for them. They were beginning to learn that he who could fill their nets with fish, who could awaken from the sleep of death, who could restore withered hands and heal without a touch by a word, was so different from themselves as to be beyond the power of their judgment or criticism. They obeyed; the Lord did the rest.

BLESSING THE BREAD

Our lesson says that the Lord blessed the bread; John's Gospel recounting the same matter says, "He gave thanks." The two thoughts are in close agreement—the giving of thanks to God brought indeed a blessing upon the food. We pause here to suggest that if it was appropriate that the Only Begotten of the Father should render thanks for that frugal meal and should ask the divine blessing upon it, it is certainly becoming that any who in any sense of the word profess to be his followers should copy his example in this as well as in other things. How can we partake of food, recognizing that it is of God's bounty and provision, without returning our thanks or acknowledgments? We feel sure that all who do render thanks receive special blessing with their food and upon it, and a special wisdom in respect to the use of it that others fail to get. The very peace and rest of heart which comes as a result of looking to the Lord in gratitude, and accepting his provision with thankfulness, by natural law insures a tranquillity which is favorable to the digestion of the food. Undoubtedly food which is eaten in a pleasant and thankful attitude of mind is more nourishing, more refreshing, than the same food if eaten in unthankfulness or anger or with feelings of dissatisfaction.

Notice also that the feast for which our Lord returned thanks was not a sumptuous one; it was not served in elegant, decorated ware; it was not fine food; it was plain barley bread and dried fish. As we think of the simplicity of the diet of our Lord's day and of that of the people of oriental countries still, and as we consider the food furnished to the Japanese army and the usual food of the Japanese family, we get the lesson that both in quantity and in quality many people of our day are overfed and perhaps not benefited thereby—that plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the truth to others. Each should consider this matter and act upon it according to his circumstances and the interests and preferences of others, which he is surely bound to consider.

One lesson, however, all can appropriate, namely, that gratitude to God is appropriate however simple our bill of fare. It would be our hope that so far as possible the readers of this journal in their family associations are not neglectful of this privilege of giving thanks—to the extent that they are the persons having properly the authority or conduct of the family's affairs. It would be, of course, inappropriate for a stranger or a visitor to intrude upon the customs of the family, nor can we think that it is always appropriate to openly manifest our thankfulness to the Lord when at public tables, at hotels, restaurants, etc. We might be pleased to thus acknowledge the Lord, but might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks—even if no outward sign or word should indicate it to those about us—before a mouthful of food be taken.

THE DISCIPLES GAVE TO THE PEOPLE

Other accounts show us that as the Lord broke the food he distributed it to his disciples, they in turn carrying it to the multitude. How gracious of the Lord to so arrange matters! The disciples were thus the better witnesses of the power of the miracle, and the people were more or less made acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. It is still the same, for the Lord will find and will feed and will strengthen those who are his, for "the Lord knoweth them that are his." (2 Tim. 2:19.) He is not at all dependent upon us for the carrying of the present truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. How we should appreciate it! How eager we should be that any little barley loaves we may possess, any little fishes, any dollars and dimes, any shillings and pence, any time and influence, might be used of the Lord in his blessed work!

While such a course on our part is in the Scriptures dignified by the name of sacrifice, yet really, to those who understand the situation properly, it is the very reverse, a blessing, a privilege, a favor. We are glad to note that this privilege is so highly esteemed by those who are now rejoicing in the present truth. It is a matter of continual wonder to the enemies of the truth, as well as to the slightly interested, that means seem never lacking for the promulgation of the harvest message, and that without resorting to appeals to the world through festivals, fairs, etc., without importuning the Lord's people by requests for money or any collection baskets—the Spirit of the Lord seems to accompany the truth, so that those who have the truth and have talents of any kind for the Lord's service rejoice with joy unspeakable to have these used, giving thanks to the Master for the privileges they enjoy.

"ALL ATE AND WERE FILLED"

It was not merely a taste of food that the Lord provided, but a satisfying portion—all had plenty. We may reasonably suppose, however, that a meal consisting of barley bread and dried fish would not be partaken of as liberally as if condiments, spices, sauces and preserves, sweets, etc., had been supplied. Perhaps nature with us all would act more reasonably, so we would know when we had enough, if we lived more upon the plain substantials of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction of hunger.

That great multitude in some respects pictures the world during the Millennial age. Those who now follow the Lord as his special disciples will then be supplied abundantly by the Master with the bread of eternal life and will be privileged to distribute it to all the families of the earth. They will all have the opportunity of being filled, refreshed, strengthened. As we see how much the world lacks in this matter now, our hearts rejoice to know of the abundance of God's provision for the future and of the share we shall have in co-laboring with our Redeemer in the distribution of it to every creature, that all who will may take of the water of life freely and eat of the bread of life to their satisfaction. It was on the day after this miracle that our Lord gave his discourse on the bread of life.—John 6:26-58.

GATHERING UP THE FRAGMENTS

It would strike us as rather severe economy that the Lord should send his apostles to gather of the leavings of the feast from the multitude. It would be rather severe economy to oblige the faithful twelve to subsist upon the scraps that had been fingered by five thousand people. It seems much more reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and that the fragments gathered by the apostles were those broken by our Lord. As he broke the loaves and fishes they multiplied exceedingly, so that he supplied and resupplied the disciples with the food, while they carried it to the multitude, and that a sufficiency remained beside for our Lord to fill the twelve baskets with food that was good and clean and in every way suitable for further use.

The lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people often have greatest need for this lesson. While the Lord had abundance of power to create, he would have his disciples note the principle of economy and practise it. His wealth of power should not be a cause of extravagance on the part of any who are his. Extravagance in any matter seems much out of place in any that are our Lord's followers. If we have more than we need are there not others who have less than they need? If we have the Spirit of the Master we will have the spirit of helpfulness and generosity, and that increasingly as we come more and more into his character-likeness.

The same lesson seems to come to us in connection with the harvest work. We sometimes say to ourselves, "While our Lord is rich why should any of his followers be poor?" Undoubtedly it must be to our advantage that the Lord provides apparently just what is needed for his work and no more. The lesson in this parable is that he desires to give us, his followers, opportunities for sacrificing in connection with his service, and thus to bless us and to enable us more and more to appreciate our privileges. Perhaps, too, if the harvest work were blessed with wealthy friends and abundance of money this would foster more of a worldly spirit, more of pride and outward display, which would be disadvantageous to the cause and unfavorable for our own development. Let us be content with such things as we have, with the plain bread and fish, with our Lord's blessing. Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that we may see to it that the talents entrusted to us have not been buried in the earth, but have been used to the best of our ability to the glory of our King.

As our Golden Text declares, we are to give our Father in heaven thanks for every good thing, including the bread of life—including Jesus, the salvation which he provides, and the kingdom blessings which are coming through him and the privileges of association with him. All things are of the Father, and all our favors are by or through the Son. Gratitude is one of the smallest returns imaginable: it leads on to perfect love, which includes a self-sacrificing spirit.

A MESSAGE FROM THE SAN FRANCISCO FRIENDS

Dear Brother Russell:—

Your kind favor of 25th ult. is before me, just received, and I hasten to reassure you as to the safety and reasonably good health of all the dear ones in our assembly in and around San Francisco—a majority of whom were privileged to attend our usual service on the 29th at the usual hour. We surely can rejoice in having been all so miraculously spared and having lost nothing but a few hours of inconvenience and in one case their earthly belongings.

In the name of our church I desire to thank you all for your kind and brotherly interest in our welfare, and will state that there is no need at present of any material or financial assistance, but if it should become necessary in the near future I will gladly avail myself, on behalf of our dear ones, of such from your dear generous hearts and hands, but at present we are all well provided for. It was my intention to advise you concerning the welfare of our church before this, and the omission was caused by the necessity of writing so many letters in answer to inquiries from so many different places and in seeking after those of our number who resided in San Francisco, so pardon my negligence.

This calamity has caused many thousands, like myself, to

be without employment—not only the actual residents of the stricken city, but those who resided in the cities around the Bay, and what will result from it remains only to be seen by waiting and exercising patience and faith in God. It is impossible for any but those who have witnessed the effects of this catastrophe to conceive how complete was the destruction of what every one must confess was a wicked city. Brother Owen and myself viewed the ruined city from an eminence that gave us a complete view of both the burned and unburned districts. My estimate is that two-thirds of the city was destroyed, while Brother Owen thinks four-fifths was destroyed; but in either estimate it is very bad. What the suffering and inconvenience of many have been and will be for a time can only be surmised.

We can, all of us here, thank God for this object lesson, and the strengthening effect it has upon each one of us, as does every experience in life, and, as you say, assists us in recognizing in this the near approach of the kingdom which shall forever end such calamities and afflictions.

Your brother and servant in Christ,

H. M. FITCH, *California.*

PILGRIM VISITS OF BRO. B. H. BARTON

London,	Eng.	June	2-4	Uddingston,	Scot.	June	22
Luton,	"	"	6,7	Motherwell,	"	"	23
Wing, Leighton,		"	8	Glasgow,	"	"	24
Birmingham,	"	"	9,10	Dundee,	"	"	25,26
Sheffield,	"	"	11,12	Kirkcaldy,	"	"	27
Leeds,	"	"	13,14	Hawick,	"	"	28,29
Barnoldswick,	Scot.	"	15	Edinburgh,	"	"30-Jul.2	
Glasgow,	"	"	16-18	Bedlington,	Northumb'nd	Jul.3	
Greenock,	"	"	19	Newcastle,	Eng.	July	4
Gourock,	"	"	20	Stockton,	"	"	5
Rothesay,	"	"	21	Eston,	"	"	6-8

VOL. III. DAWN IN DANO-NORWEGIAN

We have just issued the above, in cloth binding only. Uniform in style with English edition. Price, 25c., postpaid.

CLIPPINGS FOR THE EDITOR

Friends are requested to send us clippings unfavorable to the interests of the Truth, as well as special news items, *writing on same the name of the journal and date of publication.*

VOL. XXVII ALLEGHENY, PA., JUNE 1, 1906 No. 11

VIEWS FROM THE WATCH TOWER

THE WESTMINSTER CONFESSION AGAIN

No doubt our Presbyterian friends thought they had buried the Westminster Confession of Faith so deeply under their *new statement* of Presbyterian faith, that they would never have further trouble from its bad odor. Rev. Samuel T. Carter, D. D., was one of those who warred for its burial at that time. Satisfied for the time, apparently, Dr. Carter now realizes that the Westminster Confession is still the creed of the Presbyterian church and the newer statement a mere blind. His honest soul now charges into the battle afresh for its complete repudiation. He recently wrote to the Presbyterian General Assembly on the subject, and we quote from his letter as follows:—

"Fathers and Brethren:—Many years ago, when I was ordained to the ministry of the gospel, I declared in the most solemn manner I believed the Westminster Confession to be the truth of God. I now in an equally solemn manner declare I don't believe it to be the truth of God; that I utterly reject it as a setting forth of the character of the heavenly Father. There never was, there is not now, and there never will be such a God as the God of the Westminster Confession.

"It is an idol of man's invention, as truly as any worshiped in Delhi, Pekin or Africa. I believe the great and true God is infinitely and exquisitely good and gracious; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of human love are but bright and beautiful sparks from that intense and divine flame—the love that through ages and generations has been leading men by the fullest wisdom and most tender providence to heights of knowledge, love and boundless hope that far transcend all human thought. I lift up this overwhelming divine love before my fellow-men, believing that this alone will draw all men unto Him.

"I believe that the Westminster Confession darkens and denies this great love of God and should not be retained as a Confession by any church today, and that our church is false to its greatest duty of being a true witness for God so long as it retains this Confession."

* * *

Brother Carter's experiences encourage us to hope and wait patiently for further awakenings amongst the theological "dry bones." For years and years Dr. Carter preached under the Confession which he did not believe. For years he lent his name and voice and influence for God-dishonoring error until he got strong enough and courageous enough to protest and cry for *liberty* from his slavery. The partial liberty *granted* was doubtless appreciated; but now he longs and cries for more, *more liberty to think.* He desires to be set free. His conscience longs and cries out that it can stand the galling errors no longer.

Poor Brother Carter does not see the inconsistency of his position. He should not have entered the Presbyterian house of bondage! He should never have confessed the Confession which his head and his heart repudiated. Or, if he did believe the errors at the beginning of his Christian life and ministry, and learned of them later, he should have been *prompt* to obey conscience, and should have stepped out of Presbyterianism into the liberty wherewith Christ makes free indeed. Presbyterians who honestly and truly believe the statements of the Confession have a right to hold it and to tell it abroad. It is the others who are at fault. If all who disagree with the Westminster Confession would promptly and decidedly withdraw from the denomination into liberty, explaining their reasons for withdrawing, the effect would be a hundred times more satisfactory.

"Actions speak louder than words." Dr. Carter's words say that he is an honest, bold, advocate of truth at any cost; but his actions speak the reverse. They tell us, "The Westminster Confession has ties and emoluments which I love more than I love the truth and the liberty which Christ offers. I prefer the bondage, and to be amongst those who misrepresent my God, than to forsake all and follow the Redeemer and his 'little flock' whom the world counts 'fools' for Christ's sake and too conscientious."

We hope that Brother Carter and many others will ultimately grow stronger in the Lord and still more devoted to the truth, so that ultimately they will take gladly the spoiling of their goods—worldly prospects, etc.—for Christ's sake, the truth's sake, hoping for the "better resurrection" as "more than conquerors."

EPWORTH LEAGUE FACING A CRISIS

Throughout the entire Methodist church, we are informed, "mutterings of uncertainty and dissatisfaction" are being heard in regard to the future of the Epworth League, the young people's organization, which has a membership of about 2,000,000. Indeed, the crisis has become so serious that *The Epworth Herald* (Chicago), official organ of the League, is publishing a series of articles about it from the pen of Dr. Wentworth F. Stewart, author of the "Evangelistic Awakening." Dr. Stewart says it is his observation that "the League in many places is lacking in vigorous, self-sustaining life; in others, is a problem in itself; and only rarely is it measuring up to reasonable expectation in spiritual culture, evangelistic zeal, and a missionary enterprise; . . . it is not a reviving and recruiting force, and is not saving to any reasonable degree the young people within its reach." He says:—

A GENERAL CRITICISM

"Our whole church has been for years committed to the numerical ideal of quantity instead of quality. Anything to secure a crowd, multiply numbers, increase the membership roll. Some churches and some leagues double their membership while the same pews hold the congregation, the same chairs seat the people at the mid-week prayer service and the devotional meeting of the League, and only the same prayers and testimonies are heard because there is not leaven enough to permeate their entire following.

"To gain our membership one by one, seeking their conversion first, and relation after, through a slower process, is infinitely more valuable than a red-and-blue contest with no significance attached; the same amount of energy thoroughly spiritualized and spent in evangelistic activities

would add permanent strength to the League and not give the impression that religion is secondary to membership."—*Literary Digest.*

RELIGIOUS STRIFE IN GERMANY

Berlin, May 15.—The question of the divinity of Christ now threatens to rend German Protestantism into two great parties, the liberal and the orthodox.

The revolt in liberal churches against the narrow limits of orthodoxy has been fanned into a flame by the refusal of the State Church Consistory and the Prussian Supreme Court to sanction the selection of Rev. Rowen as pastor of the church at Rhemscheid in Westphalia.

His offense was that he preached sermons in which he repudiated the divine parentage of Christ, characterizing it as a myth inspired by Græco-Pagan influences.

FLOCK IS OBDURATE

The church at Rhemscheid refused to select another pastor, and its pulpit remains unoccupied.

More than 1,300 mass meetings have been held to discuss the religious situation. Taken together they form an astonishing revelation of the enormous extent of the growth of the so-called higher criticism doctrines.

The ferment is increasing, daily, hourly. The liberal pastors and their congregations threaten secession unless the bounds of the creed are widened by the elimination of what they call the Supernatural Articles.

The correspondent, in conversation with a leading theologian who occupies a university chair, was advised that out of 8,000 German Protestant pastors in active service at the present time not over one-quarter are believers in the literal text of the Apostles' Creed, and only one-tenth hold to the inspiration of the Bible.

LEADERS OF THE MOVEMENT

Men like Prof. Harnack and Prof. Delitzsch, author of "Babel and Bible," lights of the liberal school of theology, propose that the Kaiser, as head of the church, call a general council of the adherents of all theological schools to recast the creed and *formulate some neutral body of doctrine which men of all opinions can subscribe to.*

Should the Kaiser do this, the cataclysm may be prevented. Otherwise it is predicted on all sides the Reformed church of Germany will soon be split upon warring factions.

* * *

Only those who have some knowledge of the "divine plan of the ages" can comprehend such difficulties and appreciate the outcome. This is not a strife between the true church and the false one; but between two sections of the false or nominal system. Money is at the bottom of it. The German Government pays the preachers of all denominations; so now when one is pushed away from the public teat there is a howl of rage, not only from the ousted one, but also from others in sympathy with him, who foresee that their turn may come next.

It is not time yet to judge the hearts to determine which are honest and which dishonest, but there is no mistake about it that if neither honor of men nor financial considerations played a part there would be few to contend earnestly for the faith once delivered to the saints. But those few would be the honest and true on both sides of the discussions.

The Lord's people, who have renounced worldly and political methods, and who are seeking chiefly, solely the kingdom of heaven, will do well to possess their souls in peace and go right along proclaiming the "good tidings of great joy which shall be unto all people." They need not look for worldly help, but, as in our Lord's time, should persevere, self-sacrificingly preaching without money and without price, seeking out the few who "have an ear to hear," even as many as the Father shall draw to the truth.

BEREAN BIBLE STUDY FOR JUNE

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES, AND WATCH TOWER, MARCH 1, 1905.

EVIL SPEAKING AND EVIL SURMISING

20. Might telling the truth be evil speaking? Z. '99-70 (1st col. ¶ 3 to 2nd col. ¶ 2).
21. Is it always necessary to tell all we know about every affair? Z. '00-71 (2nd col. ¶ 3).
22. Is an uncomplimentary remark evil speaking? Z. '02-188 (2nd col. ¶ 3); F. 406, ¶ 1.
23. Would it be evil speaking to criticize doctrines publicly uttered? Z. '02-219 (2nd col. ¶ 2).
24. What is a slanderer? Z. '05-215 (2nd col. ¶ 1); Z. '99-70 (2nd col. ¶ 1 to 3).
25. What is "false witness," and is it possible to bear false witness without uttering a word? Z. '02-219 (1st col. ¶ 2, 3).
26. How should we deal with a brother or sister who begins to relate an evil report? Z. '05-215 (1st col. ¶ 4, 5).
27. How should we deal with persons of the world who do evil speaking? Eph. 5:11, 12; Z. '99-70 (1st col. ¶ 1, 2); Z. '02-74 (1st col. ¶ 1); Z. '98-368 (1st col. ¶ 1).
28. Is evil speaking against a brother in Christ more culpable than against one of the world? T. S. 62, ¶ 3; Z. '03-426 (1st col. ¶ 1, 2).
29. In order to avoid gossip, slander and evil speaking, what is the only proper and Scriptural way of redress for grievances, actual or imaginary? Matt. 18:15-17. Z. '05-214 (1st col. ¶ 4) to 215 (1st col. ¶ 3); F. 414-417.
30. How should we deal in a matter of evil speaking against an Elder? 1 Tim. 5:19. F. 293, 294, 418 (¶ 1, 2).
31. Why is "a bridled tongue" a chief essential in an Elder? Jas. 3:2. Z. '99-75 (2nd col. ¶ 2); Z. '97-156 (2nd col. ¶ 2); F. 249, ¶ 2.
32. How may we ask advice and not do evil speaking? F. 292, top of page.
33. What is the relation between "busybodying" and evil speaking? F. 583, ¶ 1, to 586; F. 408, ¶ 1 to 3.
34. How should the Golden Rule help us to overcome evil speaking and evil surmising? F. 407; Z. '02-188 (2nd col.) to 189 (1st col. ¶ 2); Z. '00-262 (1st col. ¶ 1, 2).
35. What is the sole exception to this rule, "Speak evil of no man"? Z. '99-71 (2nd col. ¶ 2).
36. What inspiration should we receive from Jesus' example? 1 Pet. 2:23. Z. '01-298 (1st col. ¶ 1, 2); *Manna*, Dec. 7; Z. '02-310 (2nd col. ¶ 1).
37. How can we overcome evil surmisings and evil speaking?
    (*a*) By purifying the heart. Prov. 4:23. F. 409, ¶ 2.
    (*b*) By prayer. Psa. 141:3. Psa. 19:12-14. Z. '98-23 (2nd col. ¶ 1).
    (*c*) By keeping the mind filled with pure and holy thoughts. Phil. 4:8. Z. '01-324 (1st col.). Z. '03-8 (2nd col. ¶ 3) to 9 (1st col. ¶ 3); Z. '05-216 (1st col. ¶ 3 and 2nd col. ¶ 3); Z. '00-72 (1st col. ¶ 1, 2).
38. What additional thoughts are found in index of *Heavenly Manna* under "Evil"?
39. What special experiences and practices have helped you to overcome evil surmisings to some extent?
40. As we realize how insidious this foe of the "new creature," what should be our daily prayer? Psa. 19:12-14.

IN DUE TIME

Time is one of the most important factors in God's plan. The days of creation were long periods of time; the time of man's experience with evil has been six days of a thousand years each; the day of redemption and of the development of the church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago his sentence of death passed upon mankind, and during all that time he has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though he loved men so, even while they were yet sinners, that he spared not his own Son, but freely gave him up for us all, yet he has never for a moment relented so as to interpose his power for the relief or release of the groaning creation: nor will he do so until his "due time"—the time which his wisdom appointed, which will be the very best time for the securing of the largest possible

results to the race, both of knowledge and of advantageous experience, as well as for the development of several of the most important features of his plan. But as time only can develop God's plan, so time only can manifest his love as well as his wisdom, his grace, his power and his justice.

Time will fully manifest the divine wisdom in what seems to short-sighted humanity like pitiless delay. Already those who are privileged to view by faith the divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to his standpoint of view and bidden us look into the glorious future—to the outcome of his plan; and in proportion as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that *"in due time"* his character will be fully vindicated, and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself and ungrateful persecution, even unto death, from those he came to save. And, like his heavenly Father, through it all he was cheered in consideration of that *"due time,"* though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness.

The waiting time is by no means a time of rejoicing, except in hope. This is a time when truth and righteousness are being humbled in the dust, when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But, oh, there is a glorious release to come *"in due time!"* Wait for it patiently; "Let patience have her perfect work." Submit to the humbling process. The church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that he may exalt you *in due time.*" Do not make the great mistake of seeking present exaltation at the expense of that which is to come *"in due time"* to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow *"in due time,"* and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, dearly beloved, keep the eye of faith fixed upon the hope set before us in the gospel; and, forgetting those things that are behind—all worldly ambitions, etc.—let us press toward the mark for the prize of our high calling, which shall indeed be realized by the faithful—*"in due time;"* for "Faithful is he that hath called you, who also will do it." His purposes cannot fail, nor his word return unto him void.

BINDING THE STRONG MAN

"No man can come into a strong man's house and spoil his goods except he will first bind the strong man, and then he will spoil his house."—Mark 3:27.

These words were spoken in answer to the charge of the Pharisees that Jesus was casting out devils by the power of Satan, the prince of demons. Our Lord first showed how unreasonable was the charge that Satan had taken to opposing himself. His argument is that if that be true it would imply that Satan's power was tottering to a fall, if it was necessary for him to thus work against his own plans and arrangements, associates, etc. This does not imply that Satan will never be so cornered as to find it necessary to do good works in order to deceive if it were possible the very elect, but it does imply that when that time shall come, and the adversary shall favor good works, the healing of diseases, casting out of devils, etc., it will be a sure indication that his kingdom is tottering. We believe that this is the case to some extent at the present time—that Satan has much to do with various faith healings that are done by Christian Science, Spiritualism, Hypnotism, etc.

But our Lord's argument was to the contrary of all this—that he was not casting out devils as the minion of Satan, but on the contrary that he was opposing Satan. Then he used the words of our text, which imply that he was already binding Satan, already spoiling his goods. Satan's control of mankind was certainly interfered with when our Lord cast out the demons and gave power and authority to his disciples to do the same throughout Palestine. This our Lord declared was a sign that a stronger one than Satan was at work. Satan was indeed powerful and had taken possession of the world and was exercising a great influence therein, and the fact that now he was interfered with to any extent and demons were cast out proved that he had met one more powerful than himself, and that the time of the complete overthrow of his dominion would come.

This text then is analogous to and in harmony with another which declared, "Now is the prince of this world cast out." Our Lord again declared, "I beheld Satan as lightning fall from heaven." Our Lord had come into the world for the very purpose of mastering Satan, and in order to vanquish him he had consecrated his life even unto death, that by means of death he might destroy death and him that had the power of death, that is, the devil. God had accepted the consecration, the sacrifice, and had granted our Lord the anointing of the Spirit at his baptism, and it was under the power and influence of this Spirit that he declared that as the Finger of God he cast out demons. However, the work of destroying Satan's house was not intended to go on to a rapid completion, but rather that merely the power of the Anointed One should be demonstrated for our comfort and joy and faith, and that he should be permitted to control the world for a time further, until the full end of this Gospel age, when his binding will be gradually accomplished and will be followed by the liberating of the whole world from his chains of error with which he has deceived all nations.

In Matthew 24:43 our Lord uses somewhat similar language, but applies it not to his own day but to the end of the age. He speaks of his second advent as being unknown to the world and therefore to them as a thief in the night, unexpected. He intimates that such a secrecy respecting the time is essential; that if it were generally known to the world the divine plan and arrangement in respect to the end of the age would be foiled. To the church it would be given to know the times and seasons, through the holy Spirit enlightening their understanding respecting the Word of truth uttered through the apostles and prophets of old for our admonition. But none of the wicked would understand, only the wise, the truly wise with the wisdom that cometh from above, the consecrated. So far as the world would be concerned, its great ones, its master minds in church and in state, in business, in finances, would all be surprised in the end of this age. The Master would be present as a thief in the night to take, first of all, his "jewels," his bride, his saints, and then to utterly spoil, overthrow, the affairs of this present time, that on the ruins thereof he might speedily set up his everlasting kingdom of righteousness.

"Ye brethren are not in darkness"—that day has not overtaken you as a thief, though it will thus overtake all the world. (1 Thess. 5:3, 4.) The thief-like work of taking the church is already in progress; by and by it will be all completed, and shortly thereafter—1915—the kingdoms of this world, with all of their associated institutions, will go down in a climax of trouble such as the world has never known, because after gathering his bride class the Lord will execute judgments upon Babylon.

At that time Satan will be bound that he should deceive the nations no more until the thousand years are finished.—Rev. 20:3.

THE ANGEL OF GETHSEMANE

'Twas midnight, and the Man of Sorrows took his chosen three,
And sought with weary step the shelter of Gethsemane
To pray, his soul exceeding sorrowful, e'en unto death,
And heavy laden with the sin and woe of all the world.
In agony of bloody sweat he fell upon his face,
And cried, with tears, "My God, my Father, if it be thy will,
Oh, let this cup of shame and numbering with transgressors pass,—
If it be possible! Yet, not my will, but thine be done!"
And then his thoughts turned to the sacrifice,—a fear bore down
With agonizing weight upon his heart, lest to comply
With every jot and tittle of the Law, he might have *failed!*
He saw the priestly type, he knew eternal death awaited,
Should he seek to pass the second vail unworthily.
Eternal death! Oh, anguish inexpressible,—to see
No more his Father's face! He sought his well-beloved three,
Perchance they might refresh his fainting heart with some sure word
Of prophecy. Alas, their eyes were heavy and they slept.
Three times he sought them, and three times *in vain!* Yet he was heard
In that he feared. The Father sent a *heavenly* comforter
To touch with tender, strengthening hand that dear, devoted head,
And whisper, "'I the Lord in righteousness have called thee, I
Will hold thine hand and keep thee, neither shalt thou *fail* nor be
Discouraged.' Lo, thou art 'a priest *forever*, and a king
Upon thy throne, like to Melchizidek.' And *thou shalt see The travail of thy soul, and shalt be satisfied.*" His heart
Revived, he knew his Father's faithful word could never fail;
He knew it would accomplish that whereunto it was sent.
He rose, and from that hour went forth to trial and to death,
In peace,—a calmness born of perfect confidence in God.

How oft, throughout the many-centuried "night" of this dark age,
The Father's "little ones" have knelt in sad Gethsemane
To pray! E'en now the Garden's shade re-echoes with the cry
Of God's elect, "*How long*, oh Lord, how long until we see
The travail of our soul? How long until thou shalt avenge
Thine own elect, who cry to thee, with tears, both night and day?"

* * * * * * *

Dear Lord, oh, use *me* as the angel in Gethsemane!
Oh, fill me with thy holy Spirit of divinest love!
Oh, make me sympathetic, *wise*, that every anguished heart
May come, nor seek in vain for consolation from thy Word,
And strengthened, comforted, go forth to prison and to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, then calmly say,
"'Tis finished," and *with faith unwavering pass beneath "the vail!"*

—G. W. Sibert, May 6, 1906.

"MY SHEEP HEAR MY VOICE"

JOHN 10:27.

Considering the mental imperfections, the unba'ance of mind, prevalent in the world, we sometimes wonder that our differences of understanding are not greater than they are. The secret of the measure of unity amongst mankind on various subjects undoubtedly is that the majority are in almost total ignorance on such subjects, and hence make no claim of intelligent reasoning thereon, but merely follow some leader of thought. Just as soon as people begin to use their own thinking apparatus they begin to differ, and sound minds being in the minority the wonder is that more mistakes do not result. In the ordinary affairs of the world, in the ordinary affairs of life, there is no test as respects the soundness of theorizing, reasoning, except such as comes from the pages of history, showing the outworking of various theories, or such as are demonstrated by the mistakes of those about us. On these various subjects of life, each must do the best he knows how.

Only on subjects dealt with in the Scriptures have we a positive basis of information and positive lines along which to use our reasoning faculties. Hence the Apostle declares that those who follow strictly, implicitly, the divine instructions possess more than others "the spirit of a sound mind." (2 Tim. 1:7.) Yet even amongst those who are seeking to follow the guidance of the Word there is some room for differences, misunderstandings, false reasoning, etc. Hence the Apostle Paul urged Timothy, who was an elder in the church and who had been reared under the teachings of the holy Scriptures, that he should still continue to search and to rightly divide the Word of truth, that thus he might be a workman in the Lord's cause who would not need to be ashamed. (2 Tim. 2:15.) What was true of Timothy is true respecting all who endeavor to honor the Word of God. It behooves us all to be very careful, very circumspect, to look carefully on all sides of every important question, to endeavor to get the proper bearings and not be led off in any specious or false reasoning or sophistry which would entangle ourselves and others in error. Even with our best strivings for the truth, with our greatest care, there is still danger, especially amongst those who are awake and using their brains.

"KNOWLEDGE PUFFETH UP, LOVE BUILDETH UP"

It is safe to say that no other class of religious people in the world do as much thinking, studying and reasoning on the Scriptures as do the forty or fifty thousand readers of ZION'S WATCH TOWER. Their senses have been awakened by reason of use; they are earnestly desirous of knowing the truth, the whole truth and nothing but the truth; they find the promises of the Lord's Word assuring them that he will guide them into all truth, and hence they go forward with the greater sense of rest and security that they shall know the truth and that the truth shall make them free.

Nevertheless, there is a danger point in connection with the study of the truth. It was along this point that the Apostle cautioned some in his day, saying, Be not many of you teachers, brethren, knowing that a man shall receive the greater testing—the severer trial of his faith, etc. The spirit of meekness is very essential to all of us. We need to realize that of ourselves we know nothing, that our own judgment and reasoning are not to be depended upon, that we must be continually looking to the Lord for the help which cometh from him alone. We have learned not to look to human institutions of learning, Doctors of Divinity, etc., but to the Word of God. We must learn also that, even with the Word of God in our hands, we need the Spirit of God to direct us in its use, that we may understand it aright. We are to remember, too, that God's people have had the Bible in their hands for lo, these many years, yet have generally failed to understand it. Let the thought, then, make and keep us very humble, very dependent upon the great Teacher, the Head of the church—the church which is his body.

"ALL TAUGHT OF GOD"

We remember the story of Philip and the eunuch. The eunuch had the Scriptures and was reading them at the very time, yet he did not understand them until the Lord specially sent Philip to expound them to him. We remember Philip's question, "Understandest thou what thou readest?" We remember the eunuch's reply, "How can I unless it be interpreted to me?" We remember that the interpretation was sent by the Lord and accepted as from the Lord and that the blessing followed. We remember the Apostle's discourse along similar lines saying, How shall the heathen hear without a preacher? How shall any teach unless he be sent? How can any really interpret the Word of God and make it plain without divine assistance and guidance? This assistance apparently comes in two ways: first, a preparation of the heart, as the Lord denominated it, a hearing ear; and, second, a message sent of the Lord, an exposition of his Word for the hearing ears and for them alone. Humility is everywhere necessary, not only essential to the hearing ear but also essential to the tongue that would be the Lord's representative and ambassador and the exponent of his truth.

We remember the narrative of Peter and Cornelius, as illustrating the above. Cornelius was already devout; he reverenced God, was benevolent, gave much alms, was a good man in general, and he had a hearing ear, and yet in the Lord's providence it was necessary to send Peter to tell him the words by which himself and his house might be saved—might come into harmony with the Lord. It was not sufficient merely to send Cornelius a copy of the Scriptures; but necessary to expound to him the way of the Lord. Let us not forget these things: let us not become self-conscious, boastful, proud, heady, highminded, for such conditions of heart would surely interfere with our learn-

ing further lessons in the school of Christ; and not only so, but some of the lessons already learned would speedily begin to fade away, and if the light which is in us become darkness how great will be that darkness—it will be greater than it is in those who never saw the light of present truth. —Matt. 6:23.

The Apostle tells us that the ox knoweth its owner and the ass his master's crib—although brute beasts they learn where to go for their nourishment. The same is true of barnyard fowls and all domestic animals—they not only have an appetite for food but soon learn the incidents connected with their feeding. The Lord seems to intimate that some of his people are less wise in these respects than are the dumb animals—they forget how, when and where they got their previous food. This is not true, however, of the Lord's flock. The true sheep know the green pastures and still waters and the Shepherd's voice, and a stranger will they not follow because they recognize not the voice of strangers—"My sheep hear my voice and they follow me."

FAITH INDISPENSABLE TO SUCCESS

Mark 7:24-30.—JUNE 3.

Golden Text—"Great is thy faith; be it unto thee even as thou wilt."—Matt. 15:28.

With the whole of Galilee awakened, with the people discussing the wisdom and propriety of taking him by force and making him a king, with Herod's boldness manifested in the beheading of John the Baptist, and with the realization that his time for death had not yet come, our Lord left the parts where he was so well known and journeyed about forty-five miles toward the Mediterranean. This brought him to what in our lesson is called the "borders of Tyre and Sidon," more properly the provinces of Tyre and Sidon—within the boundary of the land called Phoenicia, of which the cities of Tyre and Sidon had been the centers of wealth, influence and business. We are not informed that Jesus went to either of those cities: apparently he merely crossed the borders of Galilee, and was thus for a time free from the authority of Herod. He would rest a little from his labors, and allow the truths which he had taught to penetrate into the hearts of his hearers. He would let the froth work off and the real essence of the truth abide in the hearts which were in condition of righteousness for it. He knew well that these would be but few.

The more his work increased and his fame spread abroad the more did the adversary raise up opponents and hindrances. After the feeding of the five thousand and his return to Galilee he had discussions with the Pharisees, who, jealous of his growing popularity with the people, sought to oppose him. They would indeed have been glad to have recognized him as a Pharisee and to have had him do his mighty works in the name of Pharisaism. But his attitude was that of an independent—the Pharisees had sins that needed to be rebuked as well as others. Outwardly they were professing full consecration to God, but our Lord, who was able to read the heart, knew that a great deal of this was mere pretense, outward form and ceremony, show-religion.

These Pharisees, posing as the leaders of religious thought in that day, were made very angry by our Lord's plainness of speech, and the fact that he pointed out to the common people the general rules and principles by which a tree may be known by its fruits—that the Pharisees were not to be esteemed according to their professions, but to be measured by their deeds. They prided themselves upon their strict observances of the law, but he showed that many of the things which they did were not really the law of God, but the commandments of men, and that the very essence of the divine law, love, justice, they largely ignored, not only in their teachings but also in their practices. The Pharisees feared, therefore, that the high station which they had previously held in the estimation of non-professors was being shaken, and their pride antagonized this—hence they hated him without a cause. They should have been glad to have had their attention called to their errors that they might have corrected the same, but this is not the attitude of the unregenerate heart: it rejoiceth in iniquity and rejoiceth not in the truth; it rejoiceth in whatever upholds its pride and gives color to its boastings of success. To them Pharisaism meant everything, and the fall of Pharisaism meant the fall of all religion.

It is much the same today. Many highly-esteemed people today occupy the position of the Pharisees of that time. They make an outward show, they boast of their success, they delight in the honor of men, especially in the honor of the world; they multiply forms and ceremonies and meetings and make a fair show in the flesh. They draw near to God with their lips, but give evidence that their heart sentiments are not in harmony with their lip professions, because when the truth is presented to them they hate it instead of loving it, and they hate the light-bearers because the light makes manifest their own weaknesses, hypocrisies, dissemblings in doctrines and practice.

The improper spirit exemplified in the priests and Pharisees and Scribes in our Lord's day finds a parallel today in the anger, malice, hatred, bitter words, which, like arrows, are shot forth at those who serve the truth, who seek to lift up the standard to the people, who seek to show up the errors of the "dark ages," and through the truth to make known the real character of our heavenly Father and the real meaning of his Word. Persecutors always claim that they are in support of a principle of righteousness; only in this way can they deceive some whom they enlist upon their side—some of better heart and conscience than their own. As the Israelites considered that anything that would undermine them would be to the injury of the Lord's cause, so today every section of Babylon, every sect of Christendom, seems to be fully persuaded that anything which would undermine the errors of their systems would be injurious to the cause of the Lord; hence they feel that in supporting sectarianism in any of its branches they are fighting for God. Theirs is a part of the blindness which comes from the god of this world, the prince of this world, Satan, who has all the heathen thoroughly under his control, thoroughly blind to the goodness of God and his message.

Our duty, nevertheless, is to be bold and courageous for the truth, not with the hope of convincing all of our gainsayers, nor with the thought of destroying sectaranism, but with the thought of gathering to the Lord his jewels from every quarter of Babylon, "Those who have made a covenant with me by sacrifice." (Psa. 50:5.) This was Jesus' work in the end of the Jewish age. He was gathering the jewels. His work was a success, although it seemed otherwise to his opponents. Similarly our work under God will be a success, even though others may see it differently. Even our Lord's crucifixion was a part of the success of God's plan, favorable not only to the believers but to all the families of the earth.

So with us: "God will turn what seems to harm us into everlasting joy;" he will so overrule that all things shall work together for good to those who love him, to those who are on his side and are faithful in holding up his standard. Faith is the lesson here: our Lord had faith in the Father's plan and followed it through good report and through evil report. The apostles had faith in him, and when others said, "It is a hard saying," they said, "Lord, to whom shall we go? thou hast the words of eternal life." Similarly with us faith is necessary: if we have faith in the Lord and in his Word we cannot doubt what the results will be, and will be prepared for all the experiences of life as they will be permitted to come to us, and will get blessings from them all.

THE SYROPHOENICIAN WOMAN

The country of Tyre and Sidon was called Phoenicia, and its population was made up largely of Carthaginians and Syrians. The woman of our lesson was of Syrian ancestors, and by education and language was a Greek. In a word she represented quite a mixture of nationalities; she was therefore a Gentile out and out. She had a little daughter possessed of an evil spirit, and her mother-love awakened her sensibilities as well as her faith. Although Jesus had entered the village without ostentation, in a semi-private manner, some one had known him, and the word some way reached the ears of this poor, afflicted woman. She hastened to the place where Jesus was, and prostrated herself before him. Matthew says that her cry was, "Have mercy upon me, O Lord! Lord, help me!"

The American consul at Jerusalem, Honorable Selah Merrill, mentions the importunity of the people of the East, saying, "To one who has ever held a prominent or official position in the East the persistency of pleading women is a fact one will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They

will sit and wait hour after hour, and come day by day, ignoring all kinds of refusals. They are importunate beyond anything that I ever experienced in our western life."

The case is just such a one as we know the Master would have promptly attended to under ordinary circumstances. The faith was there, hence the persistency of the request. But on this occasion Jesus simply ignored the woman, "He answered her not a word." (Matt. 15:23.) It would even appear that he left the house, and that the woman importuned the disciples that they would intercede for her with their Master, for we read that the disciples subsequently came to Jesus entreating him to "send her away." Evidently they had first tried to discourage the woman themselves, and told her that their Master was a Jew and that his mission was to Jews; that she could not have much hope for favor, and that his refusal was indicated by his silence to her first request. But the woman's faith in the Lord and love for her child led her to stay to importune.

Apparently while the disciples were speaking with Jesus the woman again approached him, pleading her own cause. This time he answered her, but unsatisfactorily. He said, "Let the children first be filled: for it is not proper to take the children's bread and cast it unto dogs." Had there been pride in the heart this response would have been sufficient to have put the woman upon her dignity, so that she would have ceased her importunity and have openly tiraded against the Lord and against all Jews as ecclesiastical bigots. But she was humble as well as full of faith, and so far from taking offense at being told that she as a Gentile was classed with the dogs, she seized upon our Lord's own words as a basis for a further plea, that as the little house-dogs ate of the fragments from the family table thrown them by the children, so she as a Gentile, as one of the dogs, might be granted her request for the relief of her daughter from the power of the devil without hindering the real spirit of the Lord's argument, without saying that she was as worthy as a Jew of his mercy and favors.

Our Lord was astonished as well as pleased by this demonstration of the woman's faith. Matthew says he exclaimed, "O woman, great is thy faith!" Her request was granted, her daughter was healed, and her further faith was shown in that she accepted the Master's word and went to her house, there to find that indeed the demon was gone out, and that in leaving he had thrown the child in a fit upon the bed. A prominent writer remarks, "It is impossible for us to realize the tone in which Jesus uttered these words or the love which beamed in full glory from his eyes. Nothing ever drew from our Lord such commendation as the exercise of a supreme faith."

LESSONS IN FAITH—PRAYERS OF FAITH

It is proper that we should draw analogies from our Lord's conduct and that we should suppose that the illustrations of Scripture, showing the trials and tests of faith, should teach us something respecting the Lord's plan of dealing with those who approach him in prayer. During this Gospel age the Lord is seeking for those who can and will exercise faith. Some undoubtedly are so constituted mentally that they cannot do this—not that God created us without the ability so to do in him, but that the fall has distorted the original creation so that many today are unable to exercise faith in a proper and full degree. It is not for us to denounce such, but rather to learn from God's Word that he has a gracious plan, which is broad enough to include this class as well as all others in the mercy and forgiveness provided through the redemption at Calvary.

After the present age shall have selected out those who can exercise faith, who will exercise faith, and who will become faith-full, obedient to faith, then will be ushered in the great Millennial age, in which light, knowledge, will be granted to the remainder of mankind, to the intent that they may cultivate faith as well as all the elements of a proper character, and by restitution processes come to the attainment of all that was lost in Adam, or, failing to do so, be cut off in the second death. Let us hope that when the Millennial age shall be ushered in many in the world will be found ready to accept our Redeemer even without the special chastisements and judgments of that time to impress upon them the advantages of obedience to the Lord. As this Gentile woman could and did exercise faith in the Lord, so, doubtless, there are others in the world today who, if they knew our Savior as we know him, would be no less faithful than ourselves—some amongst the heathen, perhaps, would manifest much greater faith than some in Christendom today.

"BE PATIENT, BRETHREN"

As in dealing with this woman our Lord deferred the bestowment of the blessing he desired to give her, so doubtless he does with us at times. With us, too, he may see that it will be better if he should for a time ignore our petitions on some certain subject, that thus we may become more earnest, and perhaps increase our faith and our appreciation of the blessing we desire, just as this poor woman might not have appreciated so highly the Lord's favor if he had given it to her at once. With us also the Lord sometimes makes a test of humility before he responds to our requests. Are we of humble enough mind? Have we faith enough to come to the Lord at all? Can we trust him for his grace? Are we humble enough to accept his mercies on his conditions, on his terms, acknowledging ourselves nothing, that we have no merit to plead with him, that by grace we are saved and not according to any works that we could accomplish? If so we may be sure that the Lord will appreciate our demonstrations of such faith by our holding on to his loving hand, to his gracious promises—by our confessions that we are nothing except as he shall give us of his mercy.

As all the various experiences of the Gentile woman worked out for good to her, helping her in the development of a proper and acceptable faith and a spirit of humility, so, we may be sure, all of the delays to answers of our prayers that may come to us as the Lord's people are for our advantage if we will be exercised thereby—that we may grow in his grace, grow in his wisdom, grow in his love, grow in faith, grow in obedience, grow in humility.

The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and devil, which seem so baneful to us, are blessings in disguise except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

"WAIT PATIENTLY FOR HIM"

An illustration along this line comes to our mind. A sister living some distance from Allegheny, deeply interested in the truth herself, informed us that she was earnestly praying for her husband that the Lord would graciously grant him the opening of the eyes of understanding. Having some acquaintance with the husband it was our opinion that his was rather a hopeless case. Not that he was a bad man, but that he seemed to be thoroughly worldly, his hours filled with business or hunting or lodge work, etc. And so we said to the sister, by way of preventing her from having too keen a disappointment in the matter: "Dear sister, remember that the Lord is making his own selection of those who will constitute his spiritual bride of many members. It is not for us to dictate to the Lord in prayer or otherwise whom he shall select—it is for us to feel thankful and grateful that in his providence his truth has reached our ears and brought us the blessing of an invitation to the nuptial feast. We advise that you do not set your heart upon your husband's acceptance of the truth, and that you do not particularly pray along that line, but rather give thanks to the Lord that he is as noble a man as you know him to be, and, by your own life, your own conduct, your own example everywhere of what constitutes righteousness and discipleship to Christ, set him as good an example as possible, hoping that this may profit him as respects the present life and also the future life, even though he should never come to the point of making a full consecration of himself to the Lord and his service."

The sister's answer was, "I am trying to do all this, Brother Russell, but still I feel that the Lord will not be offended if I ask special blessings upon John—if I ask him to graciously grant him the opening of the eyes of his understanding. I am not so much requesting a miracle upon my husband to turn him against his will, but rather request-

ing that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible consistent with divine wisdom." We uttered a few deprecatory words, thinking to ourself how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wifely devotion and also her faith in the Lord's goodness. Judge of our great surprise when, about a year later, that husband became interested in the truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we got from the lesson today. The lesson is that God greatly appreciates faith, trust in his goodness, and that barring some interference with his plan he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of the Spirit, and correspondingly we will abound in the love and joy and peace, service and blessings which come from him who says, "According to thy faith be it unto thee."

GOOD CONFESSIONS AND LATER TRIALS

Matthew 16:13-28.—JUNE 10.

Golden Text—"Thou art the Christ, the Son of the living God."

In the vicinity of Caesarea Philippi, on our Lord's most northerly journey in Palestine, just at the headwaters of the river Jordan, where it issues in great volume from a cave, our Lord put a question to his disciples which was full of meaning to them. This has been a weighty one ever since wherever his Word has gone. More than this, throughout the coming age, the Millennium, it will still be the all-important question.

"WHAT THINK YE OF CHRIST?"

Our Lord had been teaching the apostles and the public for about three years, and although he had frequently referred to himself as the "Son of Man," a title recognized among the Jews as appropriate to the Messiah, a title applied to Messiah by Daniel the Prophet (Dan. 7:13, 14), our Lord had never positively declared himself to be the Messiah. He had allowed his words, "such as never man spake," and his works, such as never man performed, to testify for him. He merely declared that he had come forth from the Father to be the Savior of men, that in due time he would ascend up on high where he was before, that through faith in him eternal life was obtainable, etc. He had talked about his kingdom, too, and taught the apostles to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Still, as already stated, he had never positively declared that he was the Messiah—he had left it to inference; if his character and works would not testify to the hearts of his disciples any words on the subject would be vain, empty, powerless.

By way of bringing the matter gradually before their minds, assisting them to see the general confusion prevailing, our Lord first asked the apostles respecting the general opinions of the people regarding him—whom they thought him to be. The answer was that there was confusion, some claiming that he was Elijah, others that he was John the Baptist returned with greater power, others that he was one of the ancient prophets who had reappeared. With this leading of the mind up to the central thought our Lord put the important question directly, "Whom say ye that I am?" What view of me is entertained by you who are my followers, you who know me most intimately, you who have heard my teachings and seen my daily life? At once came a noble confession from the Apostle Peter, who, while expressing his own sentiments, evidently expressed the minds of the entire discipleship, for there was no protest on the part of any and their silence gave assent.

"THOU ART THE CHRIST THE SON OF THE LIVING GOD"

It should be noticed that the Scriptures are consistent with themselves throughout, that nowhere is the Lord Jesus spoken of as his own Father, the Almighty, Jehovah, but appropriately he is recognized as in his own statements as being the Son of God—the offspring of the Almighty, full of the Father's spirit, grace and power—God manifest in the flesh—the best possible manifestation of the Father amongst men, of that heavenly Father of whom it is declared, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see." (1 Tim. 6:16.) The Only Begotten of the Father, full of grace and truth, represent him and the glorious qualities of his character to humanity. The apostles discerned this, and honored the Son accordingly as the Father had already honored him.

Our Lord promptly acknowledged Peter's confession as being appropriate, correct, truthful, and he added a blessing, saying, "Blessed art thou, Simon, son of Jonas, because flesh hath not revealed this unto thee, but my Father which is in heaven." Here again our Lord disclaims being the Father, and declares that the Father is in heaven—was not on earth except representatively. The same thought our Master gave to Mary after his resurrection, saying, "I ascend to my Father and to your Father, to my God and to your God." (John 20:17.) We honor the Lord most and have clearest views of the meaning of his words when we accept them simply and truthfully, without attempting to be wise above what is written or to add to the divine revelation or the honor of our Lord by inconsistent claims contradictory to the revelation which has been given us.

"THOU ART THE CHRIST"

This was a part of Peter's reply—"Thou art the Messiah. We accept you as being the one in whom center all the promises—the one who is to redeem and to bless the world." How we wish that all of the Lord's professed people might clearly discern what is implied by Peter's good confession! It implies faith in Jesus, not merely as the Savior of the church which is his body, his bride, but as the Savior of the world—the great Messiah, the seed of Abraham, through whom with his elect bride all the families of the earth will be blessed with gracious opportunities for escape from the thraldom of sin and death to the liberties of the sons of God.

"What think ye of Christ?" This question, which came to Peter and his fellow-apostles, has been rung down through the centuries from that time until now, wherever the knowledge of the Lord Jesus has gone. It is a question which each one must eventually answer for himself. Thank God for this: the benighted heathen shall not be left in darkness, in ignorance of the only name given under heaven and amongst men whereby we must be saved. (Acts 4:12.) In due time this true Light shall lighten every man that cometh into the world. (John 1:9.) And with the question and with the light which makes possible an answer to the question comes a responsibility which none may shirk. Eventually every son and daughter of Adam must decide respecting the great Savior whom God has provided—each must accept or reject him as his Redeemer, his Savior, his Teacher, Priest and King, if he would enter into life; or, rejecting him intelligently and wilfully, must die the second death—utter destruction.

The question has come to us who are the Lord's followers, and we, like Peter and the apostles and all the faithful since, have accepted the Son of God as our Savior, realizing that he bought us with his precious blood, and that we have peace with God through a realization that the divine sentence against us has been met, so that God can now justly accept us to himself, forgiving our sins—not imputing them to us, but accepting satisfaction through our Surety and his precious sacrifice. On the strength of this faith that he was the Son of God, that he died for our sins, we have also accepted him as the great King of Glory, whose Millennial kingdom is surely to bless the world by establishing the reign of righteousness, by binding Satan and all the powers of evil, by causing the knowledge of the glory of God to fill the whole earth and by instituting a great reign of judgment, of justice, in the world, under which every unrighteous deed shall receive a just recompense of reward, and every good endeavor receive encouragement and blessing, and bring a corresponding uplift, mental, moral and physical, to the obedient.

By faith we now believe and accept the message that those who hear now in advance of the world have a special call to joint-heirship with their Redeemer in his glorious kingdom, and shall share with him in his grand work of blessing and restoring the willing and obedient of mankind. What joy follows in the wake of this knowledge and its good confession only the elect can fully appreciate. And in proportion as these confess their faith that same faith grows, and the blessings and privileges connected with it grow, and gradually their joys become full to the overflowing of their earthly vessels in the present life and to their preparing the more for the glorious fulness of joy into which they will be ushered in their glorious resurrection change, when the Master himself shall say to them, "Well done, good and faithful servant; enter thou into the joys of thy Lord."—Matt. 25:21.

WHAT THINK YE OF CHRIST?

This same question confronts others who see with considerable clearness the mercy, the grace of God in Christ, and the glorious plan which centers in him, but who for the present are withholding a confession, who have not thus far taken their stand on the side of Christ, to confess him before men and to follow him in their daily life. To these we give a word of encouragement and a word of warning as well. They should be encouraged with the evidences they have of the Lord's favor, in that they have been permitted to come to their present position of knowledge of Christ and the gracious plan of God centering in him. They should realize that while they have already appreciated much, still there is more to follow of grace and joy and peace and blessing and knowledge to those who go on, who take the important step of public confession, who enter into a covenant of sacrifice to be followers in the footsteps of Jesus. They cannot go on to belong to his disciples unless they confess him; they cannot hope to share in the glories that belong to the faithful who walk in the narrow way unless they take up their cross to follow.

But they should know that while the cross of the Lord is not a light one, nevertheless his yoke is easy and his burden is light because he yokes himself with us in our trials and difficulties of life. With him as our companion and burden-bearer the cross is light, the burden is easy and the joys and peace resulting to his faithful are indescribable, even as eye hath not seen, nor ear heard, neither hath it entered into the heart of man the blessings by and by to be conferred on them. (1 Cor. 2:9.) The day of opportunity for accepting Christ under present conditions is rapidly speeding away. Soon the door of present privilege will close; and even though another door of gracious favor will open thereafter, its blessings and rewards cannot be considered with those which are now before us. Let us lay aside every weight and every besetting sin and enter the race and run patiently to its end, hoping for a share with our Redeemer in his glorious kingdom work.

ROCK-FOUNDED LIVING STONES

Peter, the mouthpiece of the disciples, was especially addressed by our Lord, although the blessing spoken to him was in a measure shared by the others also. Our Lord here gave Simon his surname, Peter, which signifies a stone, declaring, "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my church." Peter subsequently writing refers to the matter in this manner, saying of all of the Lord's true followers, "Ye, also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (1 Pet. 2:5.) Peter and the other apostles are presented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve apostles of the Lamb.—Rev. 21:14.

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.
Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.

. . . . . .

"Some style him the pearl of great price,
And say he's the fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its toys.

. . . . . .

"If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My portion, my Lord and my all."

Of this church whose foundation was laid by the Redeemer himself and which was to be built thereupon our Lord declares,—

"THE GATES OF HELL SHALL NOT PREVAIL"

This statement seems to some to favor the theory that eternal torment is the fate of all except the church: yet such must view the text very superficially indeed, for with their view what picture would the words convey? In what sense would it be true that the gates of hell shall not prevail against the church? If we suppose a fiery hell such as many teach, and a barred gateway leading thereto, and the church on the outside of those gates, we would be obliged to imagine the church trying to break through the gates to get into the fire, and that the gates would not be strong enough to hinder the rash act. Or, on the other hand, we should be obliged to imagine the church on the fiery side of those gates and trying to burst them open and succeeding in so doing. Surely neither of these views represents properly the condition of the church as viewed from any standpoint.

But now note the reasonableness and beauty of the true interpretation of this language. The word hell here is in the Greek, hades, the same word that is elsewhere translated grave. For instance, in the Apostle's declaration respecting the resurrection and the deliverance of the church from the grave, he exclaims, "O hades, where is thy victory?" He pictures thus the church triumphing over hades, coming out of hades, out of the grave, out of the state of death. The same thought is connected with our Lord's resurrection, he is represented as bursting the bonds of death, bursting the restraints of sheol, of hades—by the Father's power. The gates of hades, the gates of the tomb, the strength of death which restrained him three days, was broken in his resurrection. This is the picture which our Lord presents. The church in common with the world would go down into death, and this was an assurance to the apostles of the abundant deliverance which will be granted to the church in the first resurrection to glory, honor and immortality, to the conditions where the second death will have no power.

THE KEYS OF THE KINGDOM

A key implies a lock, and the thought here is that God's kingdom was locked that none could enter it. Our Lord alone was able to keep the divine law and to inherit the divine promise. To him alone, therefore, belonged entrance to the kingdom. He was recognized as the Anointed from the time he received the holy Spirit at his baptism, and in the fullest sense in his resurrection from the dead, a spirit being, "With all power in heaven and in earth."—Matt. 28:18.

But neither before his death nor during the forty days after his resurrection could our Savior open, unlock the kingdom to his followers, though he promised them ultimately a share with him therein. He put his Spirit upon them, by which they in his name performed many wonderful works, but they could not be recognized by the Father nor receive the begetting power of the holy Spirit, the anointing of the Father, at that time. They could not then be ushered into the kingdom privileges and relationship until Christ had ascended up on high and appeared in the presence of the Father on their behalf, presenting the merit of his own sacrifice as the condition upon which they might be accepted. It was after our Lord had done this that he permitted Peter to use the first key—to throw open the door of the kingdom to all of his truly consecrated followers.

The door thrown open at Pentecost was only to the Jews, not to the Gentiles. Peter preached only to the Jews and proselytes, inviting them and them only to become sharers in the kingdom of God's dear Son. When, three and a half years later, the Lord's due time had come for throwing open the other door into the kingdom—the door for the Gentiles—Peter again was given the key, the right, the authority, to open that door. He it was who was sent to Cornelius, the first Gentile convert, to explain to him the conditions of relationship to Christ in the kingdom and to initiate him that he might receive the holy Spirit. The two keys having been used there is nothing further to unlock respecting the kingdom, and the Jewish institutions having passed away there is now but the one door, and it, we are told, will be closed perpetually when all of the wise virgins shall have gone in to the wedding. —Matt. 25:1-10.

The declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office." This authority was shared by all the apostles (Matt. 18:18, 19), and it is because of our belief in this that we hold to the exact presentations of the apostles as representing the divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely supervised—that whatever they forbade or allowed was under heavenly guidance and sanction.

"THEY SHOULD TELL NO MAN"

Our Lord enjoined upon the disciples a measure of secrecy respecting his Messiahship because it was not yet due time for this to be made generally known. Its publication by Jesus and his disciples would have stirred up the public mind and have interfered to some extent with the divine program respecting his crucifixion—either by hastening it or by hindering it. But after our Lord's death and resurrection this was the entire theme of all of his representatives, his messengers—Jesus the Redeemer of the world, the Messiah, whose coming at the end of this Gospel age shall bring in times of refreshing and restitution for the uplift of the groaning creation.

Our Lord did not even pointedly draw this to the attention of his disciples, as we have seen, until the due time—until the approaching end of his career made it necessary for them to be forewarned that they might not be deceived, that they might know how his death was a part of the divine program. It was from this time on that Jesus began to explain to his close followers that he was to suffer death at Jerusalem at the hands of the religionists of that day, and that he would be raised from the dead on the third day thereafter.

BLESSINGS BRING TRIALS

The noble Peter had scored a great success in faithful and prompt acknowledgement of the Master, and he received special favors and blessings and promises as a result. Perhaps this helped to make him somewhat heady and self-opinionated. It is so with many of the Peter class (a noble class) from that time until now. Many admitted to the Lord's favor and privileged to confess him before men have stumbled over their own honor and exaltation. No wonder then the Apostle admonished, Be not many of you teachers, brethren, knowing that a man who is a teacher has severer trials, temptations. —Jas. 3:1.

Peter, in his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher—"not holding the Head" in proper reverence. Alas, how many treat the Lord's Word in the same manner today—ignoring his own statements and distorting his words in a manner which they are pleased to consider better than his, more honoring to him and to the Father. What a great mistake! Let us, dear fellow students, always recognize the headship of our Lord, and always remember that we are to listen to his Word and not to attempt to correct him or to substitute ideas of our own as being either better or as good. If we consider him worthy of the Father's honor and confidence, let us also consider him worthy to be our teacher, and from this standpoint let us take his every word seriously, carefully, implicitly.

Although Peter did not so intend the matter, his efforts were in the direction of turning the Lord aside from the fulfilment of his covenant. And so we think it is with some who, Peter-like, do not give sufficient heed to the Master's teaching—their influence at times upon their brethren and the church is to hinder the sacrificing rather than to assist the sacrificers in the good way. They are stumbling-blocks instead of stepping-stones, and it is the duty of all who would be faithful footstep-followers of Jesus to kindly but emphatically treat the advice of such as our Master did, to ignore it and to press along the line according to our covenant. Our Lord declared Peter to be an adversary [Satan] a hinderer of the work.

Thus we see how those who are good and well intentioned may unwisely become hinderers of that they desire to assist. Let us be on our guard as respects ourselves and our influence upon others. Peter reasoned from the human standpoint, not from the divine. Happy would it have been for him if he had taken this lesson very thoroughly to heart; but through failure so to do he was unprepared for the later testing, when he denied his Lord and brought upon himself bitter weeping. Our Lord's life was an illustration, and put emphasis upon the words which he then addressed to the apostles, "If any man will come after me let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Discipleship meant the very reverse of what the apostles had naturally expected. They thought of the kingdom glory and honor, and were desirous of attaining those blessings.

The disciples were now learning that their attainment meant severe testings, disciplines, trials, which would demonstrate their worthiness or unworthiness of a place in the kingdom. Self love and earthly loves, outweighing devotion to the Lord, would mean unfitness for a share with him in the kingdom. On the contrary, such a love for the Lord and the truth and the privileges of service as would lead to self-denials, earthly sacrifices, etc., even unto death, would imply the possession of the character which our Lord sought in those whom he would make his joint-heirs in the kingdom.

GAIN THE WORLD, LOSE HIS BEING

Our Lord stated a general truth when he declared that a selfish love of life under present sinful conditions would signify the loss of life eternal—would signify ultimately the second death. This applies to the church in the present time. We have covenanted with the Lord to leave all and follow him; we have exchanged our earthly hopes and aims for heavenly ones; and now, if we fail of the heavenly, all will be gone. Yes! it is a case of losing our earthly lives and gaining the heavenly, and no amount of earthly gain can compensate us for the loss of the life eternal hoped for.

Somewhat similar principles will apply to the world during the Millennial age, for they also will be required to break away from sin and cultivate righteousness if they would attain to life; and those who will not forego the sins and not battle against the weaknesses will never attain to the restitution perfections and everlasting life. The matter then resolves itself into this, for us now and for them by and by: Do we prefer everlasting life in harmony with the divine law and righteous requirements, or do we choose the contrary, with the penalty, second death?

"THY KINGDOM COME"

All this, respecting the necessity of suffering and death on the part of those who would be sharers with the Lord in his kingdom, was evidently a new thought to the disciples. It had been partially stated previously, but in dark sayings which they did not comprehend. Evidently even yet they did not grasp the situation clearly, but our Lord proceeded to clinch the matter in their minds by assuring them that they would not get the kingdom inheritance until some period in the future—when the Son of man shall come in the glory of his Father with his angels; and then he shall render unto every man according to his deeds. To those who by patient continuance in well doing seek for glory, honor and immortality he will render the reward of eternal life on the spirit plane; but chastisements, punishments, corrective in their nature, and purgatorial to all others whose evil deeds, preferences for sin, unfaithfulness to light and knowledge and truth, mark them as out of accord with the great principles of righteousness. To these will be given experiences in the time of trouble which will mean sorrow, disappointment, grief, etc. We are glad to have the assurance from other Scriptures that these corrective judgments of the Lord as they come upon the world will mean blessings in disguise, for, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

The statement of verse 28 has been the cause of considerable confusion. It reads: "There be some standing here who shall not taste of death until they see the Son of man coming in his kingdom." This is what might be termed a "dark saying," an obscure statement. The key to it is found in the first nine verses of the succeeding chapter. The chapter division, which was not of inspiration but was made centuries after Matthew was dead, has served to separate the Lord's words from the explanation of them.

Connecting the matter we see that our Lord meant that some who were there with him would see a demonstration of his statement about his second coming in power and great glory in a vision, and that vision was given a little later on in the Mount of Transfiguration, when the entire kingdom was represented in tableaux to Peter, James and John, three of those who were with him at the time he uttered the words of our lesson. In that panoramic vision our Lord was transfigured so that the disciples saw him radiant with glory, and as nearly identical as would be possible to show them the glories of the kingdom; and with the Lord in the vision were seen Moses, a representative of Israel, and Elijah, a representative of the church. St. Peter, one of the three who witnessed this exhibit of the kingdom glory in vision, mentions it in his epistle, saying, "For we were eyewitnesses of his majesty . . . when we were with him in the holy mount." —2 Pet. 1:16-18.

If that vision was such a testimony to the Apostle Peter and his associates, and through them was applied to all of the early church as an assurance of the blessing of the Lord which would ultimately come at the second advent of Christ in his kingdom, how much more assurance have we now in the fact that we by the grace of God have been enabled to see the spiritual glories of the Lord through the opening of the divine Word, the breaking of the seals upon the scroll of divine revelation! "Wonderful things in the Bible we see." Wonderful love and exceeding great and precious promises for the church, wonderful love and an ancient covenant for

Israel, wonderful love and a New Covenant for all the families of the earth. Those who see this vision of the kingdom, and who discern its rapid arrangement and the preparation for its glorious revelation to the whole world, have the assurance that they are not following cunningly devised fables; that the Higher Critics are greatly mistaken in their judging of the Word of God along the lines of external testimonies and evolution theories. We have much advantage everyway over the remainder of mankind, and we may well say to ourselves, What manner of persons ought we to be in all holy conversation, living and godliness!—2 Pet. 3:11.

PILGRIM VISITS OF BRO. B. H. BARTON

Bradford,	Eng.	July	9,10	Belfast,	Ire.	July	18
Ossett,	"	"	11	Dublin,	"	"	19,20
Oldham,	"	"	12	Liverpool,	Eng.	"	22,23
Macclesfield,	"	"	13	Warrington,	"	"	24
Manchester,	"	"	14,15	East Kirkby,	"	"	25,26

VOL. XXVII ALLEGHENY, PA., JUNE 15, 1906 No. 12

VIEWS FROM THE WATCH TOWER

CHURCH UNION—NEXT, FEDERATION

The Presbyterian and Cumberland Presbyterian bodies have reunited, as per the following telegram in the public press columns:

Des Moines, Ia., May 24.—Dr. Hunter Corbett, the Moderator of the Presbyterian General Assembly, declared the union of the Presbyterian church of the United States and the Cumberland and Presbyterian church completed at 10.21 o'clock this morning as follows:

"I do solemnly declare and hereby publicly announce that the basis of union and reunion is now in full force and effect, and that the Cumberland Presbyterian church is now reunited with the Presbyterian church in the United States of America as one church."

The big ecclesiastical assemblage burst into a storm of rejoicing. Handclapping, cheering and waving of handkerchiefs gave expression of unalloyed pleasure.

* * *

The spirit of union and federation prevails everywhere. Our readers well know that from prophecy we have for twenty-five years been expecting not only that the Federation would come soon, but that the *vitality* of it would come from the Episcopal church. The insurmountable barrier thus far seems to be in the claim of this denomination to "Apostolic Succession," which asserts that none are qualified ministers except as "ordained" in the line of such succession.

Now we find a movement amongst Episcopalians to concede something: to claim merely the Historic Episcopate and to drop the claim of Apostolic Succession, so as to promote the union of all Protestants. This view is set forth in a recently published book by Rev. E. McCrady (Episcopalian), entitled,

"APOSTOLIC SUCCESSION AND THE PROBLEM OF UNITY"

We quote one paragraph:—

"When we ourselves are broad enough, catholic enough, to admit that the theory of the divine right of Episcopacy is a theory only—when we are willing to own, as we must, that while fitting in very well with historical facts, it can never be absolutely *demonstrated*—when we further are willing to recognize the fact that the Reformers did not believe in such a theory themselves, and that the church, in spite of all the influences brought to bear upon her, has carefully refrained from officially promulgating such a doctrine—when, in other words, we cease to unchurch our Protestant brethren by insisting upon a principle logically indefensible and never officially set forth—we will then be in a position to expect some concessions on their part, and—we venture the further prediction—we shall then begin to hear some solid discussion, and see some valid signs of the approaching union of Christendom."

* * *

The Bible clearly sets forth that such a *federation* of Protestants will be effected before the great final catastrophe which will usher in the kingdom of God's dear Son and the glorification of the church of the firstborn; hence our interest in every item pointing to its realization.

"THE UNITED CHURCH OF CANADA"

"The negotiations for the union of three churches in Canada have attracted world-wide attention. Nearly all of the religious journals and many of the secular ones devote much space to special comment upon this theme. These comments are almost entirely congratulatory. The Toronto *Globe* has rendered important service by printing the expressions of opinion by men of light and leading in the three churches in various parts of the country. It is a surprise to find how generally these are favorable expressions. Of course there are a few doubting Thomases, a few who magnify differences and overlook the great harmonies, who advise us to be careful and go slow; but the overwhelming consensus is in favor, not of federation, but of organic union. We have received correspondence from various parts of the United States, from the Atlantic to the Pacific, with reference to an account we wrote in *The Christian Herald* of this great movement, and all of these are of devout thanksgiving for the leading of divine providence. We quote from the *Literary Digest* some of the press comments on this subject:

"'An extraordinary movement, in some respects, not paralleled in several centuries,' is the phrase by which the New York *Christian Advocate* (Methodist) characterizes the movement toward union between the Presbyterian, Methodist and Congregationalist churches in Canada. The report of the joint committee of these three denominations, just published, is described by the Toronto *Globe* as 'the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation.' All the indications seem to point to the ultimate consummation of this union, and the name tentatively chosen for the new church is, 'The United Church of Canada.' The *Interior* (Presbyterian, Chicago) writes of the union planned as 'the most radical and remarkable coalition of churches that has been proposed since the Reformation brought in the era of denominational divisions.' *Zion's Herald* (Methodist, Boston), reminds us that Canada in the past has led the way in effecting denominational unions.

"The *Christian Advocate* remarks editorially: 'This experiment in each of its stages should receive the concentrated attention of the Protestantism of the world. If it succeeds it will make feasible the only reasonable plan for the diminution of the number of distinct communions.'

"The *Presbyterian* (Toronto, Canada) thinks that the prospects are bright for a consummation of the proposed union. It says: 'There will be no unseemly haste; in the nature of things there cannot be. It will take some little time to prepare the basis and have it pronounced upon ultimately by the body of the people. Agreement as to the things that may be given up and the things that shall remain, will not come in a moment, but it will come. There is an organizing power of its own in a great, structural, coordinating movement like this.'

"The *Presbyterian Banner* (Pittsburgh, Pa.) comments as follows: 'We would hardly think a union of these three churches possible in this country, but it appears to be possible only a few miles north of us, and it is the Lord's doing and marvelous in our eyes. The Spirit of the Lord, however, is not restricted by geographical boundaries and red and blue lines on the map, and what the Spirit can do there he may do here.'

"The Methodists in Canada number 916,659, the Presbyterians 842,016, and the Congregationalists 28,000. Thus, as the *Church Standard* (Protestant Episcopal, Philadelphia) points out, the new church will enter upon its work with a membership of 1,786,676, 'nearly one-third of the population of the whole of Canada.'"—*Onward* (Methodist, Toronto).

FEDERATION IN GREAT BRITAIN

The London *Daily Chronicle* recently published a lengthy appeal for special prayers for the reunion of Christendom. It was signed by the President of the United Methodist Free churches; the President of the Methodist New Connection church; the President of the Wesleyan Methodist Conference; the Moderator-elect of the English Presbyterian church; the President of the Baptist Union; the Moderator of the General Assembly of the church of Scotland; the Moderator of the General Assembly of the United Free church of Scotland; the Primus of the Scottish Church, and the Chairman of the Congregational Union of England and Wales. Evidently a few more years of stress will accomplish what they *pray for*,—a union of sects, a federation on the basis of ignoring one another's errors. But this will not be the heart union for which our Lord prayed—*one* in

the Father and the Son and in heart fellowship with each other, because "sanctified by the Truth."

EDUCATION MAKES "FOOLS"

"The fool hath said in his heart, There is no God."—Psalm 14:1.

COLUMBIA UNIVERSITY CLASS 65 PER CENT. FOOLS

The faculty of Columbia University put the following questions to a class of 45 students in elementary psychology:

(1) "Do you conceive of God as a personal or an impersonal being?"

(2) "What difference do you make between a personal and an impersonal being?"

(3) "Under what image or images do you think of God?"

(4) "What difference would the non-existence of God make in your daily life?"

Papers bearing these questions were distributed to the class, with the request that they be returned with their answers within a few days. Only three replies were received.

The Professor then made the questions a part of the regular class lesson, and an entire lecture period was granted for the preparation of the answers. It was further granted that none need sign his name to his replies, in hope that this would bring out full responses.

Three refused to express themselves, returning the question papers blank. Twenty-two said their conception of God was impersonal. Four expressed doubt as to God's personality. Sixteen only (35 per cent.) expressed belief in a personal God. Thirteen of the young men said that it would not make the least bit of difference in their daily lives if they had not heard of the existence of God. The rest said that there would be some difference, but no two agreed exactly as to the same condition of life.

These things are hard to believe, but the facts are vouched for by the St. Louis *Globe-Democrat*. They remind us of the Apostle's words, "The world by wisdom knows not God;" and again, that "The god of this world hath *blinded* the minds of them that believe not."

How glad we are that these *blinded* young men will yet be brought under the influence of him who died for them at Calvary, to the extent that their blindness shall be turned away and the "knowledge of the glory of the Lord" shall shine into their hearts. How strange it seems that their Christian friends and relatives (1) so combat the thought of God's mercy enduring beyond the tomb, that these and "all the families of the earth may be blessed" by the Messiah (Head and body), the elect of this age. (2) How strange that they think of such young men, who say in their hearts, "There is no God," as being of the "elect," believers, footstep followers of Christ—to whom alone in this age the "great salvation" is promised.

"WE ARE COUNTED AS FOOLS"

The above words by St. Paul are still true of those faithful to the Word of God. Below we reprint an item from the *Digest, re* the changing meaning of the word heresy. The Rev. Crapsey, D.D., of the Episcopal church, has recently been telling his doubts and disbeliefs, yet contends that he is still an orthodox Episcopalian and should be permitted to teach his unbeliefs under the prestige of "the church," wearing its livery, holding its honors and receiving its pay. Some one not well posted on such matters thought this was wrong and brought the matter up in a heresy trial, Dr. Crapsey disbelieves the Bible, rejects its being of divine inspiration, thinks Jesus was born as every other child, that he had no prehuman existence, that Joseph or some man was his father. So far as we may be able to judge, Robert Ingersoll and Rev. Crapsey, D.D., would have agreed perfectly except as to *methods* of teaching the unbelief. In our opinion Mr. Ingersoll took the more honorable position in not pretending to be a minister and servant and teacher of the One whose words he denied.

Dr. Crapsey, in his unbelief, has so much company now among ministers that his conviction was a general surprise. Others would doubtless feel that if they condemned him they would be at the same time condemning themselves, because the majority, apparently, are now "higher critics." Dr. Crapsey is surprised and desires a new trial.

"THE WAY WHICH THEY CALL HERESY"

The Apostle says, "After the way which *they call heresy* so worship I the God of my fathers." (Acts 24:14.) Likewise, today, if anyone will arise in any of the churches of Christendom and fearlessly preach the Bible's presentations as set forth in the *Millennial Dawn* volumes, it would not take long to decide him a heretic. In other words, times have so changed that those who *deny* the Bible's testimony are recognized as orthodox, while those who teach and expound the Bible faithfully and consistently are recognized at once as heretics, just as in Paul's day. The article follows:—

CHANGING DEFINITIONS OF HERESY

"'In the eighteenth century is required a radical philosopher like Hume to advance such arguments against the credibility of Christian miracles as today may be put forth by an Episcopal rector, with a fair chance of baffling the heresy-hunters at the last,' remarks a writer in the *Evening Post*, apropos of the recent trial of Rev. Algernon Crapsey. The churches, the writer asserts, are looking for a definition of heresy that can be generally accepted, 'for it is annoying, to say the least, to convene investigating bodies every year to define the offense anew.' Dr. Crapsey's trial, he points out, will leave the Episcopal church practically where it was before in the matter, 'except that in Bishop Walker's jurisdiction it will be decided either that the miracles of the Bible must be accepted or that they may be rejected.' However, he adds, it will serve to show that what was heresy yesterday is not necessarily heresy today. We read further:

"'As compared with the published utterances of Heber Newton, Dr. Crapsey's statements do not seem to be extreme, though they mark a distinct advance in frankness from the day that Bishop Gray "deposed" Bishop Colenso for attempting to question the Pentateuch. The words are much more specific, too, than those uttered by Dr. Charles A. Briggs in 1891, when he became professor of Biblical theology at the Union Theological Seminary, and which led to his withdrawal from the Presbyterian ministry. But Dr. Briggs found refuge with the Episcopalians, that church called by Phillips Brooks "the roomiest church in America." Whether the denomination that refused to consider charges against Heber Newton and welcomed Dr. Briggs will decide to retain Dr. Crapsey must depend upon the court's reading of history.'

"Some years ago, when Dr. Heber Newton gave up his rectorship of All Souls' church to go to Leland Stanford University the New York *Sun* commended in part as follows:

"'The religious views expressed so boldly by Dr. Newton which aroused so loud a protest ten or fifteen years ago have no longer the novelty they then had. *The conclusions of the "higher criticism" of the Bible, which in general may be said to have furnished the basis for them, have since affected very profoundly the teachings of Protestant churches very extensively, and they are accepted if not actually propagated by professors in practically all their leading theological schools.* Thus the religious public has become accustomed to views which provoked astonishment and resentment when they began to be proclaimed so frankly by Dr. Newton.'"

MAN AND WOMAN UNDER THE CURSE

Sin and death have long reigned. Selfishness instead of love has had control of the world for centuries. Now God is lifting the veil of ignorance, and all who have been getting the worst of the bargain become violent for their rights. The masses of Russia have long been happy in ignorance and superstition. Their ignorance was their bliss. Now there is a general awakening; everybody is dissatisfied; all are clamoring for their rights. The nation is in revolution, and undoubtedly will become more unhappy yearly as the awakening comes, until the great catastrophe of anarchy, which will be the divine opportunity for rectifying all wrongs and establishing the social order on love instead of selfishness. It is necessary that all should be awakened, that all may see the effect of selfishness and learn to depreciate it.

The men of Russia have been degraded and brutal because of their share of the curse; because their mothers knew nothing but selfishness to teach them. Now these mothers and sisters are awakening and crying out against the very conditions they assisted in creating. They have our sympathy; the more so because their discontent will for the time make them and their homes the more unhappy until they learn their lesson. And of course only a few will ever learn in this day "The Christian's secret of a happy life"—the peace of God, built on the exceeding great and precious promises of the Scriptures.

HELL FIRE AND SAINTLINESS DENOUNCED BY TWO M. E BISHOPS

We clip the following from the *Toledo Times*, May 24, report of the Rocky Mountain Missionary Society:

Denver, Colo.—Hell fire, such as is preached from many pulpits, does not exist, declared Bishop Oldham of the Methodist Episcopal Diocese of Southern Asia yesterday before the convention of the Rocky Mountain Missionary Society.

"Just tell me of anybody who believes we will be burned alive in a place filled with brimstone and fire. I'd hate to die if I thought I'd get a scorch for every sin," said the Bishop.

"I wouldn't be a saint for anything," exhorted Bishop J. C. Hartzell of Africa, in taking up the discussion, "but at the same time I go to church regularly, even if I don't do the talking. There are two extremes: the man who, in spite of all the help God, man or the Bible gives him, goes to the bad, and the man who is so tremendously greedy good that he is dubbed saint. I'd rather be a man, for a man has all the possibilities of right and wrong, and a saint hasn't any choice."

CRAZED BY DR. TORREY'S SERMON ON HELL

The Chicago *Tribune*, May 24, tells of a Mr. J. W. Griffin of Atlanta, Ga., crazed by hearing Dr. Torrey's sermon on hell and taken in charge by the police.

ALL THINGS WORK FOR GOOD

ROMANS 8:28.

If our Father's gracious promise
Was more clearly understood,
That his daily dealing with us
Works together for our good;

How the burdens that are pressing
Hard upon us would grow light,
And each trial prove a blessing
Were our trust in him complete.

If our hearts were always lightsome,
And we knew no anxious care,
We might overlook the sorrow
That surrounds us everywhere.

If our stores were overflowing,
Then, perhaps, we never would
Learn to sympathize with others
Who are lacking daily food.

Knowing he is always *"for us"*
We, as children of his grace,
Can afford to bear with patience
"Trusting where we cannot trace."

He will surely *guard* the issue
Of *each test*, though it may seem
Hard to bear; its object always
Is to draw us *close to him.*

So whatever may befall us
We who love him always should
Know the Lord is overruling
All that happens us, for good.

—**John La Dow.**

A VISION OF THE KINGDOM

Luke 9:28-36.—JUNE 17.

Golden Text—"This is my beloved Son. Hear him."

The scene on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised his followers that some of them would not taste of death until they should see the kingdom of God. He did not explain to them whether they would see the kingdom in reality established in eight days or whether they would see a vision of the kingdom. He left their minds full of wonder and expectancy, and then at the appropriate time took with him Peter, James and John, the three most prominent of the twelve apostles, who went up into the mountain, presumably Mount Hermon.

From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did, away from the multitude, in quiet, in prayer. In one of the accounts we are told that the apostles were heavy with sleep, and the inference seems to be that they were awakened at the proper time to see the vision; that its glorious grandeur was too great for them; that they fell upon their faces in fear, which was increased as a very dense, black cloud enveloped them, and when they heard a voice in the cloud saying, "This is my beloved Son: Hear him." One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid."

JESUS SAID IT WAS A VISION

So far as the apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter actual, just as John in the visions of Revelation saw, heard, spoke, etc., and just as Paul explains that in one of his visions matters were so real that he could not have told whether he was in the body or out of the body—whether he was still on earth having a vision or whether he had actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain Jesus commanded them, saying, Tell the vision to no man until the Son of man be risen from the dead." When we have our Lord's direct statement that it was a vision it would be folly for us to perplex ourselves to explain it upon any other theory or hypothesis, such, for instance, as wondering how Moses and Elias could be there without a resurrection, especially when it is remembered that Jesus was the first to rise from the dead, "the firstborn from the dead."—Rom. 8:29; Col. 1:18.

THE MEANING OF THE VISION

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshowing of the glories and honors of the kingdom in some sense of the word. It represented then the Son of man coming into his kingdom—into his dominion. Peter, one of those who saw the vision, informs us that he got this lesson from it—that he was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of his majesty [his kingly glory] when we were with him in the holy mount."—2 Pet. 1:16, 18.

The central figure, therefore, of that vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of man who was to be honored, whose kingly dominion was to be represented, so that the disciples, who were to be so severely tried in their faith respecting him very shortly, might have a firm conviction respecting the authenticity of his claims as Messiah—that they might be able to witness a good confession of him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as apostles of the Lamb—that the three who were with the Lord were representatives of the twelve, in whom the latter would all have confidence.

"HE WAS TRANSFIGURED BEFORE THEM"

The account is very explicit; his countenance was changed, his raiment became white and glistening, the heavenly glory fairly shining in his entire person. He was not changed actually. That change from human to divine, beginning at his baptism, when he received the anointing of the holy Spirit, the begetting of the holy Spirit to the divine nature, did indeed develop, change him from glory to glory, shining out in all the conduct of life; but his actual change did not occur until three days after Calvary, when he was raised from the dead by the glory of the Father. Then that which was sown in weakness was raised in power, that which was sown in dishonor of men was raised in glory, that which was sown in the fleshly body which knew no sin, but was holy, harmless, separate from sinners, was raised a spiritual body, filled with all the fulness of the divine nature.

What the disciples saw, therefore, was not this change from human to divine, but a vision of it—a picture of it. Somewhat similar was the vision granted to Saul of Tarsus

on his way to Damascus, when smitten down by the light above the brightness of the sun at noonday He declares that the Lord appeared to him at noonday, a light shining above the brightness of the sun. Something of this brightness, this light, this transcended grandeur was pictured before the three apostles in the holy mount, and no wonder that they fell upon their faces with fear—they were in trepidation in the presence of such glorious grandeur. Respecting the divine glory we read that Christ, "whom no man hath seen or can see,"—since his resurrection—"dwelleth in a light which no man can approach unto."

Whenever even a vision is granted to mortals of this heavenly grandeur they must be specially protected of the Lord that the glorious brightness does not injure the mortal eye. In the case of Saul of Tarsus, we know that, lacking this protection, his sight was destroyed and he was blind for certain days, until by a miracle his sight was partially restored, though even then the defect remained a thorn in the flesh to his last moments—a reminder of how once he had been a persecutor of the just, an injurious person as respects the Lord's cause—reminding him also of the propriety of humility, and assisting in keeping him very humble, so that he describes himself as being one of the least of all saints.

Indeed we may safely conclude that those of the Lord's people who have seen with any kind of vision the glories of the Lord or have had a glimpse through the eyes of their understanding or otherwise of the glorious character and person of our Lord and God, have had the opportunity of realizing more than ever their own littleness and insufficiency. As it was the three most advanced ones of the Lord's followers who were granted that vision of the kingdom, so since then it is the most advanced of the Lord's followers, the most humble, the most zealous, the most faithful, who are granted the clearest visions, the clearest perceptions of the glories of the kingdom, and these are permitted to reveal to others of the elect little flock more and more of the grandeurs of the divine arrangement as each may be able to hear and to appreciate and to understand the same.

What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward him, it is now our privilege of going up into the Mount of God and seeing wonderful things. Our visions are of a different kind. Before us are opened the glorious things of all the past—the divine revelations to Abraham and the prophets and through Jesus and the apostles—all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

"MOSES AND ELIAS APPEARED"

No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. Since it was a vision, and as Christ was shown in the vision as a King, these two faithful ones of the past must be viewed in their relationship to Jesus and the kingdom. These two, as will be remembered, like Jesus, had fasted each forty days: thus representatively they were one with the Lord in a remarkable devotion to the heavenly Father—in the practice of self-denial from a desire to be acceptable to the Lord and to fully acquaint themselves with the divine purposes.

Moses evidently represented the Mosaic dispensation. He stood as a representative of Israel after the flesh, and possibly as a representative also of Abraham, Isaac, Jacob, Enoch and all the faithful of the past, as we read, "Moses was faithful as a servant over all his house." Are they to have a place in the kingdom? We answer, Yes. The divine promise is that when Messiah shall be glorified, the ancient worthies—whom Moses evidently represented in this vision—will be made princes in all the earth, agents or representatives of the heavenly kingdom, its ministers of righteousness amongst men. (Psa. 45:16.) Nevertheless those ancient worthies, as we have previously seen, are separate and distinct as a class from the church. John the Baptist, the last of the prophets, than whom the Lord declares no prophet was greater, belonged to that fleshly house of faithful servants of God, who instead of being the fathers shall shortly be the children of Christ and serve the cause they love as the princes of Messiah. But they without us shall not be made perfect: God having reserved some better thing for us.—Heb. 11:40.

ELIJAH, THE CHURCH'S REPRESENTATIVE

Elijah in the vision evidently represented the Gospel church. We have already pointed out that Elijah's work was an attempted reformation, such as the church has been commissioned to attempt throughout this Gospel age. We have already pointed out (see MILLENNIAL DAWN, Vol. II., chap, 8) that Elijah typified the Gospel church in all of his course; that the 1260 days of the drouth and famine while Elijah was in the wilderness prefigured the 1260 years of drouth and famine while the church was in the wilderness during the "dark ages"; that the persecutor of Elijah was Jezebel, while the persecutor of the church is symbolically called Jezebel. (Rev. 2:20.) We have seen that the emergence of Elijah from the wilderness and the measure of reformation that took place prefigured the Reformation movement of the sixteenth century and onward, and that his subsequent fleeing from Jezebel represented later persecutions, and that Elijah's eventual taking away in a whirlwind, in a chariot of fire, illustrates the ultimate gathering of the last members of the Gospel church in connection with the time of trouble.

Now look at the vision, the picture, and note its significance—Jesus glorified, transfigured, radiant like the sun as in Revelation (1:14-16), and with him in the kingdom glory and brightness, represented by Elijah, the Elijah class, the Gospel church the little flock, his joint-heirs in the kingdom, and also associated with him the ancient worthies portrayed by Moses. A conversation is represented as taking place respecting our Lord's crucifixion. And so it is that not only the ancient ones trusted in a sacrifice to come, but the Gospel church trusts in the sacrifice already accomplished for her, and there is a full communion or fellowship between the two. Furthermore, when the kingdom shall be established, assuredly all of the Lord's faithful ones will look to Calvary and its great sacrifice for sins as being the very center of the divine program or arrangement on which hangs all the blessings both for the church and for the world through the kingdom of God's dear Son.

"THIS IS MY BELOVED SON: HEAR HIM"

The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah that he was worthy of being heard, that he was the mouthpiece of God, that he that honored him honored the Father also. This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews, his scourging, dishonor, crucifixion, death, burial. In all this they were to remember the voice of the Father, "This is my beloved Son," and were not to be discouraged nor allow their faith to grow faint. Similarly throughout this Gospel age the Lord has frequently permitted the same dark cloud to come over his faithful ones, that they might be the better prepared also to listen to his Word, his message, "This is my beloved Son," and this vision of the Holy Mount is an assurance respecting the glorious kingdom which he will establish, which will be the end of darkness and trouble.

As the apostles were overpowered by the brilliancy of the vision and feared when they entered the cloud and heard the voice, so we in our weak and imperfect conditions sometimes find it difficult to grasp the glorious things which God hath set before us. The picture of the things unseen as yet is so wonderful as to amaze us. The fact that we have been invited to be heirs of God and associates with Jesus Christ our Lord in his kingdom is too wonderful for us to grasp. We begin to fear lest we should fail in so great an undertaking. It is well for us to realize our own littleness and unworthiness, and to see that the whole matter is of the divine arrangement. It is well for us under the circumstances that the dark cloud of trouble and opposition is permitted to keep us very humble, that we may indeed fall on our faces in the dust. It is well that we should listen to the voice from heaven saying, "This is my beloved Son: hear him." It is well that we should hear the Son assuring us that all things shall work together for good to those who love God. It is well that we should exercise faith in him that speaketh from heaven lest we should become weary and faint in our minds. It is well that the Master teach us as he taught his disciples, and that looking up we should see Jesus only, that we should realize that in him alone is our help, that God hath laid help upon one who is mighty to deliver, and that so realizing that all of our help is in Christ Jesus we should hold fast to relationship which we have already secured through faith in his blood and through consecration to him.

MAKING THREE TABERNACLES

The impulsive Peter cried out, "Lord, it is good for us to be here: let us now make three tabernacles—one for thee one for Moses and one for Elias": not knowing what he said

How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. How few at first catch the real spirit of the vision and realize that it represents things that are yet to be attained and not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning, sentiment, teaching—that it points to the future, to the enduring perfect Temple condition, when everything imperfect and temporal shall have passed away and the kingdom of God's dear Son shall have been fully established. Let us remember that Jesus did not accept Peter's proposition for earthly temporary tabernacles, but directed the minds of his followers to the eternal things of the kingdom, which are to be brought to pass in God's due time. May the Master's touch ever keep us more and more awake to the privileges of our position, to the glorious opportunities that are granted to us of participating with him in his kingdom.

"NEVER MAN SPAKE LIKE THIS MAN"

John 7:46.—JUNE 24.

At the end of the quarter a review is in order. We begin at the Mount of Beatitudes and close with the Mount of Transfiguration, and on the way in the Master's words and conduct find illustrations of the wonderful teachings of the Sermon on the Mount and how faithful obedience to the instructions there given will mean to us eventually a place in the kingdom, pictured in the Transfiguration scene. The blessings of the meek, the merciful, the persecuted for righteousness' sake, etc., etc., all will find their fulfilment when, by the grace of God, we shall eventually be changed, transfigured, by the power of the First Resurrection, and made like to our great Redeemer and Lord—"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

How wonderful are the Lord's dealings with us and yet how reasonable. His appeal is, "Come let us reason together: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." (Isa. 1:18.) He shows us how he has prepared for this: that he himself was provided, the sacrifice for sins; that our Lord has already died the Just for the unjust that he might bring us to God, and that God can be just when he receives us, just in his dealings with us, because the justice element of his law has been fully met on our behalf. He gives us a glimpse of the blessings he proposes to bring to the world of mankind, points us to the Lamb of God, whose sacrifice takes away the sin of the world, and invites all those who have love and sympathy and appreciation to come now and accept not only life eternal but favor upon favor—joint-heirship with his Son in the glorious kingdom which is to bless the world in the great uplift of "restitution, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

This message comes to us through the Son of God, of whom our Golden Text declares, "Never man spake like this man." No wonder the apostles said to him when some were forsaking him, "Lord, to whom should we go? Thou hast the words [the message] of eternal life." Others may indeed think that they have eternal life in themselves—they may persuade themselves that by some inherent, immortal principle they will live forever, and that when they die it will merely be the appearance of dying, and actually they will become in that moment more alive than ever. At best that is a very difficult thought, and few are able to so hypnotize their own judgments as to believe it. We on the contrary, hearkening to the voice that spoke as never man spoke, hear his declaration that our hope is in him as the "resurrection and the life." (John 11:25.) We hear him telling us that the hour is coming in the which all that are in their graves shall hear his voice and shall come forth. (John 5:28, 29.) It is reasonable.

We can reason together with God when we take the voice of his Son and reject the voices of the "dark ages." From his standpoint—that a resurrection has been provided through the redemption which is in Christ Jesus—the whole matter of death and eternal life is clarified before our mental view. We see the condemnation through Adam, and how death is justly reigning throughout the whole world of mankind ever since. We see the death of Christ, the Just for the unjust; that he has bought us with his precious blood, that he has paid our ransom price, and that as a result, in God's due time, all shall come forth from the power of the tomb. We see the keys of death and of the grave in the hands of the one who has purchased all; we rejoice in the proclamation of the coming blessing to all the families of the earth, through a release from this power of sin and Satan and death.

We hearken still more intently to the voice of him that speaketh as never man spake, and hear him assure us that there are two resurrections—one a life resurrection, the other a judgment resurrection. We hear him tell us that only those who through faith and obedience attain a standing with God under the cover of the precious sacrifice will be counted the good, the justified, and only they will share in the life resurrection, because only they will have passed their trial and be counted worthy of life. All others will come forth to the judgment resurrection to be disciplined under the kingdom, to receive stripes in proportion to the wilfulness in which they have coöperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will, and to be brought step by step out of the sin-and-death conditions, up, up, up, by resurrection power of Jesus, to the full perfection, to all that was lost in Adam.

Well may we rejoice in this one who spake as never man spake, in him who has the words of eternal life. Respecting those words the Apostle Peter says, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet 1:4). Ah, yes! wonderful words of life, tell them over again, think them over again, rejoice in them more and more—let them fill our hearts and be in our mouths a new song of the loving-kindness of our God, whose tender mercies are over all his works.

Of these words, which the Master spake as never man spake, the Apostle further declares that he spake of our salvation. He says, "Which salvation began to be spoken by our Lord and was confirmed unto us by them that heard him." Not only was there no eternal life in our race, and no hope for attaining any except through Jesus, but all of the promises of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and shadows in the numerous sacrifices of the past which illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the antitype had come. Then he brought life to light and immortality to light—life for the world, eternal life to be conferred during the Millennial age—immortality for his church, his bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely described, but it remained for the great teacher to set forth before us the salvation which God had proffered through him. Thank God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvellous light. Through faith in him we are already reckoned risen to walk in newness of life, and through him by and by the Father will raise us up by his own power, that we shall be like him and share his glory, honor and immortality.

GREATEST IN THE KINGDOM

Matthew 18:1-14.—JULY 1.

"It is not the will of your Father which is in heaven that one of these little ones should perish."

After the vision in the Holy Mount representing the coming glories of Christ there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly followed by earthly trials and difficulties, which serve to test and to prove us whether or not we be of the kingdom class—whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the kingdom—whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the kingdom to which he has called us.

The disciples had the same thought that all Jews enter-

tained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all peoples, all kindreds, would be blessed even as God had promised and sworn to Abraham. These sentiments had been quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that "never man spake like this man," and that Messiah could do no greater works than Jesus did. Israelites in general were in perplexity because their chief priests and teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all of his followers should yet be associated with him in his kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the kingdom should be established? As they journeyed, following Jesus at a little distance, the dispute grew quite warm with arguments on the one side and on the other respecting which should be the greatest in the coming kingdom. Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not his example valuable to all of his followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of his royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skilfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten them.

A child was near—he took it and set it in their midst. Afterwards, says Luke, he took it in his arms. Their attention riveted by this peculiar proceeding, they were prepared for the lesson—which many today misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated to his disciples. On the contrary, Jesus never called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the kingdom of heaven." Our Lord loved the innocency and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocency and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN"

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to be his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information respecting our Lord and his work of redemption and his invitation to followers to intelligently take their stand with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of what they were doing. Indeed, we feel like encouraging those of the young who are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Let us not lose sight of the fact that it is the kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the kingdom of heaven and which would not get into the kingdom, but—supposing that all were going to be in the kingdom—which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the church both in its present and in its future conditions. At the present time the church, the kingdom, is in an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness amongst the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the kingdom shall be established in power and great glory as God's agency for the blessing of all the families of the earth.

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the church would be amongst the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated and obeyed our Lord's sentiments expressed in connection with the incidents of our lesson.

This does not mean, however, that the brother possessing five talents should be entirely unconscious and neglect to use them. It does not mean that he should be blind to the fact that some others of the brethren have fewer talents, but it does mean that he should have such love, such humility, that his only desire in connection with his talents would be to use them for the good of the Lord's cause—that he would be so humble minded, so zealous for the Lord, that he would not for a moment think of using his talents to serve personal ambitions, to vaunt himself or to in any measure or degree seek to suppress the talents, opportunities and privileges of others that his own talents might alone be recognized. It does mean that if he have five talents, and if of the right childlike, humble spirit, he will have such interest in the dear brethren that he will do all reasonably within his power for the good of the whole cause, for the exercise of the various talents of the different brothers and sisters in such manner as will be to their upbuilding, strengthening and mutual edification, that the whole body of Christ may thus minister to its wants and necessities and comforts in faith and hope and love.

"EXCEPT YE BE CONVERTED"

The word converted signifies to turn about, to experience a change, but many fail to recognize this broad meaning of the word, and instead think of it as signifying the leaving of a relationship to the world and the devil and coming into relationship with God. The Lord did not mean to say to his apostles that they were not converted in this latter sense—that they were aliens, strangers and foreigners from God. He already knew them to be Israelites indeed. In his prayer he declares, "Thine they were and thou gavest them to me, and

I have kept them." What he did mean was that they must be turned from their present attitude of mind in respect to ambition for place and honor in the kingdom, else they would never enter into it. Already they were in his embryo kingdom, and hence his meaning was that unless in the embryo kingdom his followers should develop a childlike, humble spirit and turn from the selfish and ambitious spirit, they would utterly fail of getting into the kingdom of glory, the Millennial kingdom.

What a lesson there is here for the Lord's followers—his "little ones." He shows us that while he has invited us to the greatest and grandest of all honors and privileges, nevertheless the attainment of this high calling, the making of this calling and election sure, will depend upon the way in which we receive the honors, privileges, blessings, the call. If it stirs up in us selfish ambition for greatness and power and honor amongst men, it is having the wrong, the undesigned effect. The effect which God designs is that we should realize our own insignificance and unworthiness of such great honors; that we should feel ourselves very little indeed in the sight of God, and wonder that he would so condescend as to take from the fallen race a little company to constitute the bride, the Lamb's wife in glory, joint-heirs in his kingdom. As in the school of Christ they grow in grace and grow in knowledge, this humility, this childlikeness, must not depart, but rather it must increase more and more. They must realize their own unfitness and unworthiness of such great honor, they must receive all of God's favors as of his bounty, his grace.

The moving power with the proper disciples of Christ, who would maintain the love and favor of their Lord and ultimately make sure their calling and election in his kingdom, must not be selfishness, love of position and power, name and fame. What, then, must it be? We reply, the moving power must be love—love for God, love for the brethren, and at least sympathetic love for the whole world of mankind, even including our enemies, many of whom are doubtless such because of blindness. The Apostle expresses this ruling, propelling power in the true followers of Jesus, saying, "The love of Christ constraineth us; because we thus judge that if one died for all then were all dead: and that he died for all that they which live should henceforth not live unto themselves but unto him which died for them and rose again."—2 Cor. 5:14, 15.

"HE THAT RECEIVETH YOU RECEIVETH ME"

Our Lord's discourse continues on the same lines when he says, "Whosoever receiveth one such little child in my name receiveth me." He is not referring to the receiving of infants in his name but the receiving of disciples in his name—the receiving of such disciples as have this child-like character and thus have the mark of being the true followers of Jesus. Whoever receives one of these humble, faithful unpretentious ones, not because of worldly name or fame, not because of boasts of being some great one, but because they are the Lord's, because they give evidence that they have his Spirit—whoever receives such, the Lord says, should be considered and rewarded as though they had received the Master himself.

Reversely, the Lord says that whoever will do injury to one of these little ones—these that are little or humble minded, these that are meek and loyal of heart—it were better that a millstone were hanged about his neck and that he be drowned in the depths of the sea. The word here rendered "offended," and in the revised version "stumbled," is derived from the Greek word "skandalon," and is closely related to our word scandal, which originally meant, "the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of the animal." Hence our Lord does not mean whosoever will anger or ill-use one of these little ones of my discipleship, but whosoever will entrap, injure, hurt one of these spiritually, etc.

If a person were drowned in the sea it could do him no further harm and be no barrier in any sense of the word to his future life in the resurrection time; but should he entrap, scandalize, injure one of the Lord's little ones, to the spiritual damage of the latter, he will thereby subject himself to certain losses beyond the present life—he will suffer loss or injury in the resurrection life provided for all mankind through the great redemptive sacrifice. Our Lord does not state what will be the character of the loss or punishment or stripes that such an one will have, but does intimate that its bearing upon his future and eternal interests will be so great that it would have been far better for him to have had his earthly life shortened instead; and we all know how all mankind clings to every year of earthly life permitted.

WOE UNTO THE WORLD FROM SNARES

After telling us in verse 6 how serious a matter it will be for anyone to injure one of the Lord's little ones, one of his specially consecrated disciples, the Great Teacher in verse 7 applies his lesson to the world, and declares that a large part of the world's difficulty and woe comes to it along similar lines—"skandalon." These snares or traps or injurious misrepresentations, etc., cause a large part of the world's present discomfort, but they must needs be, they are a necessary part of the general trouble through sin, which are to cause mankind to ultimately hate sin and to long for the rule, the reign of righteousness, the kingdom. But our Lord adds, while these offences or stumblings will cause special woes to many throughout the world, they will be specially injurious to the ones who started them, "To that man by whom the stumbling cometh."

For this reason all who are the Lord's people are to be specially on guard that, whatever others may do in the way of injuring, scandalizing, wounding, stumbling, causing trouble now, they must refrain from this, and remember that they are the followers of the meek and lowly One who did harm to none, but on the contrary laid down his life in the interests of others. The Lord suggests as an illustration that the tendency to wrong doing which would prove "skandalon" or stumbling, an injury to others, might be a quality of character that would seem as close and precious to us as a right hand or a foot or an eye—it might be one form of wrong doing or injury or another form; but in every case those who would be followers of the Prince of Peace and ultimately be his joint-heirs in the kingdom must, as good soldiers of righteousness, fight against all such sinful, selfish, injurious tendencies of the flesh. These must be mortally combatted, to the extent that the new creature would be willing, yea anxious to utterly destroy that element of his fallen disposition which is contrary to the Master's pleasement, even though it be at a sacrifice that would be illustrated by the loss of an eye, a hand or a foot.

We are to put away such practices, that we may be truly our Lord's footstep followers and be counted worthy to enter into and share his kingdom. If we will not so do we cannot enter the kingdom. If we will hold on to these tendencies of the fallen nature they will mean ultimately our destruction in the second death, for every person who has and who maintains an injurious character, a tendency to scandalize or injure others, will be esteemed of the Lord wholly unfit for any part in his kingdom—yea unfit for eternal life at all. Hence the Lord's declaration that such would go into the fire or destruction eternal—the second death. No wonder, then, that our great Teacher urged all who would be his disciples to put away from them, to mortify, the deeds of the body, the selfish instincts of the fallen nature, at any cost, no matter how dear, that they might enter into life with him as participants in the kingdom, as members of the bride.

Our Lord urges that such a loss of an eye or a hand or a foot, as representing earthly advantages and privileges of the present time, would be far better than possessing these privileges, to be ultimately destroyed in Gehenna fire. Gehenna fire here and elsewhere, as we have pointed out, referred primarily to the valley outside the city of Jerusalem, where all the offal was destroyed (not preserved or tortured), and this, as we have seen, symbolized or prefigured the general destruction of the second death associated with the New Jerusalem government of the Millennial age—in which all the unworthy, all the offal, all the unfit, will be utterly destroyed in the second death, that the Lord may have a clean universe in which every creature would praise and honor him and exemplify his law and character and government of love.

"DESPISE NOT THESE LITTLE ONES"

Continuing to discuss his followers as "little ones," our Lord intimates that some who might not seek to entrap, ensnare and to "skandalon" them might nevertheless despise them, and so he gives a warning against this also. Amongst the Lord's "little ones" are not many great, not many wise, not many learned, and they are chiefly the poor of this world, rich in faith; and hence many might be disposed to despise them, to slight them, to evil entreat them, etc., because their despisers know them not, because they realize not that they are united to their hidden Lord—they know not us as they knew not him, the Forerunner and Captain.—1 Cor. 1:26-28; James 2:5; 1 John 3:1.

When our Lord would intimate why his humblest followers should not be despised, the illustration he uses implies that they are the special objects of the heavenly Father's care and love, and that to despise them or to do anything demeaning toward them would surely bring some kind of retribution either in the present life or in a future one. The matter is put as

though the Lord would say, You cannot even despise one of my "little ones" without the Father knowing it very quickly. He says, "In heaven their angels do always behold the face of my Father." These angels have no difficulty in bringing to his attention the difficulties, trials or persecutions of his faithful ones. Some, from this statement, have presumed the Lord to mean that every human being has a guardian angel looking after his interest, and that as now the world numbers 1,600,000,000, it would imply that there is a similar number of angelic beings looking after the interests of these.

This is wholly erroneous; the Lord does not anywhere intimate any special guardianship of the interests of the world. He does tell us that he has arranged for the redemption and restitution of mankind in due time; but any special supervision intimated in the Scriptures is only over those who belong to the Lord in the sense that is mentioned in this Scripture, namely, as his "little ones." It is respecting these "little ones" that we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psa. 34:7). And again, 'The angels are ministering spirits sent forth to minister [serve] to the heirs of salvation." (Heb. 1:14). It would not at all surprise us if there were a guardian angel for each member of the Lord's little flock, the Lord's consecrated, his "little ones." However, we are to remember that the word angel is one of wide significance, and might include all the powers of God both animate and inanimate, by which he could take knowledge of and render assistance to those who are his.

In any event, however, the thought of the picture the Lord here shows is that his "little ones" are never forgotten and that all their trials and difficulties are speedily brought to the Father's attention through the angels or agencies of divine arrangement. What a comfort this is to those who are seeking to walk in the footsteps of Jesus and who find themselves frequently misunderstood or slandered or despised or neglected! Any good done to this class will never be forgotten by the Lord; any injury done to them will also be known and will not go unpunished, and the punishment will be in proportion to the degree of intelligence and wilfulness of the wrongdoer. "Vengeance is mine, I will repay, saith the Lord." Therefore, brethren, avenge not yourselves; leave all in the hands of the Lord as you suffer injury patiently and learn advantageous lessons therefrom; but at all times be careful, vigilant, that you yourself shall stumble, injure, none.

THESE "LITTLE ONES" NOT TO PERISH

Verse 11 is omitted from the revised version because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke 19:10, and they represent an eternal truth. They were probably introduced here by some one who thought that Matthew had overlooked the words and that this would be an appropriate place for recording them. However, there are various diversions between this account of a hundred sheep and the other account of Luke 15:3-7. The one was apparently made to the Scribes and Pharisees; this narrative on the contrary was made to the disciples. We have elsewhere discussed the parable addressed to the Pharisees, showing that the hundred sheep properly represented the entire family of God, and that the one sheep that went astray represented properly enough humanity, which fell from divine likeness and favor through Adam's disobedience.

The parable shows the Lord's love and mercy in pursuing after the lost sheep, humanity, and intimates its recovery in the end—not that all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting the same, so that the rejection will be a just cause for their sharing the second death.

This statement respecting the hundred sheep is applied in a totally different manner, as the context shows. Here it refers to all of the Lord's "little ones," all who become his followers, his sheep. Should one of them be stumbled, should one of them stray, the Lord in his providence will not abandon him, but will purify him if possibly he may be recovered. And all who are in harmony with the Lord should have this same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the adversary. Verse 14 sets the matter forth very clearly, saying, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Hence, as the Apostle explains, he that recovereth a sinner from the error of his ways, saves a soul from death and hides a multitude of sins. (Jas. 5:20). This is not referring to the souls of the world in general, which are still under the sentence of death, but it is referring to the souls of believers, who through faith have been justified and consecrated to the Lord. If they shall fall away, shall stumble by any means, all the faithful are to be energetic in their endeavors to recover such, to bring them back into full accord with the Lord.

Its assurance further is that it is not the will of the Father that they should perish, and hence we may rely upon it that any and every reasonable and proper thing in their interests will be done rather than that they should be abandoned. This same spirit at work in the household of faith amongst the "little ones" would lead them, not to strive as to which of them would be greatest, but rather lead them to mutual helpfulness, that each and all might gain the prize of the high calling. It is in accordance with this thought that the Lord does not wish these to perish that he provides that those of his consecrated ones who do not follow voluntarily in the work of sacrifice shall not be abandoned, but shall be put through trying experiences, as represented in the "great company," who will wash their robes and make them white in the blood of the Lamb. It would, of course, have been better had they been so loving and loyal and zealous as to joyfully sacrifice earthly interests to gain the heavenly; but even though they do not thus do all in their power to fulfil their covenant the Lord is merciful toward them and unwilling that any should perish. He will see to it that they are brought through such experiences as will eventually test and prove them, and, if they are faithful under the test, bring them off conquerors.

SOME INTERESTING LETTERS

Dear Brother Russell:—

On pages 263-4 of Volume VI, MILLENNIAL DAWN, you express these thoughts: "Honesty to the truth is a prime essential to progress in it; to oppose what one believes to be true and to even temporarily uphold what one believes to be error, for . . . . any reason, will surely be offensive to the Lord," etc., and, "Next to the Lord, the truth is the most precious thing in the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury."

You can imagine, dear Pastor, better than I can describe how happy I am, therefore, in the fact that God guided me not to oppose what, from the time of your debate with Dr. Eaton (which was my initiation into the study of present truth), appealed to me as the truth. Every influence of my past religious experience (a happy one, because I then knew none better) held me to my old associations, where my pastor assured me I might hold your views and yet remain in Methodism, which opinion I for awhile rejoiced in as correct.

But oh, how I have since rejoiced, and continue to rejoice, that God led me to come out of error simply for love of the truth as God's Word teaches it, and as I came to see plainly through your teaching. So far from there being anything in the past to attract, I find the love of the truth increasing daily. It has taken a little over one year to read the full course of MILLENNIAL DAWN—counting "Tabernacle Shadows," TOWER, tracts and sermons as part of the course, and a most delightful, as well as inestimably profitable, course it has been. I acknowledge with inexpressible gratitude to the Father and to you.

Your sister in Christ,

ELIZABETH M. GILLETT,—*Pa.*

* * *

My Dear Sir and Brother:—

Can you bear with me if I tell you a litt'e experience of how the DAWNS came to my attention?

I was visiting a relative in B—, and in looking over their book case I saw the "Divine Plan of the Ages" and I took it up to see what it was. After noting some of the headings of chapters, I just sat down to devour as much of it as was possible before I had to leave. I inquired of the lady who bought it, "What book is this, and where did you get it?" She explained that she bought it of an agent for 35c., but had not read it and did not really know what it was. I only had time to read two or three chapters and I tried to explain to her what it was.

I went from there to D—, to visit an aunt, and I told her of the book I had seen and that I was going to have one as soon as possible. My description of the appearance of the book led her to think that she had bought one like it some time before, but as she could not understand it she had taken it to her sister. The latter was a good Baptist, and after a brief examination she pronounced it an Advent book

nd would not read it. I secured that copy and read it rough, and was so taken up with it that I just had to talk bout it to nearly everyone, and lent it to my father-in-law, ho is a great Bible reader. He read it two or three times, ut can hardly "fall in" with "future probation," although e admits it to be the most reasonable and sensible theory e has ever read.

Next I brought up the subject to a brother member of he M. E. church. When I was trying to explain the chart n the front of the book, he remembered that he also had urchased a book like it, but had only read a little of it as e could not understand it—and it was an Advent book nyway. I could not see how he could start to read it and ot go on. However, he is not a very devout member of he church.

As for myself I was always in the Sunday School, but or 10 or 12 years I have been a railway mail clerk, and ust confess I have hardly kept the dust off my Bible overs in all that time. Since reading the "Divine Plan" have had the Bible in hand at every brief opportunity. I nd a difference between reading the Bible and searching he Scriptures. I have read Vols. I, III, am reading Vol. V and am sending for Vol. II.

Oh, it seems such a revelation to me, and it seems also ery plain. I would like to see you and grasp your hand. There are lots of questions I would like to ask you, but I lon't feel that I should impose upon your time.

Tonight I am in M—. I have attended the preaching ervice in Wesley M. E. church this evening. The preacher ead the book of Jude and in commenting on the 9th verse aid that what was meant by it was a mystery. It never ad and never would be explained by man. His principal heme was in verse 23, applying it to the church's duty o snatch sinners out of the fire of hell. It all seemed so veak and childish to me.

My Vol. I is now in the hands of a fellow-clerk on the oad. He is a Universalist and I am waiting patiently for is verdict. I assure you that I will keep my books in the ands of some who will read them and that no time will be ost. The messages which you wrote ten or fifteen years go are being most remarkably emphasized in the last two ears.

Wishing you the fulness of the joy of his elect, I am,
CHARLES J. DAVIS.—*N. Y.*

* * *

My Dear Brother Russell:—Your very kind letter expressing Christian love and greetings was received. Thanks for all your kind remembrance of me, not only in this letter but during the more than four years of Pilgrim service in which the Father permitted me to engage and for which I shall ever be grateful to him. While these years have been full of toil and travel, and sometimes the flesh has grown weary, and while the enemy has sometimes greatly vexed the soul, yet as I look back over more than three score years of life, these four years are the best, brightest, sweetest, happiest years of them all, and it is with regret that I must for a time—I do not know how long—drop out of the regular work to look after some other duties that present themselves. While I would have greatly preferred to continue in the work, yet I bow obediently to what seems to be the Father's will, knowing that he knows best and that he always gives to his children what is best for them. I wish to say to you, dear brother, that while I may not be in the regular work, I will endeavor at all times to do what I can in a local service for the spread of the truth. It is not my purpose that there shall be any break in the service; having closed my last Pilgrim service last Sunday evening, I am engaged to speak for the Boston church again next Sunday p. m. I expect to spend the next Sunday with friends in B—, and other places have spoken for services, so that I see no cause for me to be found idle.

With Christian love, very sincerely yours in the faith,
JOHN HARRISON.

* * *

Dear Brother:—I have noticed in several cases recently, when consecrated brethren have died, not one of them has seemingly expressed a wish as to burial according to our service, with enough force to have it used; (this, of course, applies to places where there is no class and elders to serve). I therefore decided to copy my service [see Vol. VI., p. 328] and file it away, as my last request, and I feel sure it will be recognized by my family. In copying it I see how remarkably clear it is, and feel as though our dear people miss a great opportunity for service in accomplishing our mission as the feet members of the body of Christ if they neglect it, for, as you remark, "hearts are then tender," and the fact that the hands lying cold before them copied the service while still in the earthly tabernacle would add force to the message.

Your servant in the Lord, I. D. B.—*Ark.*

PILGRIM VISITS OF BRO. B. H. BARTON

Leicester, Eng., July 27; Nottingham, Eng., July 28, 29; Atherstone, Eng., July 30; Birmingham, Eng., July 31; Oxford, Eng., Aug. 1, 2; Reading, Eng., Aug. 3; Bristol, Eng., Aug. 4-6; Tewkesbury, Eng., Aug. 8; Cardiff, Eng., Aug. 7; Bournemouth, Eng., Aug. 9; London, Eng., Aug. 11, 12.

VOL. XXVII ALLEGHENY, PA., JULY 1, 1906 No. 13

VIEWS FROM THE WATCH TOWER

THE WAIL OF RUSSIAN PEASANT WOMEN

Czar Nicholas received recently the following remarkable document. It is a petition from the peasant women of the village of Nikolskaje, in the government of Warquesch. It reads:—

"For generations the women of the peasant class have lived without having any rights whatever. From birth to death they have been and are subject to the will of fathers, grandfathers, husbands and sons. We are not even considered human beings, but simply beasts of burden.

"We demand to be taught to read and write; we demand that our daughters be given the same facilities for learning as our sons.

"We will no longer be forced into marriage; we demand to be given land to cultivate that we may become independent and able to earn our own living.

"We know that we are ignorant, but we are not to blame. We demand to be told what is happening in the world around us, and we demand the right to be represented in the Douma."—*Cincinnati Enquirer.*

* * *

While the worldly spirit of selfishness is goading on the whole world to battle for "rights," the Word of God directs the children of God to be not strife-breeders but peacemakers. It says: "Be patient, brethren; the coming of the Lord draweth nigh." His kingdom will soon give to all absolute justice and right every wrong. Do all you can kindly, peaceably, lovingly to "follow peace with all," but expect to suffer and to bear considerable for righteousness' sake. "Think it not strange." "Rejoice in tribulation," trusting your affairs to him who has promised to make all your experiences work out for your everlasting advantage. He who takes to the sword will perish by the sword. He who trusts in the Lord will have peace now and hereafter.

DRIFTING TO SOCIALISM

"The revolutionary movement in Russia has been going on for nearly a year, and as conservative authority as the London *Spectator* predicts that it may last *five years longer*, and it further suggests that some young Russian lieutenant of artillery may today be studying the career of Napoleon Bonaparte and be qualified to act at the end of that time. The French revolutionists talked of constitutions and the rights of man. The Russian revolutionists are talking of these things, too, but they go further; they are talking of division of land, of equalizing the distribution of wealth, of other crude and half-formed ideas of economic change—in a word, Socialism. Tolstoi says that Russia is in better condition than any country in the world to attempt common ownership of land.

"Should Russia in course of time and after a glut of horrors become a Socialist or semi-Socialist state, the revolutionary wave would spread, for good or ill, to other nations.

"Already we read of Austrians and Hungarians insisting upon universal suffrage, and a delegation of no less than 200,000 workingmen filling the Vienna ringstrasse to impress parliament with their earnestness in making the demand.

"In Germany the Socialists, inspired by events in Russia,

have begun an agitation for the reform of the election laws which will give them the representation in the reichstag, possibly a majority of that body, to which they are entitled."—*Scranton Times.*

ANGER, HATRED, STRIFE, MURDER

Lodz, Russian Poland.—Thirty-four girls working in Kindler's mills at Pabianice, near here, on refusing to join a strike, were poisoned by a powder that was strewn upon the floor of the mill. One of the girls died and the remainder are seriously ill, ten of them not being expected to recover.

* * *

Russia is one of the newest countries to come under the influence of "strikes," but the above shows that no other nation could teach it much along the line of the "works of the flesh and the devil." What may we not expect, the world over, very shortly in the great "time of trouble such as was not since there was a nation." The veneer of civilization, miscalled Christianization, is quite thin, even in churchianity. Then the works of the flesh and of the devil will show in marked contrast to the fruits of the Spirit of Christ—joy, peace, brotherly kindness, love. Let us not measure ourselves with the poor world, but with the perfect Lord, whose Spirit we have received and in whom we are seeking to be perfected in the Chief Resurrection.

SACRED RELICS RECOVERED

According to recent accounts, the golden candlestick and other articles used in the Temple service by the Israelites have been recovered from the River Tiber, where they were thrown by the ancient Romans when the sacking of Rome by the Goths seemed imminent.

"In the box were discovered many vessels and trumpets which exactly answer the descriptions in the Old Testament. Should the identification be accepted, this candlestick would become one of the most valuable treasures in the world.

"The value of the gold alone is more than $30,000, and, in addition, the rich working enhances its value, being of the finest. It stands nearly three feet high."

* * *

It is claimed that the ancient Romans more or less worshiped the River Tiber and frequently cast valuables thereinto as sacrifices. A systematic effort is being made to recover those valuables, and the foregoing is the first important recovery we have learned of. It is hoped that the Golden Ark of the Covenant from the Temple may yet be recovered also.

BEREAN BIBLE STUDY ON LOVE

We are hearing good reports of blessings from the use of these Berean Studies in the Scriptures. We urge that each little group have one special session for these lessons and that one leader be selected for at least three months;—a leader who will enter into the spirit of the studies and who knows how to draw the answers from the class and then can briefly summarize at the close of each question. Following this course the Allegheny Church has adopted these studies for every Sunday evening, and the interest is shown by the fact that the attendance has about doubled during the past eight months.

If good readers are numerous in the class, assign one reference to each; if few, several references to each. (The reading must be clear and distinct or the profit of the lesson will be sacrificed.) The Scripture references come first, then the DAWN references: the six volumes of DAWN being indicated by the first six letters of the alphabet, A, B, C, D, E, F. Similarly, T represents "Tabernacle Shadows," and S "Spiritism." The letter Z represents the WATCH TOWER, '02-152 signifying page 152 of the year 1902. The columns and paragraphs are indicated thus: col. 2, ¶ 3.

JULY 1

1. What is love? Z. '03-55 (2nd col. last ¶); Z. '03-58 (1st col. ¶ 2).
2. How does the Apostle describe love?
   1 Cor. 13:1, Z. '03-56 (1st col. ¶ 1).
   1 Cor. 13:2, Z. '03-56 (1st col. ¶ 2).
   1 Cor. 13:3, Z. '03-56 (1st col. ¶ 3; 2nd col. ¶ 1).
   1 Cor. 13:4, Z. '03-56 (2nd col. ¶ 2, 3); Z. '03-57 (1st col. ¶ 1, 2); Z. '97-247 (1st col. ¶ 1-4).
   1 Cor. 13:5. Z. '03-57 (1st col. ¶ 3 to 2nd col. ¶ 3); Z. '97-247 (1st col. ¶ 5 and 2nd col).
   1 Cor. 13:6, Z. '03-57 (2nd col. ¶ 4); Z. '97-248 (1st col. 1 to 3).
   1 Cor. 13:7, Z. '03-58 (1st col. ¶ 1); Z. '97-248 (2nd col. ¶ 1 to 3).
   1 Cor. 13:8, Z. '03-58 (1st col. ¶ 3); Z. '97-248 (2nd col. ¶ 4).
   1 Cor. 13:9-12, Z. '03-58 (2nd col. ¶ 1, 2); Z. '97-249 (1st col. ¶ 1 to 3).
   1 Cor. 13:13, Z. '97-249 (2nd col. ¶ 1).

JULY 8

3. How does the illustration of the spectrum assist us to comprehend love? Z. '97-245 (2nd col. ¶ 2, 3); 246 (1st col. ¶ 1).
4. What is the distinction between *natural*, or human love, and *spiritual*, or divine love? Z. '00-182 (1st col. ¶ 5); Z. '03-333 (2nd col. ¶ 1 to 3).
5. What is the difference between duty-love *(phileo)* and disinterested or divine love *(agapee)*? Z. '01-149, 150.

JULY 15

6. What is the three-fold manifestation of the spirit of love? Z. '96-212 (1st col. ¶ 3); *Manna*, June 27.
7. How may we distinguish between true and false love? Z. '95-210 (1st col).
8. What is the importance of this grace? Z. '97-244 (1st col. ¶ 1 to 3; 2nd col. ¶ 2).

JULY 22

9. How is love attained? Z. '97-246 (2nd col. ¶ 1, 2); Z. '00-183 (1st col. ¶ 1); Z. '98-8 (2nd col. ¶ 2).
10. Why is an "aggressive warfare" necessary to attain unto love? Z. '95-03 (2nd col.); *Manna*, Apr. 9.
11. What is the relative importance of the early "gifts" of the Spirit, and the spirit of love? F. 238, ¶ 2; Z. '97-289 (2nd col. ¶ 2).

JULY 29

12. Why should love be the mainspring of all our actions? Z. '03-91 (1st col. ¶ 2).
13. What is the relation between love and purity of heart, and how may we purify our hearts? Titus 1:15, 16; Z. '99-214 (2nd col. ¶ 1); 215 (2nd col. ¶ 1) to 217; Z. '05-216 (1st col. ¶ 3, 4).
14. How is love the seal or evidence of our begetting as New Creatures? E. 286 ¶ 2; 267-270; Z. '97-289 (1st col. ¶ 1 to 2nd col. ¶ 1).

Each one appointed for reader should have his BIBLE or DAWN or TOWER on hand, previously read, and should be prepared to respond at the leader's call without stopping to hunt his place. All, of course, have BIBLES and DAWNS, and some one in each company is likely to have old TOWERS and will be glad to loan them for the benefit of the class.

Opportunity for discussing each question should be given *after* the references have been read and before the leader makes a brief closing summary of the answer and proceeds to read the next question. It is urged that the questions as printed be strictly adhered to until they have all been discussed. It will generally be found that *all questions* are included on the subject. The reason for care on this point is that if the questions are intruded that come later the subsequent lessons are considerably spoiled thereby. The leader should be expected to kindly, gently, but firmly *hold* the class to *the question under discussion*, and in this he should have the coöperation of all who recognize the value of order in the study of the Divine Plan of the Ages.

ONE DAY CONVENTION REPORTS

The failure to give reports of the one-day conventions recently held should not be understood to signify that they were unworthy of reporting: other matters claimed our attention and the WATCH TOWER space. We here very briefly record that in the various places, namely, Washington, D. C.; Philadelphia Pa.; Indiananoplis, Ind.; Huntingdon, Pa.; New York City, N. Y.; Cleveland, O.; Springfield, Ill., the dear friends of the cause put forth strenuous efforts,—and under the Lord's blessing numbers of new hearers were reached with the Gospel message, and a few of these, we trust, were brought from darkness to greater light and started in the good way toward the kingdom. Others, we may hope, were relieved of some measure of previous blindness and hindered from stumbling into infidelity and led to a more reasonable and appreciative view of the divine character and that blessed book, the Bible.

As usual, there was one public service at each place aside from the meeting specially for the interested. The latter were attended not only by the friends of the local churches, but also by representatives and delegations from surrounding territory within a radius of sometimes 200 miles or more. The impression is a growing one with these that these one-day conventions are blessed of the Lord and being used to the pulling down of the strongholds of error and misunderstanding of the truth and to the upbuilding of those who are already of the Lord's consecrated flock and in the enjoyment of light upon his Word.

You will all be interested in knowing that by dint of wisely directed and diversified forms of advertising and at considerable expense, large attendance was secured in all of the public meetings at these conventions. The estimated numbers in attendance at these public services were as follows:

Washington, 2,500; Philadelphia, 1,600; Indianapolis, about 2,500; Huntingdon, about 450—a very large attendance for a wet day and a small place; New York City, 2,000; Cleveland, O., 2,500.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

THE GOD-LIKENESS OF FORGIVING

Matt. 18:21-35.—JULY 8.

"Forgive us our debts, as we forgive our debtors."—Matt. 6:12.

Our last lesson forewarned us that offenses, snares and stumblings would come to the Lord's people, and cautioned us against being in any sense or degree the causes of these offenses—against any conduct which would prove a stumbling-block or in any way be injurious to others. Today's lesson takes up the matter from the opposite standpoint, instructing the Lord's followers how they should deal with the injurious persons when they are of the household of faith, "brethren." Feeling the great importance of this subject, we have heretofore repeatedly made it prominent in these columns and associated publications, and especially in DAWN, Vol. VI. This seemed the more necessary because the matter has been apparently so generally neglected by others. Now, having seen some good remarks on the subject by Dr. Peloubet, we take pleasure in quoting the same in preference to repeating our own arguments, which to some might become wearisome. Dr. Peloubet says:—

"Every one receives criticisms and wrongs which try his temper to the utmost. Especially is this true of the ambitious spirits who seek to be first, as described in our last lesson. As Professor Bruce says, 'An ambitious man is sure to be the receiver of many offences, real or imaginary. He is quick to take offence and slow to forgive or forget wrong.' But the danger assails all classes.

"Go to him privately and alone. If our object is to gain our brother and help him to do right, we will not make known the wrong to others, make it a matter of notoriety, for that makes the settlement far more difficult. The offender's pride, or even self-respect, will tend to keep him from acknowledging his fault. This is a most important principle. The wise head of a great asylum told me that in dealing with the insane it was of the utmost importance to keep away the audience, and that almost every one was influenced by the presence of others. The wisest teacher of my acquaintance deals in the same way with his boys. Deal with them alone whenever it is possible. Thus thy brother will be more likely to hear thee, and thou hast gained thy brother, gained him for righteousness, for salvation, for a Christian life, and probably as a friend.

"If this fails then the next step is to get help from one or two others; and if this fails, from the larger community. If this fails, he is to be to you as a heathen and a publican, outside of your religious and social company, but not outside of your love and care and desire to help (See Rom. 12:19, 20.) In all cases the object is not revenge, but to save and help the offender. Henry Ward Beecher used to say that he looked upon those who maligned him and said bitter things against him as sick people whom he must try to cure of their moral disease."

"SEVENTY TIMES SEVEN"

After explaining to his followers how best to avoid taking offence from the brethren and how best to help brethren out of the wrong position of being offenders and being injurious, the matter is brought up afresh by Peter's question regarding the number of times that we should be willing to receive injuries from another and take them patiently, and, exercising a forgiving spirit, should try to have the injuries discontinued. It will be noticed that the Lord is not laying down any rule by which we may deal with the world, but merely the rules which should govern amongst his followers. As respects the world we are to expect opposition, misrepresentation, slander, opposition of every kind. "Marvel not if the world hate you; ye know that it hated me before it hated you"—"Whosover will live godly in this present life shall suffer persecution."—John 15:18; 2 Tim. 3:12.

Such opposition from the world we are to take as a matter of course, and not be surprised at the fiery trials that will try us, but to consider that the Lord is wise in permitting such experiences and able to make them all work out for our good. It is within the household of faith that the special trials sometimes come, from the very quarter whence we least expect them, but these also must be taken patiently; we must not render evil for evil nor railing for railing toward the Lord's members nor toward the world; we must, as the Apostle says, be patient toward all.

Notice that Peter's query is, If my brother trespass against me how often shall I forgive him? Seven times? Peter no doubt had in mind the thought that seven was the symbol of perfection, and that this might mark the reasonable limit of mercy and forgiveness. He did not, of course, consider that if that were a divine law it would mean that he himself might be forgiven of the Lord not more than seven times for imperfections, shortcomings, etc. Our Lord's answer is broad and sweeping—"I say not unto thee until seven times, but until seventy times seven." Some are disposed to translate this until seventy and seven times, but evidently the Lord's intention was to imply that forgiveness should be granted as often as it is sought with any manifestation whatever of sincerity.

This is not merely advice from the Master to his followers—it is a command. It is not optional with us how we shall do toward our brothers, for the great Teacher has assured us that if we have not the forgiving spirit we cannot be his disciples. His words are, "If ye do not from the heart forgive men their trespasses neither will your heavenly Father forgive your trespasses." All, then, who realize their need of divine mercy and forgiveness and who receive the great Teacher's instruction on this point will be careful to cultivate in their hearts in every sense a forgiving spirit, a loving, generous disposition. And by this all men may know the disciples of the Lord of mercy. We quote Dr. Peloubet again:—

"Our hearts are like reservoirs, and outward occasions draw out whatever is within and only that. If they are full of love and forgiveness, kindness and desire to help, then no matter how often—seventy times or seventy times seven—some act of others call forth the feelings of the heart, it will be met by love and forgiveness and help. As all need to be forgiven, so all need to forgive. There are enemies who injure us by word and deed. There are others who say evil things about us carelessly and attribute wrong motives, pervert what we do and say. 'They speak daggers.' Insults are offered, even friends sometimes do the most annoying and trying things, that are apt to remain in the memory and fester like a thorn in the flesh."

> "The kindest and the happiest pair
> Will find occasion to forbear;
> And something every day they live
> To pity—and perhaps forgive."

Dr. Hale refers to people who "have given a new turn to an old text. In their own private 'R. V.' of the New Testament they read: 'Whosoever speaketh a word or committeth a wrong against God, it shall be forgiven him; but whosoever speaketh a word or committeth a wrong against me, it shall not be forgiven him.'"

"The forgiving spirit seeks to do all the good possible to the one who has wronged us. It yearns to help him and to save him from his sin. It proves this feeling of forgiveness and love by doing good, as God sends the rain and sunshine on the evil and on the good."

"Always and under all circumstances we must have a forgiving heart, whatever the offence against us or the attitude of the offender. We must never have the spirit of hatred or revenge or retaliation. We must never brood over wrongs, but must make all possible allowances and excuses.

'If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?' "

"Heir of the same inheritance,
Child of the selfsame God,
He has but stumbled in the path
We have in weakness trod."

"An old Spanish writer says, 'To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.' "—Archbishop Whately.

"I have known a man to nurse the tiny cocatrice egg of unforgiveness till it has burst into the fiery serpent of crime."—Farrar.

THE DEBT OF A KING'S OFFICER

By way of impressing this lesson our Lord gave a parable to his disciples. This parable represented a great king, who, making an accounting with his officers charged with the collection of taxes, found one of them short in his accounts in a very large sum, ten thousand talents, estimated to represent nine million dollars. Justice laid hold upon the debtor and was about to execute its penalty when he appealed for mercy and extension of time in which to make good the deficiency. The king was compassionate, forbore the collection of the debt and let the servant go free.

This is our Lord's illustration of the proper exercise of mercy. The one thus dealt with does not represent the world of sinners, Adam and his race, for whose deliverance from the penalty a ransom price is demanded from justice. This parable is often thus used improperly against the Bible argument of the teaching of the ransom, that the death penalty against Adam and his race could not be lifted or set aside except by the payment of the ransom price, the corresponding price, our Lord's death. That this is not the teaching is clearly shown by the statement, "The kingdom of heaven is likened unto a certain king which would make a reckoning with his servants," etc. This declaration respecting the kingdom of heaven lifts the parable entirely out of connection with the world in general, which is not either in embryo or otherwise the kingdom of heaven: it definitely locates the parable in the church, and these servants of the king as amongst those who have already been justified through faith in Christ and who have already made consecration of themselves to the Lord and become thus his servants entrusted with his goods. The signification of this feature of the parable, then, is that if any of the Lord's people, his disciples, come short they have a throne of grace and mercy to which they may approach that they may "obtain mercy and find grace to help in time of need."—Heb. 4:16.

THE DEBT OF A FELLOW-SERVANT

As representing the wrong course, the reprehensible course of some, the Lord in the parable before us pictures the forgiven officer as going forth from his king's presence with the latter's kind words still ringing in his ears and in the exercise of his unmerited freedom, and, finding a fellow-servant who owed him an hundred pence—a small bet probably representing not more than a hundred dollars proportionately in our money and time. Instead of a proper and generous feeling toward his fellow-servant, instead of sympathy and love for him corresponding to that which had been bestowed by the king upon himself, this servant caught the lesser debtor by the throat, saying, "Pay me that thou owest." The fellow-servant used toward him the very same words that he had used to the king, saying, "Have mercy upon me and I will pay thee all." But he did not, but cast him into a prison. He was hardhearted, not at all after the likeness of his generous master, the king. Even his fellow-servants recognized this; they felt a pity for the unfortunate one and told it unto their lord. They knew well enough the king's generous disposition to be sure that he would not favor such an intemperate exercise of justice.

The king sent for his officer and upbraided him for the matter, saying, I remitted thy debt because thou besoughtest me; I showed mercy to you. Should you not also have shown mercy to your fellow-servant? The question was left without an answer.—the answer was clearly enough implied. He who had received so great mercy should have been moved with compassion toward a fellow-servant in a small affair. The king was wroth, was angry with that servant, justly so. He had proven himself unworthy of the mercy bestowed upon him. Nor was it too late yet to punish him for the matter, for his debt had merely been remitted or set aside and not blotted out. Thus it is with all of the Lord's people; we are dealt with on the basis of faith; God is in earnest if we are in earnest. Our blemishes and shortcomings will not be permitted to stand between us and the glorious things to which we have been called if we are faithful to the extent of our ability, and if as a part of that faithfulness we have the Spirit of Christ, for if we have not the Spirit of Christ, the spirit of love, the spirit of forgiveness, gentleness, etc., we are none of his.

It is in line with this that the Apostle writes that sins shall be blotted out at the second coming of Christ. (Acts 3:19.) They will be blotted out when in the resurrection we come forth as new creatures sown in weakness, raised in power; sown in dishonor, raised in glory; sown natural or human bodies, raised spiritual bodies, glorious. Then that which is perfect having come, all the imperfections and blemishes will be fully blotted out, never to be revived either by the Lord or others. But meantime, while we have our standing of faith, our blemishes are merely covered while we are permitted to give a demonstration of the loyalty and sincerity of our consecration and earnestness of desire to walk in the footsteps of the Lord.

WHAT THE UNMERCIFUL MAY EXPECT

Ou. Lord, after concluding the parable, makes a direct application of it to his disciples, not to the world, although in a certain sense or degree there is a general principle expressed which is applicable to the world in proportion as each comes under enlightenment and instruction. Our Lord says, "So likewise shall my heavenly Father do also unto you if you from your hearts forgive not every one his brother their trespasses." How solemn these words, how clear cut, how unmistakable their import. In no uncertain terms they assure us that whatever our faith, whatever our works, they all amount to nothing if we do not attain to that spirit of love which is merciful, generous, long suffering, patient toward those who do injury to us, whether they be brethren of whom we might expect the more, or whether they be enemies of the world from whom we must expect less, consideration. Mercy is an element of love, and love is the fulfilling of the whole law of God.

The propriety of the Lord in thus dealing with us is evident. He is seeking a special class for the kingdom—to be associates with our Lord Jesus in the great work of ruling and blessing the world. Only those who possess the divine character of patience, forbearance, sympathy, compassion, mercy, love, could possibly be suited to the divine purpose in respect to the great work of blessing all the families of the earth. We are accepted in Christ because of our profession that we love these qualities in him and desire to be copies of God's dear Son. If we fail to improve the various lessons and opportunities afforded by the Lord, to cultivate this character, then in the same proportion we fail to make our calling and election sure.

The king delivered the unmerciful servant to the tormentors. Such was the custom of oriental countries at that time and to some extent still. We are not to understand that our Lord had sympathy with those barbarous customs, but that he was speaking to the people from the standpoint of custom which they would understand. Elsewhere the Scriptures assure us that any who are the true servants of the Lord, and who fail to come into accord with his Spirit willingly, will be turned over to Satan to tribulations, to hard experience, that by these they may be profited and learn to appreciate things from the Lord's standpoint. (1 Cor. 5:4, 6.) For instance, Revelation 7 first speaks of the little flock, the bride class, as composed of 144,000—the nucleus of which were natural Israelites, in whom was no guile, and who became the nucleus of spiritual Israel, and to whose numbers since throughout the Gospel age the Lord is gathering those from amongst the Gentiles who enter into covenant relationship with himself and manifest his Spirit. Aside from these so selected, the same symbolical picture shows us a great company whose number is known to no man—whose number was not predestinated—these are out of every nation, people, kindred and tongue. These, unlike the 144,000, do not sit with Christ in the throne, but are pictured as being before the throne. These have not, like the others, kept their garments unspotted from the world, have not had the Spirit of Christ dwelling in them richly, so that his merit constituted the robe of forgiveness for them without blemish, that by a wrong spirit and a wrong course they have bedraggled their robes, and therefore, we are told, they must wash them and make them white in the blood of the Lamb, and this washing is represented as being done in "great tribulation." These tribulations correspond to the torments of the parable upon the servant who did not exercise toward his fellows the spirit of mercy. As again it is stated, "Blessed are the merciful, for they shall obtain mercy."—Matt. 5:7.

"FORGIVE US AS WE FORGIVE OTHERS"

It will be remembered that in our Lord's prayer he sets forth this principle for our instruction and guidance, that we must not expect of the heavenly Father mercy for our shortcomings and blemishes and continuance in his favor and ultimately joint-heirship in his kingdom, unless we cultivate in ourselves the same spirit. How beautifully and how simply the Lord states this matter in the prayer, "Forgive us our debts as we forgive our debtors." (Matt. 6:12.) How emphatically the Lord states it again, saying, "If ye forgive men their trespasses your heavenly Father will also forgive you, but if ye forgive not men their trespasses neither will your Father forgive your trespasses." (Matt. 6:14, 15.) These trespasses, be it noted again, do not refer to the one original sin on account of which condemnation of death passed upon the whole human family and on account of which Christ died and on account of which the curse is ultimately to be rolled from every member of the race so that there shall be no more curse. (Rev. 22:3.) These trespasses are our own individual shortcomings and blemishes which we have inherited and which the Lord is very willing to overlook and excuse for those who will comply with the conditions of their covenant and be followers of the Lord Jesus, filled with his Spirit and striving to walk in his steps.

Archbishop Hare has represented the attitude of the unforgiving many as implying their prayer to the Lord thus,—

"O Lord, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy law; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, but not one hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him."

WHO IS MY NEIGHBOR?

Luke 10:25-37.—JULY 15.

Golden Text—"Blessed are the merciful, for they shall obtain mercy."—Matt. 5:7.

Jesus was a teacher and expounder of the law to the common people, but he did not class himself with the Scribes and Doctors of the law amongst the Jews. He had a different view of the law from theirs and taught in a different manner. The common people heard him gladly, whereas the Jewish Doctors of the law did not appeal to the common people at all or attempt to teach them, but merely discussed the great problems of divine law amongst themselves and with the more ascetic of the people—the Pharisees.

The common people, although they heard the Lord gladly, did not clearly comprehend his teachings, for he spoke to them in parables and dark sayings to the intent that the mass might not understand, but that the specially zealous Israelites indeed might be attracted to closer study and inquiry. To these he explained the parables, saying, "To you it is given to know the mysteries of the kingdom, but to all those without [outsiders, not specially interested followers] these things are spoken in parables." (Mark 4:11). Nevertheless, there was something very attractive in the Master's style, so that even those who did not fully comprehend his teachings said, "Never man spake like this man"; and again we read, "They wondered at the gracious words that proceeded out of his mouth," "For he taught them as one having authority [as one who understood his subject thoroughly] and not as the Scribes [not doubtfully]."—John 7:46; Luke 4:22; Matt. 7:29.

For this reason jealousy of Jesus sprang up amongst the Doctors of the law. To them he was a rival teacher, and accordingly they sought to entrap him, with a view to exposing him to ridicule before his followers, whom they recognized as "unlearned men." But in no case did they succeed; in every instance recorded the Lord's wisdom was too great for them—he entrapped them in their own arguments. The present lesson is an illustration of this. One of the Doctors of the law, evidently thinking that our Lord's teachings along the lines of love and mercy were contrary to the rigid lines of justice as laid down in the law, thought to entrap our Lord by a question. He would ask him upon what terms he could have eternal life. He expected Jesus to answer, "Eternal life will be given to all who manifest a God-like, loving, generous character," or that he would say, "You can have eternal life by becoming my disciple and practising my teachings." Thereupon this Doctor of the Law would at once call attention to the fact that the teachings of Jesus abrogated the law, made it null and void—that he ignored the law.

"WISE AS A SERPENT, HARMLESS AS A DOVE"

Our Lord answered this Scribe thoroughly out of his own mouth: he said to him, "You are a teacher of the law; give us your statement of what the law says respecting how eternal life may be obtained?" This was a pointed reply, and the lawyer was fully prepared to answer it, for, What saith the law? was a common question amongst the Jews who quoted from the law. (Deut. 6:5; Lev. 19:18). This was the very definition which our Lord a short time before quoted to the rich young ruler who came to him on one occasion. The lawyer evidently repeated a well-known formula of the law, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself." Jesus replied, "Thou hast answered right: this do and thou shalt live"—have eternal life.

THE LAW VERSUS THE GOSPEL

Why did Jesus thus refer to the law? Why did he not avail himself of this opportunity for preaching the Gospel? Why did he not say to the lawyer—"The only way to obtain eternal life is through faith in me, followed by a full consecration to walk in my footsteps as my disciple"? Why did he not tell the lawyer, "There is no other name given under heaven whereby men must be saved but the name of Jesus"? Why did he not tell him, "He that hath the Son hath life; he that hath not the Son shall not see life"?—Acts 4:12; 1 John 5:12.

We answer that this would have been too strong meat for the lawyer in his condition of mind. It was necessary that first he should realize his own inability to keep the full letter of the divine law, so that he might be prepared to look for divine mercy through Jesus. The difficulty with the Pharisees and Scribes was that they were pretending to keep the law, pretending that they were justified by it, pretending to gain eternal life by it, although they very well knew that they all died like other men, and knew also, when they would reflect upon the subject, that the divine law was so high, so grand, so complete, that in their weak and fallen condition they were unable to meet all of its requirements perfectly.

There are some people of the same kind today, who are ready to acknowledge that God has a perfect standard and that none can expect eternal life except as they harmonize with that standard; and many today, as well as formerly amongst the Jews, believe that they are sufficiently near the divine standard to have eternal life, and are therefore not looking for any Savior—not looking for a Redeemer to pay a ransom price for them and to grant them immunity and forgiveness of sin and reconciliation through him to the Father—the covering of their blemishes. It is necessary for all such to learn first the lesson that divine justice has but one standard and that is a very high one. When they find how high God's standard is and how imperfect are their best endeavors to measure up to their requirements, then and not until then do they begin to look for help from the Lord in the attainment of life eternal. The Lord wished the lawyer to learn this lesson, and therefore exacted from him a statement of what the law required.

The lawyer did not stop to haggle over what would be included in loving God with his entire heart, soul, strength and mind. Some one might claim to be loving and serving God and others might doubt the truthfulness of the claim, though unable to prove anything, since only the Lord and the man's own heart could judge perfectly in this matter. The lawyer passed over that great question as though it were nothing, as though it were settled, but had he sought to critically examine what such a complete consecration to the Lord would signify he would doubtless have found himself far short of its standard.

Let us not pass the question too quickly or too lightly—let us know that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for him would far excel all of our love for the dear ones of the home and the family and of the whole world. To love the Lord with all our soul would signify with all our being—to manifest our love not only by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests. Thirdly, to love him with all our strength would signify that time and talent and influ-

ence would all be at the service of our God, that in everything we would be ready to be used, spent, in glorifying his name, in serving his cause as we might understand it to be his will. Fourth, to love our Lord with all our mind would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand his divine laws and to enter into heart sympathy with them, so that our service and worship would be the more intelligent, after the kind described by our Lord when he said, "They that worship him must worship him in spirit and in truth"—intelligently.

LOVE THY NEIGHBOR AS THYSELF

The Scribe, passing over the obligations to the Lord, seemed to realize that his daily conduct would condemn him as a violator of the latter part of his own definition of the law, "Thou shalt love thy neighbor as thyself." He apparently recognized this as his most vulnerable point, and that the Lord had entrapped him in his own answer. He knew how in his daily life he was not loving his neighbor as himself—that he was making a wide discrimination between those of his own class and the common people, the publicans and the sinners; and that even in his present endeavor to entrap Jesus he was not loving him as himself, as his neighbor, but treating him as an opponent. He felt that, like others of his class, he had a haughty, disdainful attitude toward the lower classes of his own race. He was skilled in the law, however, and this was not a new point for him to evade. He had the same explanation of the matter that was common to others of the Scribes and Pharisees, namely, that their neighbors whom they were, according to the law, to love as themselves, were those who belonged to their class, to their set, to their station in life. Apparently, therefore, with considerable confidence he replied to Jesus, "But who is my neighbor?" as though he would say, "That is a point, I presume, upon which we might possibly differ. I think that I keep the law when I love and respect and fellowship those of my own class, and treat others with more or less of disdain. How could you apply the law of Moses differently? I feel sure that you will agree that the law meant that each person was to consider those of his own class as his neighbors, and to love them and co-operate with them and not with others of the outside world."

With marvellous wisdom the Lord framed a parable, such as the Scribe of the law well knew might take place any day. He pictured the road between Jerusalem and Jericho, a bridle-path, in some places quite steep, passing through a gorge in the mountain—a vicinity infested with robbers, who lived in the numerous caves, and who not infrequently attacked passengers. Even today it is the custom for travelers to have an armed escort of Arabs on this journey to Jericho. Our Lord pictured a traveler on this road beset by the robbers, beaten into helplessness, stripped of his clothing. He pictured a priest passing by, seeing the man and hastening on, lest he also might be beset by the robbers; similarly a Levite passes by, unwilling to spend the time necessary to render assistance. Then a man of Samaria comes along, and, moved with sympathy, assists the injured one, binding up his wounds; and finally, taking him on his own beast to the nearest inn, he cared for him over night and made some provision for his further care.

The force of our Lord's illustration is only seen when it is remembered that the Levites were specially set apart for holy service to the Lord as instructors of the people, to guide them by word and by example in the ways of the Lord, and when it is further remembered that the priests, also belonging to this tribe, were a special family chosen of the Lord for the very highest service toward himself and toward the people of Israel. The picture is still further heightened when we recall that the Samaritans were a mixed people, whom the Jews despised and with whom they would have no dealings.—John 4:9.

With these things in mind mark the Master's question, "Which of these three was neighbor of the man who fell amongst thieves?" There was only one answer for the lawyer to make. He himself belonged to the Levite class condemned by the parable. The reply was, "He that showed mercy on him." Our Lord approved of that answer and responded, "Go thou and do likewise"—go and show mercy, go and understand that any man in the world, friend or foe, is your neighbor and is to be loved and served by you as you may have opportunity. As you would have him do for you do even so for him; love him and serve him as yourself, as you would have him love and serve you under reversed conditions.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the law and its illustration by the Lord's parable by saying, "Yes, the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the priest and the Levite who did not show mercy to him he should not consider to be his neighbor; hence the wounded upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself.

We answer that this is a distortion of our Lord's language. Indeed, he was seeking to counteract this very thought, which was common to the Jews, for it was a proverb amongst them that they should be loyal to neighbors but bitter to enemies. The word neighbors signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the law, and that others of a different class were more or less opponents, either to go unloved or, if they oppose themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:43-45). Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will, which must govern all who would be his disciples. That Golden Rule does not say that we shall love as brethren those who have done kindness for us. Our Lord condemned that selfish kind of love when he said, "If ye love them that love you what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors those who have hazarded their lives for us would be far beneath the teachings of our Master, and, he says, would be on a parity with the usual sentiments of sinners.

As followers of the Redeemer we are to have the much higher standard; we are to recognize every one who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we should wish that person to do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, co-operation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we will be the more God-like, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

LOVE YOUR ENEMIES

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only not endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we love the Lord himself, nor even as we love our brethren. Our love for the Lord and for the brethren is love of the very highest type—love which appreciates the principles represented in our heavenly Father's character, which all who are truly his are seeking to copy.

Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have adopted. As is our Lord's, so our love for them must be of the sympathetic kind, even as is the love of God—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue, for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the law, "Thou shalt love thy neighbor as thyself"—not better than thyself. Hence if it came to the place where a neighbor's life was in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the divine law of love that we should sacrifice our life for his—that would be loving him better than ourselves, and there-

fore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to have done for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the law—in giving his life a ransom for many, he did more than was required by the law. It is for this reason that it is denominated a sacrifice. To do the whole law was his duty, but when he went beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and specially rewarded with more than everlasting life. And the same rule applies to us, for as he was so are we in this world—we are to walk in his footsteps.—1 John 4:17.

The demands of the law are still to do to our neighbor as we would have him do to us. We are to do nothing less than this to anybody; but as followers of the Lord, imbued with his spirit of sacrifice, we are joyfully to lay down our lives for the brethren—in harmony with the divine program which is now selecting the little flock, the household of faith, as sacrificers with Jesus, to be by and by joint-heirs with him in his kingdom and in its great work of blessing and rejuvenating the world. It is very necessary that we have clear views respecting this subject of the demands of the law, the demands of justice upon us toward any creature, and also as respects what would properly come in as a part of our sacrifice.

"THE LAW IS FULFILLED IN US"

We noticed in the beginning of this lesson that our Lord gave the Scribe instruction in the law instead of preaching to him the gospel of grace. Now let us note that the Lord applies to his followers both the law and the Gospel. God has but one standard, but one law, and never will abolish it. The Law Covenant indeed, after serving its purpose, ceased; but the law of God, upon which that covenant was based, will never fail. We as well as the Jews are commanded to love the Lord with all our heart, soul, mind and strength, and our neighbors as ourselves. This is the standard before us as well as before the Jews. The Jew could not keep it—he found himself deficient not only in respect to his treatment of his neighbor, but deficient also in the fulness of his love for his Creator, which must overbalance all other loves and manifest itself in all the conduct of life.

Only our Lord Jesus could or did keep that love in the absolute perfection of its very letter and spirit. However much a Jew living before our Lord's time might have had the right disposition of heart as respects the law, because unable to come up to its requirements he could not have eternal life. Our position is different. Our Lord Jesus, having kept the law, gave his life a sacrifice for Adam and for all of his race; and we who now come to a knowledge of this fact, and by faith accept it, have a standing with God in Christ, so that our best endeavors to keep the law are supplemented by the merits of Christ and thus made acceptable to God. In other words, if we do our best in the matter of loving God supremely with our hearts, with our whole being, with our strength, with our minds, and our neighbors to the extent of our ability as ourselves, God will accept that good endeavor as though it were perfection making up for its defects through the merit of Christ's sacrifice. Thus the Apostle tells us, "The righteousness of the law is fulfilled in us who are walking not after the flesh [not seeking to please ourselves and our fallen dispositions and attributes] but after the Spirit [to the best of our ability seeking to be in accord with the very spirit of the divine law].

THE GOLDEN TEXT

Our Golden Text reminds us of the Apostle's statement, "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). In other words, the measure of the love which fills our hearts will find expression toward our fellow-creatures who have need of our sympathy and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. If, on the contrary, we are merciful to others, generous, kind, taking pleasure in doing what we can for the relief of our fellow-creatures, especially to the household of faith, this will be an indication of the spirit which our Lord will appreciate and own if it be accompanied by a trust in the precious blood of Christ. Such merciful ones of the Lord's followers shall obtain mercy at the Lord's hands. He will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them.

"LORD, TEACH US TO PRAY"

Luke 11:1-13.—JULY 22.

Many are the unscriptural views respecting prayer. It is well that we notice that our Lord never taught the multitudes to pray, nor intimated that they should pray—even though the multitudes with whom he was in contact were nominally people of God. Even with his consecrated disciples the Lord waited until they asked him for instruction on the subject. Our Lord's declaration to the woman of Samaria was, "God is a spirit, and they who worship him must worship him in spirit and in truth." Any other worship, any other prayer, is a mockery which God not only does not invite but especially reprimands, saying to those who are not desirous of doing his will, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee." (Psa. 50:16, 17). And again, "Forasmuch as this people draw nigh me with their mouth, and with their lips do honor me, but have removed their heart far from me . . . Therefore, behold, I will proceed to do a marvellous work among this people even a marvellous work and a wonder."—Isa. 29:13, 14.

From this standpoint the privilege of prayer is a very wonderful one: it implies that the suppliant is on terms of intimate acquaintance with the great Creator of the universe, so that he is welcomed into the divine presence and heart. In accord with this the symbolical representation is that the prayers of the saints of God ascend before him as a sweet incense—the heavenly Father is pleased to receive the humblest worship and reverent petitions of his child adopted into his family through Jesus Christ.

OUR FATHER IN HEAVEN

Only those who have become God's children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace that "they may obtain mercy and find grace to help in time of need." (Heb. 4:16). In the world, therefore, only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt to thus approach God implies (1) a faith in the divine being; (2) a realization of dependence upon him; (3) a faith that a way of reconciliation with the Father has been effected through the Redeemer; (4) a realization that the great Creator no longer condemns the suppliant, but accepts him as his son. More than this, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family—the petition is not "My Father," but "Our Father in heaven." Therefore, whoever thus prays intelligently must have interest in and concern for all the interests of the family of God. Whatever of selfishness he might have had formerly he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's truly consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

In proportion as the Lord's people grow in grace, in knowledge and in love, they will grow in appreciation of the great privilege of prayer. Not that prayer will take the place of the study of the divine Word, but that realizing more and more from the Word something of the lengths and breadths and heights and depths of divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all his mercies, to commune with him respecting their trials and difficulties, and to assure him of their loving confidence in the gracious promises of his Word, in the exceeding riches of his grace, and in his wisdom, love and power to fulfil toward them and in them all his gracious promises.

The more the Lord's people advance in knowledge of him the more they will appreciate the fact that the divine arrangement is broader and deeper and higher than anything they could suggest, so that such are granted liberty to ask what they will with the assurance that it will be done. The Lord well knows that this class will ask that his will be done; hence the promise is made only to those who abide in Christ and who have his Word of promise abiding richly in them. All such learn, before attaining this station and liberty, that as the heavens

are higher than the earth so are the Lord's ways and provisions higher than our conceptions and every way to be preferred. Hence, while praying to the best of their ability in harmony with the promises of the Word, these would always include the sentiment expressed by our Redeemer, "Nevertheless, not my will but thine be done."

"PRAY WITHOUT CEASING"

"Pray without ceasing. In everything give thanks." (1 Thess. 5:17, 18). The advanced Christian is to be so fully in accord with the Father and the Son and the divine program, the plan of the ages, that his entire life will be a prayer and a song in respect to every affair of life. He will have in his mind primarily, What is the will of God in this matter? "whether we eat or drink or whatsoever we do let us do all to the glory of God." The heart that is thus continually in all of life's affairs looking for divine direction is thus continuously in a prayer attitude, and no other condition is proper to the Christian—"In all thy ways acknowledge him, and he shall direct thy paths;" "Delight thyself also in the Lord and he shall give thee the desires of thine heart."—Prov. 3:6; Psa. 37:4.

But while thus in the prayer attitude continuously we must not neglect the privilege of a more formal approach to the throne of grace—on bended knee, privately and alone. Whoever does not embrace this privilege misses a portion of the great blessing which the Lord has arranged for his benefit and assistance in walking in the narrow way. Our Master spent seasons in prayer alone, and surely all of his disciples may well follow his example in this as well as in other matters to advantage. As our Lord sometimes prayed in the presence of his disciples, as is evidenced by their recording his words, so all of his followers are to realize that they have a special privilege of fellowship in prayer, praying to one another, speaking to one another in psalms and hymns and spiritual songs, and in petitions to the throne of grace.—Eph. 5:19; 1 Cor. 14:14-17.

While family prayer is not specifically taught in the Scriptures we cannot doubt its appropriateness under some conditions. True, the natural family is separate and distinct from the family of the Lord, but where the natural family has been reared in the "nurture and admonition of the Lord" it is scarcely supposable that the minor children would be so lacking of reverence as not to have pleasure in bowing with their parents for the worship of the Creator. Where the children are grown so that they have discretion for themselves, if they be not pleased to join in the worship, in our opinion the Lord will be all the better pleased that they be not coerced, for he seeketh such to worship him as worship him in spirit and in truth. Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she should lead in the worship, addressing the throne of grace. The more we recognize the divine limitations on this subject the more will we and those with whom we are in contact appreciate prayer as a great privilege, which is accorded only to those who can with sincere hearts address Jehovah as our Father, and these can be only such as have accepted the Lord Jesus as their Savior, for "No man cometh unto the Father but by me."—John 14:6.

As in the type none but the priests offered incense before the Lord, the teaching would seem to be that only the royal priesthood, the members of the body of Christ, have this privilege in the present time. Nevertheless, we might reasonably suppose that the children of believers, who have not yet reached the deciding point of loyalty or disloyalty to the Lord, would properly enough be privileged to approach the throne of grace through the relationship of their consecrated parents. We might even suppose that justified believers, who have not reached the point of making a consecration of themselves to the Lord, would have the right, the privilege, of addressing the Redeemer in prayer: and yet we know of no Scripture that positively says or indirectly implies that an unconsecrated believer has any acceptance at the throne of grace, or any standing whatever before the Father as amongst those who may address him in the petition, "Our Father which art in heaven."

"HALLOWED BE THY NAME"

The more it is recognized that the privilege of prayer is an exclusive one the more those enjoying the privilege will be inclined to use it in a most reverent manner. The kings of earth make resolutions respecting times, seasons, dress, etc., regulating those ushered into their presence; and all who have a proper appreciation of the majesty of the King Eternal, invisible, the only true God, will approach in a worshipful, reverent spirit, implied in the expression, "Hallowed be thy name." Holy and to be reverenced is our God; his name stands for everything that is just and wise and loving.

"THY KINGDOM COME"

"Thy will be done, as in heaven so in earth." These words, not found in the older MS. in Luke, are found in the Matthew MS., and are, therefore, properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it was evidently not the Lord's intention that it should be continually used as the only petition at the throne of grace, but rather he gave it as a sample. The various items of the Lord's prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not be understood as binding their terms, their expressions, their words.

The thoughts of the true disciples are directed to the fact that the present condition of sin and death is not to be everlasting, that God has provided for and promised a glorious kingdom through his Son, and the church his bride, under which evil will be conquered and brought under complete subjection to righteousness. Those who are in proper relationship of heart to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they will know that this will imply the overthrow of present institutions. Their hearts are so in accord with the Lord that they are out of accord with every form and institution and vine not of the Father's right-hand planting. (Isa. 60:21.) Longing for the kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that kingdom class which shall bless the world and uplift it out of sin-and-death conditions.

GIVE US OUR DAILY BREAD

"Give us day by day our daily bread," or "our needful bread" [Am. Rev.]. There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and confidence that he will provide, in harmony with his promises that our bread and water shall be sure. Indeed when we remember our Master's words, that the heathen have in mind what they shall eat, what they shall drink and wherewithal they shall be clothed, but the heavenly Father knoweth what things we have need of, we perceive that to the Spirit-begotten and advanced Christian these words respecting daily bread imply more particularly the spiritual than the earthly food. Provision for all our necessities, both temporal and spiritual, according to divine wisdom, is briefly summed up in this expression.

To suppose that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we have seen that the prayer was taught only to those who were reckonedly new creatures in Christ by a covenant to walk in his steps in the narrow way. It must be understood, therefore, that it is the new creature that is offering the petition, and this will imply that it is the nourishment of the new creature that is chiefly under consideration—with whatever provision for temporal necessities the heavenly Father may see best. This is distinctly brought to our attention in the last verse of this lesson, wherein the heavenly Father is represented as dispensing the holy Spirit—the spiritual blessings and experiences which develop in his children his own holy Spirit, the Spirit of the truth, the Spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

"Forgive us our sins; for we also forgive everyone that is indebted to us." The sins here referred to, or as in Matthew, "debts," are in no way related to original sin, which we are not to pray to have forgiven, but which the Father has already made provisions to forgive unconditionally to those who accept Christ. Original sin is not forgivable, but God in his mercy provided a Redeemer, and we read, "Christ died for our sins according to the Scriptures." He is a propitiation for our sins, the Just for the unjust, to bring us to God. This prayer relates not, therefore, to that sin whose forgiveness permits us to approach God, and by covenant through Jesus to call him our Father. The sins mentioned in this prayer, or the "debts," are those which are ours after we have become new creatures in Christ, children of the Highest. Because of our imperfections we cannot do the things which we would, the things which we know to be the perfect will of our Father in heaven.

In a certain sense these are our debts or obligations to the Father from the time we start to walk in newness of life—not after the flesh, but after the Spirit. Walking after the flesh we find that we cannot come up to the Spirit, hence the "debts." It is for the forgiveness of these that

we are privileged to petition—matters of omission and commission not wilfully done, not intentionally omitted. In the divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the kingdom. God could indeed apply the merit of Christ to these debts and excuse us from them, and not require us to mention them at all, but for our advantage he has arranged it otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus, and so doing we learn three lessons: (1) We learn to keep track of our blemishes, and are the better assisted, therefore, in the future in warring a good fight against them; (2) We are thus continually reminded of our dependence upon the merit of our Savior, the merit of the precious blood. (3) We are thereby assisted in being merciful, compassionate and generous toward others who may be our debtors in matters great or small.

How just and how wise is the divine arrangement which requires of us, in applying for mercy, to pledge ourselves to the Lord that we also are merciful, forgiving to others, not attempting to exact justice from those with whom we have contact and who are under some obligation to us. This is a wise provision, in that it will assist us in the right direction, assist us in the development of character which the Lord can approve, and which would be meet for those who would be inheritors of the kingdom. It will assist us in our endeavors to be copies of God's dear Son, and like unto our Father in heaven in the sentiments of our hearts at least. It is just, because it is not God's arrangement to simply show us favors above the remainder of mankind, except as we shall receive his mercies with proper appreciation, and with a desire to attain the condition which would be pleasing to him and which he would be pleased to reward with the everlasting life and the kingdom glories.

"DELIVER US FROM EVIL"

These words are not in the original in Luke's account of the prayer, but they are found in Matthew's account, and hence are properly a part of the prayer. "Bring us not into temptation, but deliver us from the evil one." (R. V., Matt. 6:13.) This statement is a little confusing, for we have the assurance that "God tempteth no man." (Jas. 1:13.) The thought then seems to be that there is an evil one ever ready to attack the Lord's people to the extent that the Lord will grant the privilege, the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as new creatures, and since these are necessary and of divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations, for, says the Apostle, "If ye be without chastisements then are ye not sons." (Heb. 12:8.) We must, therefore, paraphrase this statement in our thoughts and suppose it to mean, "Bring us not into temptation that would be too severe for us, or abandon us not in temptation; but deliver us from the evil one." This thought is in full accord with the entire testimony of the Word of God. The promise is, "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (1 Cor. 10:13.) The evil one would indeed utterly destroy the Lord's consecrated ones, but he will not be permitted so to do. Thus far he may go but no farther. If God be thus for us, who or what power can prevail against us—nothing shall by any means separate us from the love of God in Christ.

"ASK AND IT SHALL BE GIVEN YOU"

Although our Lord did not teach his disciples to pray until they requested instruction, this was evidently not because he was unwilling to assist them, but because he wished them to realize and desire further teaching. It may be argued by some that no one needs instruction in how to pray, but that thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. We do sometimes say that singers and players are born with the talent, nevertheless the most talented musicians by instruction reach their proficiency.

And so with prayer. We have already seen that great mistakes have been made as to who may pray and as to what may be properly prayed for, and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and thanks and proceeding to expressions of confidence in God and the promises of his kingdom, continuing with acknowledgments of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper in approaching the throne of grace. On the other hand, however, it is interesting for us to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so gracious and broad are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner that we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we will desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before he would give his blessing? For a wise purpose, we may be sure! He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which he is so willing to give to us as we develop in character and in preparation for his mercies.

It was to illustrate this that the Lord gave the parable of this lesson respecting the householder who was short of food for the entertainment of his visitors. He was represented as importunately urging upon his neighbor the necessities of the case, and ultimately thus succeeding. Our Lord instructs us that we should be so earnest in our desires for the kingdom, for the honor of the Father's name, for the daily portion of the bread of life, for deliverance from the evil one, and for God's keeping power in every trouble, and in all of life's affairs his supervision, that we continually go to him day by day, hourly and momentarily, watching and praying without ceasing, and in everything giving thanks, accepting by faith the promises of his Word that all things shall work together for our good. To such the blessings are on the way, sometimes coming in one form and sometimes in another, but generally in ways not anticipated and generally larger by far than anything we had asked.

"YE BEING EVIL KNOW HOW"

Choosing an illustration from life, our Lord reminded the disciples that few if any earthly parents, if their children cried to them for blessings, would give them injurious things instead. What kind of a father if asked for bread would give his child a stone, if asked for fish would give him a serpent, if asked for an egg would give him a scorpion? Certainly such parents would be few, if any. The force of our Lord's language is seen if we remember that the bread of oriental countries very much resembles a stone, being about the size of a large hand and baked in an oven provided with stones and whitened with the ashes. Some kinds of serpents resemble certain kinds of fish, too. And there is a small white scorpion which rolls itself up in the shape of an egg. Basing his argument upon these illustrations, which would commend themselves to his hearers, our Lord proceeds to institute a comparison as between the dealings of earthly parents with their children and the dealings of God with his children. His words are, If ye being evil, being imperfect through the fall, more or less selfish in all of your thoughts and words and dealings, still would be disposed to give good gifts to your children, how much more would your heavenly Father give the good gift of all gifts, the holy Spirit, to them **that ask him for it.**

The clear intimation is that this should be the essence of our petitions to our heavenly Father, for more of his holy Spirit, and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, not as being really injurious to us, not as being stones, scorpions and serpents, but as being blessings in disguise, if we receive them in the proper spirit. The Lord is able to make all things abound in the interest of his children, the new creatures in Christ Jesus. These know from experience that some of their severest trials and disappointments of an earthly kind have worked out for them development of character, elements of the holy Spirit, which they probably could not have so well received in any other manner. Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek them and to find them in the various circumstances of life which his providences will permit. Remembering that the

holy Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire did he not permit to come upon us the trials and difficulties of life necessary to their development.

We know not the author of the following, but consider it worthy of reproduction as an illustration of earthly kindness and a reminder of the gracious message from Jehovah:—

"LIKE AS A FATHER PITIETH HIS CHILDREN, SO THE LORD PITIETH THEM THAT REVERENCE HIM."—PSA. 103:13

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of its terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise.

He was a strong man with a clear voice and a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministration, that he might bring to the sick-room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read it with a growing appreciation of its beauty and sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the Scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"O, my child," he cried, "if God cares for you as I do—"

He bent over the bed and wept.

"It is the verse we both need," she said softly, after a few minutes.

And he knelt beside the bed, and said:

"Yes, my dear—that is the verse we both need."

PILGRIM VISITS OF BRO. B. H. BARTON

Nottingham, Eng., July 28, 29; Atherstone, Eng., July 30; Birmingham, Eng., July 31; Oxford, Eng., Aug. 1, 2; Reading, Eng.. Aug. 3; Bristol. Eng., Aug. 4-6; Tewkesbury, Eng., Aug. 7; Cardiff, Eng., Aug. 8; Bournemouth, Eng., Aug. 9; London, Eng., Aug. 11, 12; Brighton, Eng., Aug. 13; Sevenoaks, Eng., Aug. 14, 15; Ilford, Eng., Aug. 16; Southend, Eng., Aug. 17; Forest Gate, Eng., Aug. 18, 19.

VOL. XXVII ALLEGHENY, PA., JULY 15, 1906 No. 14

"TRUTH IS STRANGER THAN FICTION"

A CONFIDENTIAL EXPLANATION BY THE EDITOR OF HIS PECULIAR TRIALS—THE WIDE SPREADING OF UNTRUTH MAKES NECESSARY THIS STATEMENT OF THE TRUTH

It is requested that this issue be not loaned or otherwise publicly circulated.

"LET NOT YOUR GOOD BE EVIL SPOKEN OF"

Dear Friends:—As your letters indicate, you have rightly judged that I have recently passed through the most trying experience of my checkered career as a servant of the Lord. And I may add that one of the chief features of my present distress arises from my conviction that my tribulations are by no means confined to myself, but pain and afflict all the dear "household of faith" walking in the narrow way and in the light of "present truth." I am grieved, indeed, that those for whom I have pleasure in laying down my life daily should be caused any measure of pain, hardship or other bitter experience on my account. And yet I know that fiery trials must necessarily come to us all, to prove us, to test us, to refine us, to make us ready for the glorious things to which we have been called of the Lord.

I may further add that one of the chief consolations of my time of sorrow has been your letters assuring me of your sympathy, confidence and love. I was pleasantly astonished to find that many of these letters were written by friends who only recently came into the knowledge of the harvest message. I felt confident from the first that the well-established ones, who had learned from past experiences to endure hardness as good soldiers, would falter not in the presence of this attack, but I did greatly fear for the new recruits among the soldiers of the Cross, those who knew nothing of my past trials and difficulties from false brethren and who had less opportunity for personal acquaintance.

It appears to be my duty toward the truth to give as briefly as possible an outline of the facts of the case leading up to the present denouement. Gladly would I have kept silence before the church as I have opened not my mouth to the world; but I find my personal affairs so closely linked with the "harvest work," that it becomes duty to let all the members of the body of Christ with whom I am so closely riveted know something of the facts, for their relief and comfort and strengthening;—"that the ministry [of the good tidings of great joy] be not blamed." This seems to be in accord with the Apostle's injunction, "Let not your good be evil spoken of": Let the search-light of truth disclose the fact that the Lord's people seek in everything to practise what they teach! In a very special sense WATCH TOWER subscribers look to its Editor as their Pastor; hence the propriety of making known to them everything necessary to their peace.

There are some irregular readers who may not have come in contact with the slanderous reports who may, just as well as not, remain in ignorance of the whole matter. It has been my effort to hide my troubles; but now this much seems due to my friends. For these reasons it has seemed to be the Lord's guidance that a rehearsal of matters should appear in this form intended only for friends, for private use amongst those whose minds have been so poisoned as to need these details as an antidote. Moreover, instead of giving full details I am herein confining myself to those features of this trouble seemingly necessary to a reasonable comprehension of the facts. Be assured that every word has been carefully and prayerfully weighed, to the intent that so far as possible not a word shall be uttered in criticism of my wife that does not appear to me to be absolutely necessary to even a brief outline of the difficulty. Further, I have endeavored to use only kindly and moderate language.

THE NECESSITY FOR THIS ISSUE

It was the receipt of the following (two) letters that decided the Editor that it is his duty to the cause of the Lord to make the statements of this Special Issue:

May 10, 1906.

My Beloved Brother Russell:

My heart aches for you as I read your letter of May 8th and note that you still love and cherish the memory of the one you have lost, in spite of all the suffering which her blindness has brought upon you. May God bless and help you, dear brother. It ought to be a comfort to you at a time like this to know that there are probably not less than 10,000 of the Lord's saints who daily make mention of you in their prayers at the throne of grace. I have not failed to do this daily for the last 11 years, and how much more just now when you are passing through such deep waters. I doubt if in the entire history of Christ's church there has ever been any one person who has continually had so many saints to remember him daily in prayer as yourself.

In humility of heart, and realizing keenly my own littleness and unworthiness, I now suggest to you what it seems to me to be the Lord's will that you ought to do regarding this matter, and will first point to the Word of God to sustain the opinion I shall express.

God rebuked Miriam, that there might be no question in the mind of fleshly Israel regarding the one at fault; God reproved Job's friends that they and others might know whom God approved; our Father has explained particularly the circum-

stances which led to the imprisonment of Daniel and Jeremiah, that their good names might not be evil spoken of.

With what particular care are all the facts stated regarding our Lord's apprehension and condemnation! The possession of the two swords, Pilate's admission of the Lord's innocence, and the bribing of the soldiers who watched the tomb, have all been helps to many in accepting the crucified One. Our Lord, himself, at all times, made it plain that neither his motives nor his conduct were to be lightly impugned, as in his inquiry, "Which of you convinceth me of sin?" and in his severe reproof of those who accused him of casting out demons by the power of Beelzebub. It is true that he was silent at the time when to have spoken might have interfered with his payment of the ransom, but he was never silent where his silence could cast a cloud upon his mission or his message. One of the first things he did after he arose from the dead was to remove the doubts of some as to the real cause of his death.

Paul's defense of himself on many occasions will instantly recur to your mind; his writings are full of explanations and assertions of innocence, all made solely with a view to helping the feeble-minded ones. Does he not set forth a principle in this matter when he says, "Let not your good be evil spoken of"? Peter also seems to me to include the same principle in the following texts: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," and also, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready to give an answer to every man that asketh you a reason [whether doctrinal or practical] of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

I believe that the force of Luther's message has been weakened by the false statements made regarding his domestic life, which a few words of explanation might have avoided. In the case of Mr. Dowie, I know that most people take the view that the reason he makes no more defense of the charges made by his wife is because he cannot. As this is not the case with you, it seems to me that your duty in the matter is quite plain, even though it will surely add to your suffering. O! how sorry I feel for you, and how eager I am to do anything I can to help you, and yet I cannot avoid the conviction that it is your duty to shoulder the additional burden of setting this matter right in the eyes of the Lord's brethren. Here is a case in point:

May 8, 1906.

To Dear Brother Woodworth:

"Perplexed, but not in despair; cast down, but not destroyed." As one among the household of faith, I am constrained to address you for personal information, because of your more active service, facilities and knowledge of matters at Scranton, or Allegheny. Coming to the subject: Have you seen the damaging, I had almost said damning, publication in the Inter-Ocean, of April 25th, wherein in contempt as "Russellites" is exposed the scandal relating to Bro. Russell? Right here, though I do not pose for others, but for myself, the Editor deserves to be prosecuted for slander in publishing such an article without further investigation, and I hope he will be! But now, dear friend, what do you know, or think of it? Have you any information that will throw any negative light upon this terrible question? Incidentally, there has come to me indefinite information of some past agreement between Brother Russell and his wife, as mentioned in 1 Cor. 7:1, wherein, in marital relations, Brother Russell had resolved to an entire consecration of soul and body to the work to which he was called. I can well believe it of such a man, and if true, how absurd even the thought that he would be guilty of the charge preferred against him. If it were possible to admit the charge, David fell a thousand times lower, but in repentance became the "Sweet Psalmist of Israel." Peter fell and fell from faith in the redemptive work of Christ, which led to a controversy in the columns of the paper, he denying the ransom and I affirming it, until it became evident that a paper divided against itself could not stand. My associate seized and appropriated to himself the office outfit, type, etc., which I had paid for. This led me to project our present journal, ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, as a defense of the great foundation doctrine of the Ransom and in general promulgation of the "meat in due season." The starting of the paper was delayed until July, 1879, and this left me for several months continuously at Allegheny, where, in addition to the usual meetings, I conducted several

Jesus prayed for him, and he became the strength of the brethren, and was privileged to feed Christ's lambs. Knowing as we do the consecration, the labor, self-renunciation, the Christ-like spirit, nothing short of an angel from heaven or his own admission would convince us. If guilty, he would well know that a mere social ostracism to himself alone would not be the result, but a public ostracism of his teachings and a lapsing of his influence. That the direst denunciation of Babylon even now, true or not, will fall upon his work is to be expected. And yet the monumental work of MILLENNIAL DAWN, establishing from the prophecies the God-given "Plan of the Ages," will go down to posterity as certainly as the epistles of Paul!

Looking at it in its best light, the question will come up, Why is it permitted that after such a life consecration, its last stages should be embittered and cast down? But what are we when we remember that Paul and Peter were the victims of martyrdom, and our dear Redeemer was crucified? Perjury, if not detected in a civil court of justice, may convict any one, and it will undoubtedly be that, if the divorce comes to trial! I thoroughly believe in Brother Russell's entire innocence, and I sincerely hope and pray that our faithful followers may stand by him, and that God may so overrule that the true Zion may be sustained and the "new creation" be more firmly established than ever. Please write me soon.

Yours truly, in M. DAWN bonds,
DR. C. ALEX. GARNSEY.

Now, Dear Brother Russell, no tongue can tell how I love my dear brother, Dr. Garnsey. You may remember that he is the dear old saint who came fully and gloriously into the truth at 85 years of age, through reading the set of 3 vols. of the DAWN which I sold him 8 or 9 years ago, when I was carrying an advertisement in several religious papers. He is now nearly or quite 95 years old, and you can see from his letter how great a trial this matter is to him. It will not "sift" him out, for his heart is far too full of love for the Lord and his truth, and his brethren; but surely a statement of the salient facts in this case could only prove helpful to a dear brother situated as is Dr. Garnsey.

He should at least know that Mrs. R. has over her own signature condemned in the most unsparing manner those who made some years ago the very charge which has now been brought against you; he should know that she has admitted that her only real grievance against you is that you would not permit her to run the WATCH TOWER, but that you guarded it as your stewardship; and he would be helped additionally if he could see a connected statement of the whole history of her defection, somewhat after the manner of that which you furnished me some years ago, and of which I still have a copy. And what is true of Dr. Garnsey is true of many others.

My advice would be that you prepare at once a new edition of "Harvest Siftings" and advertise it on the inside front cover of the "WATCH TOWER" at say 10 cents per copy. In the notice in the "TOWER" you would only need to say a few brief words about the siftings and testings which are to be expected in our day, and something like this, "This little book gives a brief resumé of the more important siftings which have taken place in the past, including our experiences down to the month of April, 1906."

Such a book will reach automatically all who ought to have it, and will reach the hands of very few others. It will be a tower of strength to many now, and will disarm many of the foes of the truth after our work here is finished. And it would be a timely contribution to the literature of the harvest period, anyway.

I have in my possession a large lot of correspondence which would be *valuable* to you if you think of getting out such a book. Your Brother in Christ,

CLAYTON J. WOODWORTH.

"ALL THE WAY MY SAVIOR LEADS ME"

THIRTEEN BLISSFUL YEARS

From 1871-1879, while engaged in mercantile business, I was also engaged in promulgating "present truth." My earliest efforts were in connection with Bible Classes in Pittsburgh and Allegheny. Later I published a paper in New York State, to whose columns others as well as myself were contributors. During 1877 and 1878 I travelled extensively throughout New England, New York, Pennsylvania, Ohio, Indiana, Michigan, West Virginia and Kentucky, leaving my several stores in the hands of trusted representatives, visiting them for supervision occasionally.

In 1878 my associate who had been attending to the paper

series of meetings in the interest of the public in this vicinity. Considerable numbers were brought in contact with the truth at this time. Amongst others was a Maria Frances Ackley, who became my wife within three months of her first attendance at these meetings, which was the beginning of our acquaintance. The truth seemingly appealed to her heart, and she assured me it was what she had been seeking for many years—the solution of perplexities of long standing. For thirteen years she was a most devoted and loyal wife in every sense of the word.

THE LEAVENING INFLUENCE

It was shortly after our return from a trip to the Holy Land and the Pyramids, via Great Britain, Germany, Italy, Switzerland and France, which was a most enjoyable and profitable experience to us both, that Mrs. Russell seemed to come under a baneful influence of which I had no knowledge at the time. During our absence on that trip the adversary seemed to have stirred up a spirit of strife, ambition and vain-glory amongst some who had previously given every evidence of loyalty to the truth. It appears that "woman's rights" literature and anarchistic ideas were connected with the matter. The bad fruit did not show itself at once. The leaven worked, and resulted, as some of the older readers remember, in a conspiracy on the part of several to injure the work, to overthrow it—apparently hoping to gather from the wreck some fragments—to "draw away disciples after them." The entire matter came upon me like an explosion, being carefully planned to this end.

I was not aware of it at the time, but learned subsequently that the conspirators endeavored to sow seeds of discord in my wife's heart by flattery, "woman's rights" arguments, etc. However, when the shock came, in the Lord's providence I was spared the humiliation of seeing my wife amongst those conspirators. Indeed, when she got a proper view of the situation, their perfidy quickened much of the loyalty in her which she had felt during the preceding thirteen years. She was aroused and proved herself a heroine in her defense of her husband and of the truth, as many of you will remember.

COPY OF MRS. RUSSELL'S LETTER, PUBLISHED IN A SPECIAL ISSUE OF "ZION'S WATCH TOWER,"—"A CONSPIRACY EXPOSED," APRIL 25, 1894—NOW OUT OF PRINT

A letter by Mrs. Russell in answer to the slanderers was published at that time at her wish. It read thus:

To the Church of Christ, Greetings!

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquillity and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,—most happy. I could, indeed, pray for no greater earthly blessing upon all of the dear saints than that their home-life might be as peaceful and happy as our. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work; not the liberty of anarchy, however, but of subjection to the Spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, *have been plotting these wicked deeds for several years,* I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny church; and although we feared for the stability of some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be necessary sifting. But, thank God, the church *here* has weathered the storm well; and now letters from some of the stronger ones *abroad,* who have received the libelous circulars, are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep *them* from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?—the truth's side? "Who shall be able to stand?"—"Who shall ascend into the hill [the kingdom] of the Lord? or who shall stand in his holy place?" "He that hath *clean hands,* and a *pure heart;* who hath not lifted up his soul *unto vanity,* nor sworn [a solemn covenant] *deceitfully.*"

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed *worthy to suffer* reproaches and afflictions for the name and cause of our beloved Lord.

"Oh! what are all earth's gilded toys,
Compared with heaven's eternal joys,
Or even to the feast now spread
For pilgrims through the desert led?"

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth *in truth and sincerity,* and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am

Yours in the faith and hope of the Gospel,
MRS. C. T. RUSSELL.

EXTRACT FROM AN OPEN LETTER TO THE CHURCH BY MRS. RUSSELL,

Published in ZION'S WATCH TOWER, June, 1894, relating to this same conspiracy:

"Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was *specially asked* he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (I Cor. 7:25-35.) And when I had given a truthful explanation of his *proof,* above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the *character* of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan, who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. *Anything to down Mr. Russell's influence,—seems to be their motto.*

"In the same connection, Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his will so as to give what money he had to the Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. *I denied it emphatically, well knowing my husband's disposition to the contrary.* I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

"Shortly after Mr. A.'s marriage, Mrs. A., it seems, declared that she 'was not going to race over the country after him, like a mad dog.' In writing to Mr. Russell on the subject, Mr. A. said in substance, 'What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund.'

"In his reply to that letter, my husband urged that Mrs. Adamson *be not ignored;* that as a *wife* she had a just claim upon him; that on general principles any woman he would call his 'wife' deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will *any portion* of his effects to the *Tract Fund,* it would be wise, under the circumstances he described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods *force* the truth to view.—Matt. 10:26.

"As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambi-

tion, I told the church how Mr. Adamson had written to Brother Wright (and we know not to how many others), citing I Cor. 5:16 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. Some of the brethren present remarked that such a charge *would have no weight with anyone who knew Mr. Russell or who had ever looked into his face.* In telling what inference he did wish to give by the citation named, Mr. Adamson replied that he meant to say that Mr. Russell is a "railer." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men—*because they do not know any real crimes to lay to his charge.* I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor scriptural."

THE BAD SEED GERMINATED

The excitement connected with the conspiracy against me above referred to temporarily hindered the sprouting of the bad seed of so-called "woman's rights" and ambition, and temporarily Mrs. Russell became very enthusiastic in my support. It was she who first called attention to Matt. 24:45-47, applying it to me in a meeting at Allegheny and subsequently in another meeting with the New York church. I demurred that I had not thought of the passage thus, and declined to make any personal application of it, although I could not deny the force of the argument that it pointed out "that servant," and "fellow servants" and "the household," apparently clearly and designedly distinguishing between these terms. Some little objection was aroused by her interpretation and I urged great moderation in the making of any personal application, suggesting that the WATCH TOWER rather than its editor might be considered "that servant." As an evidence of Mrs. Russell's position on the question, I give a copy of a letter she wrote in defense of her statement of the matter before the New York church, as follows:—

Allegheny, Pa., Dec. 31, 1895.

Mr. Geo. D. Woolsey,

Dear Brother in Christ:—Husband has shown me your kind letter of Dec. 18, the spirit of which was much appreciated by both of us. I am glad to note your frankly stated opinion as to the interpretation of Matt. 24:45-51, and I have carefully examined the arguments and Scriptures you have set forth. Thinking you will be glad to know *how I view the Scriptures you mention,* I will proceed to tell you I fully agree with the interpretation of Isaiah 52:7, presented in the TOWER of Oct., 1881, which you endorse, the one in that case being the Christ, Head and body, of which the living members constitute "the feet."

I also agree that Rev. 16:15 refers to any one of the church who complies with the conditions. The entire statement gives evidence to this effect. It could not be understood otherwise. I also agree that in the parables of the talents and pounds, as in all parables, the thing said is not the thing meant, and that each one here mentioned, as in the parable of the rich man and Lazarus, represents a class.

But when we come to Matt. 24:45-51 it appears to me to be a totally different case. Here are brought to our attention—"that servant," "his fellow servants" and "the household." Now, if the Lord wished to indicate a chief servant of the truth, and fellow servants assisting in serving the meat in due season to the household of faith, he could not have chosen more precise language to convey such a thought. And, on the contrary, to ignore such an order and reasonableness in the account, to my mind throws the entire narrative into confusion, making the "servants" (plural) and "that servant" interchangeable terms.

If we should handle all Scriptures thus loosely, it seems to me we could either prove or disprove anything according to our preconceived ideas. It does not seem to me reasonable, nor a justifiable interpretation of our Lord's testimony, to say that the entire household fed itself, and that the Lord gave the meat in season to all together without using any of the number as his agents or servants in the distribution. And if it be conceded that there is a difference between "the household" and "the servants" who minister the meat in due season to the household, then it cannot be denied that our Lord's words also point out one of those servants as specially intrusted with the meat in season and used in dispensing it to the fellow servants and the household in general.

I notice that you do not analyze the text as I do. If you see any way for making these three expressions viz., "that servant," "his fellow servants" and "the household," all mean the same thing without making nonsense out of the entire statement, I hope you will favor me by pointing out how it can be done.

It seems to me, further, that the interpretation which I suggest is the one, and the only one, which corresponds to the fulfillment. We agree in the belief that the Lord is now present, that he assumed his office of King in 1878, and that since that time his household has been richly fed with meat in due season. It seems to me that in dispensing the food to the household the Lord has not given it personally to each member, but from among them he has chosen and used a number of servants, and that all of these servants have been supplied with the meat in due season through *one* particular servant—"that servant." So, both from the construction of the Lord's language, and from the facts before us which constitute their fulfillment at the time indicated, viz., in these days of his presence, I can, so far, reach no other conclusions than those I have stated.

However, my object in writing is not to urge my convictions upon you. I merely state them for your consideration, believing you will be interested in examining them, and that you will agree with me that whatever God has expressed in his Word is worthy of our most careful consideration, and is for our instruction and profiting.

With the greetings of the season, in which Bro. Russell joins, Your Sister in Christ,

MARIA F. RUSSELL.

Letter from Mr. Joseph L. Russell (now deceased), father of the Editor, relating to the same trouble:—

My Dear Son:—It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct toward you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect—especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his kingdom. I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the outcome will be a final victory for the truth, it is very trying for one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen. Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal. With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL."

* * *

As matters began to settle down, the "woman's rights" ideas and personal ambition began again to come to the top, and I perceived that Mrs. Russell's active campaign in my defense, and the very cordial reception given her by the dear friends at that time throughout a journey (which she volunteered at that time to take, for the express purpose of defending and vindicating me amongst those friends who had been disturbed by the slanders circulated by those involved in the conspiracy), had done her injury by increasing her self-appreciation. Instead of considering the kind expressions of the friends as applying to her as a representative of the WATCH TOWER, a representative of the truths it promulgates, and a representative of her husband, as well as for her personal worth, the lady appeared to credit all the demonstrations to the latter—as acknowledgments of her personal abilities. Gradually she seemed to reach the conclusion that nothing was just proper for

the WATCH TOWER columns except what she had written, and I was continually harassed with suggestions of alterations of my writings. I was pained to note this growing disposition, so foreign to the humble mind which characterized her for the first thirteen happy years.

Gradually her interpretation of "that servant" worked upon her mind. First she suggested that as in the human body there are two eyes, two ears, two hands, two feet, etc., this might properly enough represent the twain one—she and I as necessarily one in marriage and in spirit and in the Lord. But the ambition did not stop here—(it is a plant of thrifty growth). Within a year Mrs. Russell had concluded that the latter part of the statement (viz., Matt. 24:48-51) was not merely a warning, but that it would have actual fulfilment—that it meant that her husband would fulfil this description, and that she in consequence would take his place as "that servant" in dispensing meat in due season. This was in 1896. In harmony with this thought she concluded that her individuality was not sufficiently prominent in the WATCH TOWER announcements that she was the Associate Editor. She requested that her name thereafter appear with each article that she wrote. I told her that this would imply the erasure of her name as Associate Editor. She assented, saying that that did not amount to much anyway, as nobody knew her articles. She also at this time notified me that her articles must appear just as she would write them, without corrections or emendations on my part.

To all these requests I agreed, telling her, however, that I was afraid the WATCH TOWER readers would consider that I was demeaning my wife in dropping her as Associate Editor, placing her instead as a mere correspondent. Furthermore, I suggested that if I could make no editorial corrections to her articles it would imply that some of them would not appear in the WATCH TOWER, because where many corrections would be necessary it would be easier to write the article myself. Those possessing back numbers of the WATCH TOWER upon examination will find that Mrs. Russell's name as Associate Editor first disappeared from the 2nd page of the TOWER in the issue of Nov. 1st, 1896. Fearing that this might be understood as some indignity to my wife I referred to the matter in the Dec. 15th issue, page 301, the "Tract Society's Annual Report," in these words: "The withdrawal of our 'associate editor' has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, Mrs. M. F. RUSSELL."

HELP-MATE CHANGED TO OPPONENT

Prior to this time my Sunday topics constituted a considerable portion of the matter for the WATCH TOWER. Mrs. Russell took notes of my Sunday afternoon discourses and later on wrote these out as TOWER articles. This was, of course, a great saving of my time, and permitted me to attend to other parts of the work, and justified my denominating her "Associate Editor" of the paper. She notified me that I must not expect such assistance further, that whatever she wrote would be for publication over her own name. Apparently her thought was to impede the work, and to force me to call upon her for larger and still larger contributions to the columns of the paper—contributions which she had already stipulated must be taken just as she wrote them, without the alteration of a word. Had this program carried out as she evidently intended it would have made her virtually the Editor of ZION'S WATCH TOWER, and would have opened its columns to matter to which I could not assent. Furthermore, I saw that this would be fostering in my wife an ambition which sooner or later would work to her very serious injury and perhaps to the entire cause of "present truth."

After making the matter a subject of prayer I adopted the method of dictating my articles direct to a stenographer, and enlarged the size of the WATCH TOWER from a 12-page to a 16-page journal. The trend of events led me to see that in at least one instance in the past, yielding to Mrs. Russell's importunity, I had failed in my duty in allowing an article written by her, with which I did not agree, to appear in the WATCH TOWER, thinking that it would do no harm and at the same time gratify her wishes. In the WATCH TOWER issue for Feby. 1st, 1897, page 38, I corrected the error in the "Question and Answer Column," item "Concerning the Epistle of James." I quote from my answer as follows:—"The article to which you refer last, as being in conflict with our general presentations, was not an editorial article; nevertheless the Editor does not claim that his negligence in the matter is a sufficient excuse. It is a part of his duty to be critical, and to exclude whatever his judgment does not approve; and he now promises that by the Lord's grace he will hereafter be still more careful of his stewardship, to the end that ZION'S WATCH TOWER may ever speak as 'an oracle of God.'"

Despite this distressing situation of antagonism on the part of my wife the work continued to progress. Mrs. Russell's next move was to so harass me as to make it almost impossible for me to proceed with the work. I appointed a desk drawer in which I requested that she place any articles she had to offer me. From this I made selections. That I might have no choice in the selection of her articles, in Feby., '97 she removed all of those articles except two. Neither of those two being acceptable, no articles of hers appeared in the February 15th and March 1st issues. Mrs. Russell was indignant at this, but I explained.

It was at this time that she took ill of a troublesome disease and required much of my attention, which was cheerfully given at the expense of every other consideration, and with the hope that what I believed was a discipline from the Lord might work out for her profit. I thought, too, that my kind and incessant attentions would touch her heart and restore it to its former tender and loving condition. I was mistaken, however. Just as soon as she recovered health she called a Committee along the lines of Matt. 18:15-17, specially with the object of having the brethren instruct me that she had an equal right with myself in the WATCH TOWER columns, and that I was doing her wrong in not according her the liberties she desired.

The Committee consisted of Bro. W. E. Page, of Milwaukee, Wis., and Bro. M. M. Tuttle, of Pittsburgh, Pa. Mrs. Russell, with them as her Committee, met me in my study. The entire matter was a great surprise to me, for I had kept my troubles secret even from those nearest to me in the home. I assured Mrs. Russell and the brethren that I was very glad matters had taken this turn, and that my hope was that it would solve some of my difficulties, because I had no doubt as to what their advice would be. Not to center the difficulty exclusively upon the WATCH TOWER question, Mrs. Russell had two other charges against me which were first read. One was that a will I had drawn for my father at his request, and which expressed his wishes fully, was not acceptable to my wife and her sister.

I explained to the brethren the kind of a will I had drawn, and they told Mrs. Russell that it was such a will as most people would consider excellent. She disagreed with them. I explained further that I had advised my father to destroy the will and to make one that would suit his wife's ideas, that his declining years might be as peaceful as possible. The brethren were surprised that they should be asked to discuss a will no longer in existence and the character of which was considered excellent.

Mrs. Russell's second charge was that I had not treated her with sufficient consideration at a certain meeting in the Bible House Chapel. I explained the affair to all: that the lesson for the Bible study that evening was in Jude, respecting the second death, "twice dead plucked up by the roots;" that Mrs. Russell had been granted more time by far than any other person in the meeting to express her views respecting the text, but that she took offense because I intimated that she was taking more than her share of the time. I confessed that at heart I was solicitous lest she should succeed in making clear her views on the subject, which I considered unscriptural, and to which I feared she would be wedded more than ever after expressing her opinion; but that I had no unkind intent respecting the matter. I told them how Mrs. Russell had appeared ill-humored after the meeting, and I had inquired the trouble and found that she felt offended, and that I then assured her that I had no unkind intention in the matter, and that I was sorry if I had offended her, and that if she would prefer to have it so I would make the same expression to the class on the following Sunday night. I explained that she finally forgave whatever there was wrong in the matter that night; but that she had brought it up four times subsequently, and I said, "Now, brethren, this is the sixth time that Mrs. Russell has brought this matter up, having forgiven it five times: I now ask her in your presence, the sixth time, to forgive whatever she considered wrong in respect to that matter." The brethren looked at Mrs. Russell in amazement, and she again said that she forgave the matter.

Then came the real question for which they had been called, one of them a journey of nearly 1,200 miles. When the brethren caught the idea of the real object of their visit they were astonished, and told Mrs. Russell kindly, but very plainly, that neither they nor any other persons

in the world had a right to interfere with Bro. Russell's management of the WATCH TOWER: that it was his stewardship only, and that he alone was accountable to the Lord for its management. Further, they suggested that they considered Mrs. Russell had the grandest of all opportunities in the world as my associate and co-laborer in the harvest work; they told her that personally they could think of no higher honor, and advised her to take this same view, that evidently was at one time her own view of the situation.

Mrs. Russell was chagrined, broke down and wept, and left the room. Subsequently she was prevailed upon to see that since the Committee had come at her request it was her duty to treat them with greater respect and to give some heed at least to their counsel. She returned to the study and there stated herself in substance that she could not agree with their decision, that she still had her own views, but that in deference to their advice she would endeavor to look at matters from their standpoint. I then asked her in their presence if she would shake hands. She hesitated, but finally gave me her hand. I then said, "Now, will you kiss me, dear, as a token of the degree of change of mind which you have indicated?" Again she hesitated, but finally did kiss me and otherwise manifested a renewal of affection in the presence of her Committee. It was hoped that this would be the end of the matter. The crisis had been reached at about the Memorial season, but seemingly through wise counsel the storm had passed without breaking in any public manner.

BAD COUNSELLORS—FRESH DIFFICULTIES

Following this conference Mrs. Russell's articles again appeared in the WATCH TOWER of March 15, 1897, indicating my own good faith in the adjustment of the difficulties, and earnest desire to make use of my wife's coöperation as fully as possible. Some of Mrs. Russell's relatives were evidently "evil counsellors," and the fruit quickly began to manifest itself. At Mrs. Russell's request I appointed a weekly meeting of "The Sisters of the Allegheny church," with herself as its leader, little thinking that this was to be a new method of attack upon me and the interests of the work which I represented. A systematic endeavor was now made to work up a spirit of opposition to me amongst the sisters of the church. For months therefore I could see that an evil influence was at work, but could see no honorable way of correcting it, so secretly was everything done.

In the meantime I had some very trying experiences with my greatly changed wife. I could see that herself and relatives were working up some kind of a figurative "bomb" intended for my destruction. My confidence was in the Lord, however, and I said nothing to others until, on August 30th, I learned definitely that there was a movement on foot amongst Mrs. Russell's party which was to culminate in some kind of explosion on Sept. 12th. I acted promptly, but quietly, so that on Saturday night, Sept. 4th, about 50 brethren gathered in the Bible House Chapel, none of them knowing in advance that a meeting was to be held. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. As the matter had passed from an individual affair to a church affair, I suggested that it would be the duty of the elders of the church to act, and that I was too closely identified with the matter to take any active part in the investigation. Upon the unanimous expression of all present it was decided that the proper procedure would be that a private meeting of the consecrated believers of the church should be announced for the next evening, Sunday, Sept. 5th, at which the two sisters who had been circulating slanderous and false statements (presumably received from Mrs. Russell) should be charged with slander and false witness and asked to clear themselves by substantiating their statements if they could.

One of these sisters had stated that they had the women of the congregation already committed, and were wanting now to get a few men into the matter, so that it would not appear so completely a woman's affair. Her tale was that Bro. Russell was treating Sister Russell shamefully. The other indicated sister had made similar charges. Without going into particulars they had given the strongest kind of *inferences,* and the church eldership determined that it was time that such slanders should cease, or that if they continued all of the congregation should know that they were wholly without foundation or justification.

At the evening church meeting Bro. M. M. Tuttle presided, and the board of church elders served as jury. The accused sisters were asked specifically whether or not they had said such things. At first they were disposed to deny the matter entirely, but witnesses to whom they had talked were present and, called upon, gave their testimony. Neither could offer any explanation or defense—neither had any foundation whatever for the charges.

This is the meeting from which Mrs. Russell and her sisters were excluded—because they had ignored the church, declared they were not of it, and did not attend its meetings for several months prior to this meeting. It was a strictly private meeting of the consecrated believers of the church, and hence they had no right to be present. They were excluded because it was recognized by the elders of the church that had they been present they would have created a scene, and would have hindered the investigation for which the meeting was called. The two sisters who at that meeting were shown to have been guilty of false witness and slander as charged were, at my request, not condemned; the board of elders holding the matter over pending a possible later apology to the church for their wrong course. I took this opportunity to briefly explain to the congregation present a little of the trouble that surrounded me, as an explanation of the slanders which I knew had been circulated. I took particular care to shield my wife as much as possible, laying the principal blame on one of her sisters, whose evil influence I could note at almost every turn of my affairs.

Following this I sought to separate my wife from her evil counsellors in hope of recovering her. I sent those false friends letters, warning them not to come to see my wife, etc., and gave my wife the following letter which she put into the court record of the case:

Allegheny, September 6, 1897.

My Dear Wife:—I send you a copy each of three letters just sent as legal notices. [Accompanying were notices to Mr. J. L. Russell, Mrs. J. L. Russell and Mrs. L. J. Raynor, "not to receive, harbor or entertain my wife under your roof under any pretext whatsoever."] I wish you, my dear, to know that these steps now being taken are in your interest as well as in the interest of the Lord's cause. I desire to shield you from what I believe has been a very pernicious influence upon you for some time past. I do this in the hope that under favorable influences, and by divine blessing, you may free your heart of the slime of misrepresentation which others have poured over it, and that thus relieved you may realize your first love for me, and that no one on earth so really loves you, or so genuinely desires your advancement in all the graces of the spirit of Christ and in the service of our dear Redeemer.

Come back to me, my dear! I promise that I will do all in my power to make you as happy as you ever were, and as much more so as lies in my power. Think, my dear, that God has already favored you with a position as my queen and associate and helper that, in some respects at least, is second to that of no lady in the world. And do, my dear, remember that ambition is one of the foes of the people of God, that has snared more of the bright ones than perhaps any other. Consider, I pray you, in time, ere it be too late to retrace your steps, whether or not your present condition of heart may not be a seduction of the great adversary.

Is not the situation sufficiently critical to make you go very cautiously and prayerfully? Stop, I entreat you, and join me in humble heart to seek afresh to know the will of our Lord and Master. Remember how Satan fell and how our Lord proved himself worthy of his high exaltation, and remember the Apostle's words: "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Remember Miriam, and Korah, and remember the various conspirators, and how they all have not only left Brother Russell, but also the Lord and the truth. Remember that the present matter is as humiliating for me as for you, because if a wife is the glory of her husband, so any reflection, even against her, is to his injury and shame. Remember, also, that I will be anxious to lift up your head and influence in every proper manner, and will not glory over you as a foe, but as one who has recovered a lost and highly-prized treasure.

And now, my dear wife, all that I could wish for as respects my earthly life is that I may serve the Lord, his cause and his people, amongst whom no one can hold so near and dear a place as you have held and may again hold if you will. And next to my effort to serve and please the Lord shall be my effort to serve and please you as my wife, if you will permit it and coöperate to that end.

Finally, not in anger, nor in any other spirit than that of love, and as my final move in your favor, and to help pull you out of the fire of the present trial, I give this legal

and formal notice, which I shall be only too glad to rescind absolutely.

Done in love, and as a despairing effort to separate you from evil influences, and with a hope for speedy reconciliation and annulment of this limitation, at Allegheny, Pa., this 6th of September, 1897.

C. T. RUSSELL.

NIPPED IN THE BUD

As a result, the entire conspiracy dissolved like a pricked bubble. The sisters of the congregation and others realized how sadly they had been deceived in the name of the Lord and in the name of righteousness. Mrs. Russell was completely overwhelmed with the defeat of her scheme. I hoped the crisis had been reached and that the tide might turn in her favor, in my favor, and in the favor of the truth. I pointed out to my wife the error of her course carefully, kindly, gently. I told her how wrong it was for her to plot to do me injury, and pointed out that if, as she thought, the Lord wished that she should supplant me as the Editor of the WATCH TOWER and general overseer in this harvest work, he was abundantly able to carry out his purposes and needed no evil assistance from her. I suggested that he could easily permit me to be mangled or killed in an accident; that he could smite me with paralysis or other disease; or by the merest touch of the brain he could disorder my mind; and that thus he could cause everything connected with his work to drop into her hands, for, as I assured her, my confidence in her had been so great that in my will everything had been left to her care and supervision. (This is so no longer. I have already transferred everything I possess except my personal clothing to the WATCH TOWER BIBLE & TRACT SOCIETY.)

Mrs. Russell afterward denied that she had authorized any of the slanders or that any were uttered; but I pointed out that the slanderers had confessed; and that if she were truly on my side, instead of being angry with the fact of their exposure she would have manifested righteous indignation for their false accusations. But still my hope was the recovering of my wife to her former condition, and accordingly I forbade her relatives to visit her, hoping that she could be benfited thereby. I invited to the home a Sister Jones, her friend, a woman of great kindness and large experience, whose influence I knew would be favorable. I opened to Mrs. Russell's mind a door of hope by suggesting that if I could come to accept her declaration that she had no sympathy with the slanders I would know well how to bring order out of the confusion and restore her to the love and fellowship of the dear friends. She demurred that since the exposure of Sunday night, Sept. 5th, it would be impossible to heal the breach. I told her that it was only necessary for her to convince me, and that I could do the rest; but that whatever we could do should be done before Sunday, so that if harmony were effected we could at the following Sunday meeting make an announcement of the fact to the dear friends of the church, which would set their hearts at rest.

On Friday night I drew up a paper representing the re-established harmony, wording it as favorably as possible for Mrs. Russell and her misguided friends. On Saturday morning she and Mrs. Jones, her friend, were quite enthusiastic over the paper. We got several copies typewritten and Mrs. Russell and I signed the paper, and *she and Sister Jones went out and got the other signatures.* Mrs. Russell's two sisters and one of the two persons who on the previous Sunday night had been convicted of slander and false witness signed it with us, and on Sunday afternoon I requested the consecrated ones to remain for a special service, and to them I read the said letter, asking them that as many as desired to do so would signify their participation in the spirit of the letter by a rising vote. The dear friends were overjoyed and arose as one person, praising God for his mercy in thus bringing order out of confusion. Here is

A COPY OF THE SAID LETTER

To the Allegheny Church, Bible House.

Dear Brethren and Sisters:—It is with praise to God and with thankfulness of heart that we unite in a joint note to you all. Since last Sunday we have sought earnestly through prayer divine aid in respect to some matters which grieved us all, and have obtained help in time of need.

Investigation revealed the fact that our troubles arose largely through the too free use of the tongue and the neglect of the Scriptural rule of Matt. 18:15. Many things had grown out of all semblance to their originals; and many of the originals upon close investigation proved to be mere fears which had no foundation in fact.

We are happy to tell you that all misstatements and misapprehensions are mutually rescinded and forgiven, and supposed grievances are all forever blotted out, while mutual love fills all our hearts for our Lord and for all his church.

Although the trial has been a severe one, we trust that its present happy outcome may prove to be everlasting; and that some lessons have been learned by us all respecting the need of charity, and the close following of the Scripture rules laid down in Matt. 18:15 by our Master.

We hope (D. V.) to meet with you next Sunday; and are all resolved by the grace of God to more zealously strive to act and speak kindly to one and all, especially to God's children; and if we know nothing favorable to tell of one another we will abstain from such personalities altogether.

(Original was signed by)

CHARLES T. RUSSELL,
MARIA F. RUSSELL,
LENA GUIBERT,
EMMA H. RUSSELL,
LAURA J. RAYNOR.

On the following day, Sept. 13, 1897, a copy of that letter was sent to friends from nearby towns who had been present at the meeting of September 4th, with the following one:

To the Friends who kindly visited us at Allegheny
on September fourth and fifth,

Greetings:—It gives us great plasure to inform you that our heavenly Father has very graciously heard your prayers and ours in the interest of all the parties concerned in the matters which caused us so much distress. It appears that certain features of difficulty in the case, which eluded our every effort to grasp, prove to have been in many respects fears and misunderstandings and the results of these. In an altogether unexpected manner the Lord has straightened out these troubles. The letter following is a copy of the one in which the various parties interested have joined heartily and gladly. I send it to you realizing that it will help to bring rest and peace to your hearts as it has done to ours at Allegheny. The entire church here has been greatly troubled, not only for the past week but previously, and after the reading to them of this letter yesterday all their hearts rejoiced, and they unanimously joined in as parties to the letter as a congregation. Many expressed the sentiment that the matter, although very grievous, will prove a lesson of great value to us all.

"God moves in a mysterious way
His wonders to perform."

Individually I feel as though I had received a great fortune, and appreciate each of the signatures more than I would $5,000, and the second one many times that. Join with us all in giving thanks to our heavenly Father for having delivered us out of so great a trial.

Your brother and servant in Him,
CHARLES T. RUSSELL.

Our hope was short lived. On the following Sunday, when all was to have been harmony, the storm broke out afresh. One of Mrs. Russell's sisters came in late and went out early, and Mrs. Russell herself posed as wounded innocence, refusing to shake hands with some, calling others traitors, etc. I made no further effort to secure her attendance at the meetings, believing it would be better for all concerned for her to be absent.

THE DEPARTURE NOVEMBER 9, 1897

I put in two months more trying in every way to recover my wife to her former condition. On November 9th, being called from the city, I made arrangements for her to have a sister's company until my return. She accepted this, but subsequently left for Chicago without leaving me the slightest information. I had no knowledge of her whereabouts for two weeks.

Chicago had then the largest congregation in the "present truth" outside of Allegheny, and Mrs. Russell sought every way to enlist the friends there by slanderous statements. So far as we are aware only three came under the influence, as about eight had done in the Allegheny church.

Later on, finding that she accomplished nothing there, she proposed to return to me at Allegheny. I refused to accept her return unless she would acknowledge the error of her former course and pledge herself to reasonable, proper, wifely conduct. I wrote her that in her departure the Lord had granted me great deliverance, and that I felt that I must require this guarantee for the future, otherwise it would seem to be tempting Providence. In January, 1898, Mrs. Russell returned to Allegheny, to the home of her sister; and herself, sisters and friends began a campaign of villification of every kind, regardless of the truth, going hither and thither wherever they could find any one willing to hear them, bound on injuring me in some manner. This lasted for about

a year, at the end of which time my wife gave me her solemn assurance that she had ceased to bear false witness against me before others, whereupon I gave her possession of a house which I owned facing the parks, and furnished it for her in good style—a better home than she ever before had—thinking to myself, I will overcome her evil with good; she shall yet see the wrong of her course and appreciate my loving intentions. She manifested some appreciation, sat on my knee and kissed me, and knelt with me in prayer in that house. The house contains ten rooms, and she had considerable income from renting some of these to lodgers. In hope that a change of sentiment was in sight I visited her every Thursday evening for some five times, when she said, "Husband, I have been fearful that the neighbors and lodgers would think it strange to see you come here every Thursday." The hint was sufficient; I discontinued attentions. The puerility of the situation was ludicrous. The neighbors would see lodgers, men, going to and from the house daily, hourly, but would be surprised to see the woman's husband come once a week. I perceived that further quest for her affection was useless. Afterward she merely requested me to come to see her when she desired some repairs or additional furniture.

A FRESH ATTACK IN 1903

By 1903 Mrs. Russell had laid by in bank a little sum of money which evidently was consecrated to the injury of her husband. The opportune time for its use came, and with it she published a new kind of tract—not to stir up the pure minds of God's people, but the very reverse. It was an endeavor to misrepresent me, to slander me. It purported to give letters which I had written to Mrs. Russell and copies of her replies. It was declared therein that I ill-used her, would not speak to her, and wrote her these unpleasant epistles. I remembered well the time when she was with me when she would not speak despite my every effort, and I remembered another time in which she did everything to hinder my work, when I was obliged to tell her that my time could not be used continually "discussing affairs." To save time I wrote her several replies on my common manuscript paper.

The tract as a whole was a gross perversion of the facts, and written expressly to injure the interests of the cause which I represented. These were sent to all the WATCH TOWER addresses she could secure, and bundles of them were sent to ministers in different towns where Pilgrim services were announced in the WATCH TOWER columns, and a letter accompanying each bundle requested ministers receiving it to get the tracts, to look up the meeting of the MILLENNIAL DAWN people, and to have some person circulate these tracts at those meetings. It was expected that ministers of various denominations would be so antagonistic to MILLENNIAL DAWN and their author that they would take pleasure in this scurrilous work; but to their credit be it noted that not many of them accepted the proposition. Some wrote back declining the service and characterizing the request as mean, despicable, insulting to their manhood.

This was in the beginning of 1903, and led me to conclude that my endeavor to help my wife was being taken advantage of by the adversary as a means to do injury to the Truth to which I have consecrated life and all. I concluded that assistance from me must stop, and put my sister in charge of the residence, reserving however a room for Mrs. Russell and arranging for her boarding. The result was a commotion, Mrs. Russell, her relatives and roomers, created such a disturbance that my sister was obliged to call for the protection of the police, while Mrs. Russell and her friends misrepresented matters through the public press to the extent of their ability.

Since then, under the direction of the court, Mrs. Russell has received from me $40.00 per month for her maintainance, and her suit for divorce from bed and board with alimony has just come off. She has been as separate from me as could possibly be imagined for years. No advantage could accrue to her from a monetary standpoint that she did not already possess. I must presume therefore that the motive back of this suit is revenge; to have an opportunity of defaming me and scandalizing the truth, as a retaliation for my refusal to permit her all the liberties she desired in the columns of ZION'S WATCH TOWER.

THE COURT RECORDS

Mrs. Russell's bill of complaint admitted that there had been no cohabitation between herself and her husband, and her attorney attempted to make out of this that she was deprived of one of the chief pleasures of life. The Court would not permit this. The fact is that the matter was in Mrs. Russell's own control. She did understand that her husband preferred to live a celibate life, but she agreed and expressed the same as her preference. She knew his teachings on the subject, as now expressed in DAWN, Vol. VI., chap. 12—that neither the husband nor the wife may "*defraud*" the other of reasonable marital rights.

Notwithstanding the foregoing, Mrs. Russell on the witness stand and through her attorney attempted to give the impression that her husband was very amorously inclined, "like a jelly-fish floating around," "embracing all who would respond." She said that some one had told her this thirteen years ago. *Hear-say* testimony is not admissible in Court, but the precious object to be obtained was the public branding of her husband as a "scalawag," so her attorney smuggled this in by having Mrs. Russell *swear that she had told it to her husband ten years ago.*

When the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that only an idiotic person would make such an uncomplimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view possible of such an oath. The Court ruled that the testimony be stricken from the Court records.

Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell household in 1888. The attempt of Mrs. Russell and her attorney to give the *inference* of criminal intimacy was so manifest that the Court interrupted to inquire, if criminal intimacy were charged, why it had not been made part of the plea and why "Rose" had not been made co-respondent in the suit? Then both Mrs. Russell and her attorney disclaimed any charge of criminal intimacy, but meant that "Rose" had sat on Mr. Russell's knee and he had kissed her. Mrs. Russell also swore that one night she entered "Rose's" room and found Mr. Russell sitting near her bed and holding her hand. The attempt of Mrs. Russell was not to state "the truth, the whole truth and nothing but the truth," but conversely, to state a part of the truth in order to give seeming foundation for evil surmisings, that would injure her husband's influence among those who *do not know him.*

The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants—the former at Mrs. Russell's request. "Rose" was quite childish in appearance, wore short dresses, and looked to Mr. Russell to be about 13 years old. He did not know her age, but another who knew her guessed that she was then only 10 years old. She may have been older than 13 in 1888. The brother came first, and shortly after "Rose's" coming he died.

It was some months later that Mr. Russell in the WATCH TOWER office, hearing sobbing, turned to find "Rose" in tears. Inquiring the cause, "Rose," still weeping, came over and sat on his knee, and complained that Mrs. Russell had worked her too hard before she started for the office; and that she felt weary and friendless. He told her that all that was a mistake. He defended Mrs. Russell as not intentionally unkind or unreasonable, and told "Rose" to do what she was able to do, cheerfully, and then to explain her weariness, and that he was sure nothing unreasonable would be asked. Then, suddenly drying her tears, "Rose" kissed Mr. Russell. Although surprised at all this Mr. R. did not resent it nor reprove it; but rather reproved himself for not having been previously more fatherly. That very night he talked with his wife about "Rose," and pointed out that she was surely lonely since her brother's death, and that it would be a duty to look after her interests more carefully.

Mrs. Russell agreed, and it was mutually arranged that "Rose" thereafter should be considered and treated as an adopted daughter. "Rose" was so informed in the presence of the three, and invited to spend her evenings in the large study and reading room with the Russells. This course was followed; and when "Rose" retired, usually at 9 p. m., Mrs. Russell kissed her good-night and told her to "pass the kiss along" to Mr. R. also. This custom continued several years, until Mr. R. said to "Rose": "I think it best that I should discontinue kissing you; you are now wearing long dresses and looking more womanly, and Mrs. R. might get to feel jealous:—although she has never said a word to that effect, I would not wish to give her the slightest reason for so feeling." Mr. Russell declared that it was quite a while after his discontinuance of his proper fatherly conduct toward "Rose" that Mrs. Russell (having become alienated on account of not getting all the liberty she desired in the WATCH TOWER columns) upbraided him for kissing "Rose." As for Mrs. R.'s claim that she found her husband in "Rose's"

room one night, sitting near her bed and holding her hand, Mr. R. said that he had no recollection of the occurrence, but that as he has a slight knowledge of medicine he was called on by all the members of the family in cases of illness: Mrs. R., her mother, her sisters and her sisters' children all were accustomed to apply to Mr. R., who kept a free medicine chest, referring serious cases to a regular practitioner. Mr. R. presumed the case in question was an emergency call, and that he was counting "Rose's" pulse. The entire "Rose" matter had a different appearance when the light of truth was turned on it. The Court ruled out the "Rose" testimony, and ordered it stricken from the Court records.

Mrs. Russell mentioned a person named "Emily," a sister in Christ, who served as house-help in the Russell family about 14 years ago. With her attorney's assistance Mrs. R. brought out with dramatic effect that, Once she found Mr. R. in "Emily's" room with the door locked! Again the whole truth was sacrificed under oath, and a partial truth with false inferences went to the public.

On the witness stand next day Mr. R. explained the entire matter. One morning "Emily" was sick, and he was called on to see her and prescribe medicine. "Emily's" room contained a sink and a pump used for the second floor refuse and water. The noise from the pump made it difficult to hear, and Mr. R. turned the key in the door to prevent confusion until he could hear what "Emily" had to say about her condition—certainly less than a minute, probably not half a minute. "Emily," now married, put upon the witness stand, swore that she had no knowledge that the door was locked even for a moment, and that then and at all times Mr. R.'s conduct toward her had been most exemplary.

Mr. Russell declared that he had no knowledge of his wife's notice of the matter until years afterward (when endeavoring to coerce him to grant her all the liberty she desired in the columns of the WATCH TOWER) she mentioned it, saying that it would not sound well if told. Even then, however, Mr. R. could not believe that at heart she meant it, or that she would lend herself to so diabolical a misrepresentation, falsification, of "the *whole* truth."

Mrs. R. claimed bad treatment from her husband, but produced no evidence to substantiate her claim. Her husband's principal crime was that on one occasion (during 18 years of married life) when he was going to Denver he neglected and refused to kiss her "good-bye." Next day, on the witness stand, Mr. R. corrected the statement, saying that his journey was to New York City instead of Denver, and that he had explained to his wife that her conduct at the time did not justify any special exhibition of affection, and that he did not believe in giving hypocritical caresses.

Mrs. R. also claimed that her husband had opened her mail. Mr. R. explained that by mutual consent this had been so for years—their mail had been treated as common property, until (about six months before she deserted him) Mrs. R. requested that she receive mail addressed to her unopened. Her request was promptly thereafter complied with, much to her inconvenience; for many TOWER readers used to write to Mrs. R., thinking to save the Editor's time, their letters containing questions that needed to come to him in the end.

Another of Mrs. R.'s complaints was that she was asked to give an account of her use of moneys. Mr. R. explained that for eighteen years he had asked no reports or explanations regarding money matters, until about six months before Mrs. R. left him, when he asked her what she was doing with moneys received from him other than for usual expenses. Was she starting a bank account, or what? When she refused to tell him, he told her that if she refused to report after using the money his only recourse would be to inquire what she wanted the money for when she asked for it.

Another complaint was that Mr. R. had treated Mrs. R. unkindly during a spell of sickness in the Spring of 1897; and that he had cruelly told her that she was suffering a chastisement from the Lord. Mr. R. explained that he surely did so consider her illness; but that knowing Mrs. R.'s general opposition to him and anything he might say, he did not mention it to her. However, fearing that Mrs. R. might miss a blessing from the illness, he did hint his thought to her very special lady friend and confident who assisted in caring for her. As for his treatment of his wife during that sickness, Mr. R. assured the Court that it could not have been more kind and considerate. He explained that Mrs. R. had a contagious erysipelas that covered every inch of her body from head to foot; that this required the aid of an assistant in the day time to perform three processes of dressing the eruptions (and who caught the disease); but that at night the ailment was much worse, and, others being afraid, he himself performed the three-process treatment twice every night. He thus spent four to five hours each night, and handled his wife with extremest tenderness, hoping to win back the affection which her ambition had crowded out.

Another fault charged by Mrs. R. against her husband was that he would not speak to her for weeks at a time, but wrote her letters. Some of those letters were put in evidence. Mr. R. explained that his conduct was wholly misrepresented —that he uniformly treated his wife with the utmost courtesy —that no wife in the world could have been better treated. He explained that about the time Mrs. R. stopped reporting his discourses for the WATCH TOWER she seemed bent on hindering him in his editorial work, and would have wasted his entire time "discussing" her ideas, etc., if he had permitted it: that to save his time he was *obliged* to write, because her discussions were so unreasonable and interminable. One of these letters, selected by Mrs. R. as the strongest against her husband, we quote below from the Court record.

THE OBJECTIONABLE LETTER

Mrs. Russell's attorneys introduced a number of letters which were really against her case, for they proved that Mr. R. had tried in a variety of ways, as before stated, to recover her to her former good self. The first of these which is here quoted is one from which Mrs. R. extracted a few sentences for the pamphlet which she sent out in 1903. The portion she quoted then is italicized here, that it may be seen how grossly the quotation misrepresented the letter as a whole. It was written without the slightest thought of it ever being used again, and no copy was kept by Mr. R. The following is a copy of the original put in evidence in court:—

July 8, 1896.

My Dear Wife:—In reply to your proposition for "a further discussion" of the matters which have recently been alienating our affections, I reply: *I* must *decline* such *a discussion*, for two reasons, (1) It probably would only lead to a still wider breach, and (2) As I told you before, I have no wish to discuss new grievances with one whose judgment after 17 years of acquaintance is—"a lack of confidence," and that I am devoid of love and justice.

For the past three years you have been gradually forcing upon me the evidence that we both erred in judgment when we married—that we are not adapted to each other, not capable of making each other happy, as we agreed to do, and supposed we could do. The last month has fastened this conviction upon me much against my will. *I am convinced that our difficulty is a growing one generally—that it is a great mistake for strong-minded men and women to marry. If they will marry, the strong-minded would far better marry such as are not too intellectual and high spirited, for there never can, in the nature of things, be peace, under present-time conditions, where the two are on an equality.* This all the more convinces me of the wisdom of God's Book.

The convictions forced upon me during the past month have been an extremely severe trial to me, for I have enough manhood to make me crave the sympathy and love of true womanhood, which in many respects you well represent, but by God's grace I feel strengthened to continue in the "good fight of faith," upheld by his sufficiency.

You need not fear a transfer of my heart to any other woman! As I have often told you, I never met as near my ideal as yourself, and I never expect to. I conclude that I am adapted to no one, and that no one is adapted to me—except the Lord! I am so thankful that He and I understand each other and have confidence in each other.

This letter is not meant to be unkind. If anything in it seems unkind please excuse it as not so intended. By and by we will know each other better. Let us hope that it will reveal fewer rather than more blemishes that now vex each other. With fond remembrance of every kindness, and with very best wishes for your temporal and eternal future, I remain

Yours truly, C. T. RUSSELL.

Another charge made by Mrs. R. against her husband was, that he had isolated her from her sisters and friends and had sent them insulting letters. Mr. R. explained that this prohibition was made in Mrs. R.'s interest, when she had become his active enemy in coöperation with them, in hope thus to reclaim her from her wrong course. He sent such letters on two occasions: the first set in September were negatived by the reconciliation. The second set, also filed by Mrs. R. as part of the Court's record, we quote below:—

ALLEGHENY, Pa., Nov. 9, 1897.

My Dear Wife:—I think it but duty toward you to give you a copy of a letter sent (yesterday) to four of your friends who clearly manifest that they are my enemies. No one has

knowledge of the matter except Brother Bohnet, who knows *confidentially*—because he prepared the letters on typewriter.

As I have prohibited these persons from having intercourse with you, I must, and now do, prohibit you from having intercourse with them in any manner.

My hope, Dear, is that freed from this bad influence you may "come to yourself" and take right and sensible views of matters; peradventure the Lord may bless us again with happiness which we once enjoyed together in our home life, and in our Christian fellowship and coöperation in God's service. It gives me great pain to deprive you of what seems to be your only pleasure, but my hope is that you may become weaned from the love of those who hate me; and that not only to my comfort, but also to your own present and everlasting welfare. Should these later manifest a change of heart, I shall be very glad to have former relationship restored all around, but until then it cannot be otherwise than mischievous, and cannot be permitted. I have carefully weighed this matter for now about a month, and believe that my course is the wise one, and in conformity with the Lord's will and Word; as I will show you if you desire.

Permit me to add for your comfort that your conduct last night and this morning is much more kind than formerly, and had this manner been commenced sooner I would have waited still longer before writing to your friends—my enemies.

With sincere love and sympathy,
Your husband, C. T. RUSSELL.

ALLEGHENY, Pa., November 8, 1897.

Mrs. ——:—Some time ago I addressed you in regard to your influence upon my wife. I have since had some ground for hope that both you and she had come to view matters in a different light, and that your mutual conspiracy to do me injury had been repented of and abandoned. And acting in good faith I made no further objection to your intercourse.

For a month past, however, I am reluctantly forced to the conclusion that the great adversary is deluding your clique to take some other lines for mischief—hoping for better success than last time. I have been praying for you each and all, earnestly, that the Lord would open your eyes to the enormity of your course; but I now conclude that it is my duty toward my dear wife to isolate her from your pernicious influence; for such it is, whether you are aware of it or not; and I hope and incline to believe that you are not wilful, but blinded, in the matter; but that there be no chance for misunderstanding, and that this notice shall be in every way a legal notice, I must use great plainness of speech, and tell you that your influence, however intended, is a wicked influence; for it has a wicked effect upon my dear wife. So far from being a "peacemaker," as all who bear the name of Christ should be, you are a mischief maker—a disturber of the peace. You have already alienated from me the affections of my dear companion, who I believe was given me by the Lord, so that she bears no resemblance to her former loving, generous self. You have incited, or helped to incite in her, an evil, selfish disposition, as contrary to the Scriptural definition of the spirit of love and the character of our Lord, as it is contrary to her former beautiful character under the influence of Divine grace. The laws of our State, not to mention the higher laws of God, deprecate all such conduct and pernicious influence as seeks to alienate and separate between husbands and wives.—"What God hath joined let no man (nor woman) put asunder"—either actually or in spirit of mind.

Very reluctantly, therefore, I hereby give you notice that you must not continue this baneful influence; and that to this end you henceforth abstain from all intercourse with my dear wife—either personal or otherwise—that you shall not receive her into your home, nor visit her at my home, nor meet her elsewhere, nor correspond with her either directly or by proxy through others.

As it is with pain and reluctance that I thus write to you—and only as a last resort in the defense of my home and in hope that under Divine blessing my dear wife, being freed from such false sympathy and evil encouragements, shall regain "the spirit of a sound mind"—the holy spirit of love,—so, I shall be most glad to recall the restrictions here placed upon you with reference to my wife. But nothing shall be construed as revoking this notice except it be given in writing over my own signature. And failure on your part to conform to this notice, absolutely, will justly lay you liable for such heavy penalties as the Courts of Allegheny County may prescribe.

Sorrowfully yours, etc. C. T. RUSSELL.

Other letters of similar import are parts of the evidence, but the above will suffice as fair samples of the others.

JUDGE'S CHARGE—JURY'S VERDICT

The judge in the case as well as the auditors in court, attorneys, etc., perceived clearly that Mrs. Russell's charges were trumped up, that she had suffered no indignities at my hands; and the charge of the judge was about as strong as it could have been made in my favor.

The jury was out about two hours and returned with a verdict granting the divorce—much to the astonishment of all concerned. In explanation of the verdict some of the jurors said, "We concluded that there would be no hope for reconciliation, and that we would be doing a kindness to both parties to decide in favor of a divorce."

My attorney has made a motion before the Court that the jury's verdict be set aside as being opposed to the law and to the evidence in this case. The court I am told may not reach a decision in the matter for months; even then we all know a judge dislikes to so arbitrarily deal with a jury's verdict, although the law gives him a right to do so in such a case. I am not unwilling that my wife should have a divorce, but opposed it because her plea was a false and slanderous one.

"THE CUP WHICH MY FATHER HATH POURED, SHALL I NOT DRINK IT?"

Whatever the Court may decide, however untruthful, malicious, and paltry the evidence, the accusations have been scattered broadcast through the land, the public know the untruth, and the great majority will not know the truth in the present life. My conclusion is that these things could not have *happened:* that so far as the Lord's consecrated ones are concerned not a hair of their heads can fall without divine notice and power to prevent. Hence, it seems quite evident that for some reason it pleased the Lord to wound me and put me to shame. My principal grief is on account of my friends; and yet we sorrow not as others who have no hope. "We know that all things are working together for good to them that love God—to the called ones according to his purpose."

How this bitter experience will work for good we may not clearly see, but can firmly trust. Perhaps it is intended as a part of the shaking and sifting which is to separate everything that is shakeable from that which cannot be shaken. (Heb. 12:26-28.) The unshaken ones undoubtedly will be drawn nearer to each other. We have every confidence that though Satan desired to sift us as wheat and to discourage us and to discredit us as the representative of the Lord, he shall not succeed beyond what the Lord sees would be to his own glory or for our profit. As the Master prayed for Peter we may be sure that all who are truly his have his sympathy and backing. From numerous letters received I am sure that I have the prayers of the Lord's dear flock and I assure you all that my prayers ascend for you and that I fully realize that it is your hour of trial also. May the church come forth from the furnace brighter and stronger and purer every way.

Respecting the influence of this matter upon the world: it is hard to tell just what it may be. I have heard from many, previously somewhat opposed or noncommittal, whose indignation has been aroused on my behalf, as they see in the testimony that my treatment of my wife was most considerate under adverse conditions, even according to her own testimony, when the facts were explained. Some of these have been brought into closer sympathy with the truth. However, as respects the mass of the world, we know that they love not the light, and long for any excuse for opposing it, and quite likely therefore a general effect may be the arousing of a greater opposition than before on the part of some who will strive to use the malicious statements and false charges of this case as though they were true—thereby to crucify the truth and all who stand firmly by it. Believing, as we do, that the Harvest work must come to a close now within a few years, we recognize that some experiences will be permitted to gradually narrow down and finally end the opportunities for service of the Lord and the proclamation of the Gospel call of the present time. We are expecting of course to suffer somehow. We have pledged ourselves to the Lord to be faithful unto death. It is not for us to determine in what our trials shall consist, nor how they shall come, nor through whom. The Lord's grace is sufficient for us. His promise is, "I will never leave thee nor forsake thee," even though he assures that in this Harvest time the adversary would deceive, stumble, if it were possible, the "very elect," but it will not be possible, because "Greater is he who is on our part than all that be against us."

We cannot undertake to publish all of your many precious letters, in which sympathy and confidence have been so liberally expressed, but we are preserving them all and can here give you a little taste. We have heard from many others less

directly—as congregations or through the Pilgrim brethren or through a few words injected into business correspondence. We have not had time to answer these precious letters as they should have been acknowledged. Please accept this statement as my personal reply to your communications, with my love and best wishes.

Your Brother and Servant in the Lord,
C. T. RUSSELL.

SAMPLES OF INTERESTING LETTERS

Dear Brother:—

At a special meeting of the church at Scranton a letter was read informing us that the jury has granted Mrs. Russell a verdict of divorce, contrary to the instructions of the presiding judge. Newspaper clippings were also read showing that one of the charges against our dear Brother was that of loose morals as regards the weaker sex. With these clippings we had read to us a statement written by Mrs. Russell, printed in the WATCH TOWER of June 11, 1894, in which she unsparingly condemned similar charges made by another defamer at that time. Her defense of her husband at that time, made after a dozen years of celibate wifehood, was surely not without mental, moral and physical proof of his absolute supremacy to any weakness of the kind mentioned.

A letter was also read, signed by Mrs. Russell, addressed to the church at Allegheny, Sept. 12, 1897, withdrawing all claims of grievances, real or imaginary, then existing between herself and husband, and stating she would never again say an unkind thing against him. With this was also read a letter over her signature, dated six days later, addressed to a sister in this city in which she flatly contradicted both of these statements, and showed that her promises of six days previous were quite false.

At our meeting we were informed that Mrs. Russell at about this time stated verbally to this same sister that the only real grievance she had against Brother Russell was that he would not permit her to use the columns of the WATCH TOWER as she desired, and that if he would just give in on this one point all their differences could be settled immediately.

We are neither surprised nor grieved at the success of this latest and most successful effort to blacken the good name of our beloved Brother Russell. We remember that for six thousand years demons and men have not ceased to misrepresent the character of our loving Father in heaven and that their treatment of him has been characteristic of that of many of his most honored servants. We remember how Miriam and Aaron slandered Moses, the conspiracies of Sanballat against Nehemiah, the false charges of Haman against Mordecai, the unfounded accusations of Job's friends against him, and the distress of David when he said, "I was a reproach among all mine enemies, but especially among my neighbors."

We remember the misrepresentations which led to the imprisonment of Jeremiah, the conspiracy against Daniel, the false accusations which led to the death of Paul and the false testimony which led to the crucifixion of our Lord as a malefactor, in spite of the fact that the presiding Judge found no fault in him. We have not forgotten the word of our Lord, that "if they have called the Master of the house Beelzebub, how much more shall they call them of his household;" nor his further message, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Understanding, as we do, that Mrs. Russell's only real grievance against Brother Russell was that he would not surrender the WATCH TOWER to her control, and blessed as we have been by the ministrations of our dear Brother during the eight years in which Mrs. Russell has had nothing to do with the work, we rejoice with him that he is counted worthy to suffer as he now does. We are sure that this suffering is for Christ's sake, and remind our dear Brother that "if when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called." Again we remind him, "if ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you." And again, "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."

We rejoice in our present privilege of becoming companions of our dear Brother just now, "whilst he is made a gazingstock both by reproaches and afflictions," and our only hope is that we, like him, shall be so faithful to our Lord in this present time as to receive our full share of the persecutions which he has promised, that in a little while we, with him and all the faithful overcomers, may rejoice in the light of the Lord's presence forever.

Yours faithfully,
THE CHURCH AT SCRANTON, PA.

To Our Beloved Pastor:—

Realizing that you were passing through trials severe, being publicly and falsely traduced, and learning through the press that a verdict in favor of Mrs. Russell had been rendered, though the presiding Judge in charging the jury indicated that her allegations were not established by the evidence, the church at St. Paul last evening voted unanimously that an expression of sympathy and love be sent you. We realize that the nature of your ordeal is what is to be expected, that false charges, false accusations will be laid at your door. Was it not so with the great Head of the church? And has he not warned us that as he was so are we in the world? On the other hand we realize that "Greater is he that is for us than all that are against us." Dear brother, he will not give you one trial too many. He is too loving to cause you a single unnecessary pain. Again it is demonstrated that your loving words of caution are timely, that at this season of the year our great Adversary is specially active in heaping trials in various ways on those who are endeavoring to walk in the footsteps of the Master.

You have our prayers, dear brother, that you may rise above these afflictions a yet brighter vessel, "meet for the Master's use." May he strengthen you through every experience and be your wisdom in every action.

With fervent Christian love,
ST. PAUL (MINN.) CHURCH.

Dear Brother Russell:—

As I was going over one of the morning papers I saw an article respecting the long-anticipated attempt to put you in a wrong light before the world. My heart made quick response in a petition to the throne of grace that the heavenly Father would direct your cause and your course. I cannot fully realize what a trial this must be to you, but when I think how I should feel if in a similar position, it enables me to measurably guage the intensity of your present bitter experiences.

It seems natural to find people questioning the correctness of your interpretations, but when it comes to such a slandering of your character and motives there seems something so diabolical about it that my heart is almost overwhelmed. You have my prayers and my sympathy and my love and coöperation in this trying time.

But since the good Lord allowed this case to be put off so long he evidently intended the brethren should have time to be strengthened to bear it; and by allowing Brother Weber to die meanwhile and Brother Hay to be confined to hospital, you might be deprived of your witnesses and your case thus make as poor a showing as possible before the world, and so those who have accepted the truth would be the more thoroughly tested. I believe the Lord is seeking such as would unwaveringly cling to the truth even though the worst possible reproach might be cast upon it, and the greatest possible persecution brought to bear upon its advocates. This may be the Lord's method of shaking out some who are unworthy the truth; so be patient, dear Brother. Naught can harm his cause, and in a few more years the whole world will understand you aright and your undeserved shame and dishonor will be turned into joy. With Christian love,

Your brother and servant in the narrow way,
B. H. BARTON,—*Pilgrim.*

Dear Brother Russell:—

May the dear Lord "comfort thee with the comfort wherewith thou hast comforted us" so often. And while the sentiment expressed in both the text and comment in "Heavenly Manna" for February 16 seems to be your present experience, nevertheless I feel sure the Father's loving care is over you now; and though we trust it is not the due time for Zech. 13:7 to be fulfilled, yet, "Thy will be done."

Be assured, dear brother, of our prayers in your behalf. In a way perhaps obscure to some not versed in the Truth, but quite clear to the latter, your trial seems similar to that of our Head. And the Father is "able to make all grace abound" toward his undershepherd. See 91st Psalm.

God bless you and keep you even unto the end of earth's stormy journey, and grant you and us all an abundant entrance

into his heavenly kingdom is the earnest prayer of your humble sister in the Beloved,

MRS. G. B.,—*New York.*

Dear Brother Russell:—

We are in receipt of a copy of the Pittsburg *Sun*, giving an account of the divorce proceedings entered by Mrs. M. F. Russell, and we wish to assure you of our continued confidence and love. The charges, to our minds, were so ridiculous that they did not have much effect upon us, but no doubt some of the enemies of the truth will be glad to have them to use against you and the truth you so loyally uphold.

We are aware, dear brother, that you have long been the target of Satan's fiery darts, and that he will resort to means, fair or foul, to injure your good name. How glad we are of the assurance that "no weapon formed against you shall prosper," and that "he that is for you is greater than all they that are against you." Whatever suffering you may endure as a consequence of this experience is shared by the fellow-members of the same body: "If one member suffers all suffer," and we are glad it is so, for we all share with you the joys of the truth and its service.

Be assured, dear Brother, that we continually remember you at the throne of heavenly grace, and not you only, but all the members of the one body, for we consider this a test for the whole church in the flesh. May the all-conquering power of the Lord rest upon you, giving you grace and strength to sustain you in this hour of special trial, and may you learn the lessons he wishes you to learn in connection with the matter.

Assuring you again of our continued confidence and love, we remain,

Yours in the path of loyalty and hope of royalty,

E. R., A. M. AND FAMILIES,—*Texas.*

RESOLUTIONS OF THE ALLEGHENY CONGREGATION AND OTHERS

At the close of the regular meeting of the Bible House Congregation, held in Carnegie Music Hall, Allegheny, on Sunday, May 6, 1906, the Boards of Elders and Deacons proceeded to the platform and requested of Pastor Russell the privilege of addressing the congregation and conducting the closing part of the service. They were accompanied by representatives of fourteen different congregations from far and near throughout the country, all of whom had come specially for the purpose of participating in the proceedings which were to follow. Brother Russell was wholly taken by surprise, but yielded to the request, backed, as it was, by the presence of forty-five representative brethren.

The Board of Elders and Deacons then presented to the congregation a set of resolutions which they had previously unanimously adopted and signed, and asked the friends present to express their sentiments on the subject, either endorsing or disapproving the action of the Boards.

The entire congregation of 400 arose in unanimous acceptance and unqualified approval of the resolutions. Following this, the visiting representatives were introduced, and briefly stated, on behalf of their home congregations, that similar resolutions had been adopted, unanimously endorsing and loyally supporting Pastor Russell. These brethren represented the churches of New York, N. Y.; Dallas, Tex.; Washington, D. C.; Columbus, O.; Indianapolis, Ind.; Toledo, O.; Wheeling W. Va.; Washington, Pa.; Butler, Pa.; New Brighton, Pa.; and other places. Telegrams and letters were read from Philadelphia, Chicago, St. Louis, Louisville, Ky.; Cumberland, Md.; St. Paul, Cincinnati, Minneapolis, Ft. Wayne, Ind.; Scranton, Pa.; Canton, O.; Youngstown, O.; Dayton, O.; Milwaukee, Wis.; Altoona, Pa.; Brantford, Canada; Hamilton, Canada; Johnstown, Pa.; New Albany, Ind.; Pottsville Pa., and other places, endorsing the Allegheny resolutions and advising that similar resolutions had been adopted in those places. The text of the resolutions adopted by the Allegheny church follows:

The Boards of Elders and Deacons of the Bible House congregation desire to place on record the sentiments they entertain in regard to the reflections upon the character and reputation of their beloved pastor, Charles T. Russell, which have within the past two weeks appeared before the public through the trial of the suit brought against him for divorce.

LONG BEFORE THE PUBLIC

Brother Russell has been before the public as a preacher and teacher for the past 38 years, and as such has been subject to public criticism continually, without the slightest word being uttered respecting his character up to the present time. We have been ministered to by him, some of us for 20 years, and others for less periods, down to the last year, and have had many opportunities, both through our personal contact with him and through the study of the literature of which he is the author, under God, as we believe, to form an estimate of his character and to determine with far more accuracy than the general public, which receives its information through imperfect newspaper reports and biased court testimony, how much truth lies in the accusations which were recently given publicity. We recognize that very unkind and evil coloring has been given to some of our pastor's private affairs which has no foundation in the facts as we know them, from the intimate acquaintance with him and his affairs which we possess.

Upon consideration of all the circumstances herein recited we hereby unite in a public declaration of our continued confidence in and esteem for our beloved pastor and brother, Charles T. Russell, recognizing him as the servant of the Lord, whose providence has placed him in the position he has occupied for so many years, and still occupies, for the dissemination of His Truth and the help of His people in the clearer understanding of His holy Word. We highly appreciate the lofty sentiments which withheld our pastor from going into details in public explanation of matters which were dilated upon in the recent action, which would have vindicated his course had he chosen to return railing for railing and evil for evil against those who opposed him. At the same time we recognized with great pleasure the justice displayed by the presiding Judge in the charge delivered to the jury, which, if heeded, would have had the effect of producing a verdict exactly the reverse of that which was rendered, and which would have cleared our pastor of all the aspersions brought against him.

WORDS OF ENCOURAGEMENT

While knowing the steadfastness and continued faithfulness of our beloved pastor, we desire to encourage him by reminding him again of the grace of our Lord sufficient to sustain and refresh him in the entire matter, and to bring the chastening and refining effects out of the ordeal which undoubtedly Divine Providence intended when permitting that he should be subjected to the experience. We remember the assurance of the Scriptures that "these light afflictions which endure but for a moment work out a far more exceeding and an eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While for the flesh it is extremely difficult to fulfil the Apostle James' injunction, "Count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience," we are assured that the Lord will provide grace to carry out that ideal sentiment and to display it more and more fully according as the need arises.

We remind our beloved brother further that, as the Apostle Peter suggests, "Christ hath left us an example that we should follow in His steps," and that the way which He has marked out for us is one of humiliation, suffering, trial until the Pilgrimage of this life is finished and we are permitted to enter into the "rest that remaineth for the people of God." Of our Lord it was said, "It pleased the Lord to bruise Him; He hath put Him to shame;' and the Master Himself declared, "It is enough for the disciple that he be as His Master, and the servant as His Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

HIS LOYALTY TO THE TRUTH

The loyalty of our pastor to the truth, and faithfulness in the interpretation of the Scriptures, have drawn out our love to him and stimulated in us more and more the love of the Lord, the love of righteousness, and the love for all who are in harmony with those principles. We rejoice together in holding up the hands of him who has thus brought to us spiritual refreshment, and in encouraging him to press on in the fulfilment of the work which the Lord has committed to his hand, that he be not moved by the various afflictions and fiery darts of the Adversary which may be directed against

him, but that having complete confidence in the Lord's ability to perfect the interests of His own cause and His own people he may abide faithful to the Lord in all things to the end.

Dated this 5th day of May, A. D. 1906.

WM. BROSE.
OTTO MENG.
CHARLES SPRINGER.
A. E. BURGESS.
J. L. KIRKLAND.
JOSEPH VERO.
E. F. ABBOTT.
R. H. BRICKER.
GEO. C. GARMAN.
BENJ. ROGERS.
F. L. SCHEERER.
J. HUTCHINSON.
R. H. HIRSH.
J. H. GIESEY.
WM. MOORE.
J. H. BLACKMORE.
J. D. WRIGHT.
W. E. VAN AMBURGH.
A. E. WILLIAMSON.
F. W. WILLIAMSON.
J. A. BOHNET.
EDWARD MAUREK.

The two elders whose names do not appear are those of Bro. M. L. Herr, absent on Pilgrim trip, and Bro. Wm. M. Wright, absent "with the Lord."

"HARVEST GATHERINGS AND SIFTINGS"

Some of the friends urge a reproduction of the following article, previously published in 1894, entitled, "HARVEST SIFTINGS:"

PERILS AMONG FALSE BRETHREN—2 Cor. 11:26

Our Christian experiences differ; no two have exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others—perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.—1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;—wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief. "Will ye also go away?" The prompt response of Peter—"Lord, to whom shall we go? Thou hast the words of lasting life,"—must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of *you* shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"—and so said they all—Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly *these* trials from "brethren," some of whom were only weak, and one false at heart, must have been among the sorest of our Lord's experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6.) He was obedient to God and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the truth, was also the Apostle Paul's experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling, blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, "But none of these things move me, neither count I my life dear unto myself."—Acts 20:19-24.

But, like the Lord Jesus, Paul had his severest trials from "false brethren;" who, instead of being faithful yokefellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his *character* as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophistical theories which would reflect honor upon them as teachers of what they claimed were *advanced truths,* though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation of false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19, 20; 2 Tim. 4:10, 14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth. Especially did he point out that, in their attempt to be leaders, they had manufactured a different *gospel,* built upon a different foundation than the only true foundation—the death of Christ as man's ransom-price.

Paul was zealous for the truth's sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the *false* teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of *the truth,* and an endeavor to have them see that his character and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might *claim to present* the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: "No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness."

Paul's letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the *false* brethren (Gal. 2:4), who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from.

A SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in MILLENNIAL DAWN and ZION'S WATCH TOWER, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And my position among men of the world and of the nominal church is certainly far from exalted, being "everywhere spoken against." I am fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the Apostle's words I therefore answer, "Why look ye upon us, as though by our power we had done these things? We also are men of like passions with yourselves"—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to me, I assure you, than to you, dearly beloved sharers of my faith and joy.

No, the truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if I did not speak, and no other agent could be found, the very stones would cry out.

The following history is given not merely because I have been urged to give a review of God's leadings in the path of light, but especially because I believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how hitherto the Lord has helped and guided. In so far as the names and views of others, who have parted our company, may be associated with this history, I shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can I name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith? have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

LIGHT OUT OF DARKNESS

I will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The Reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. Let me here confine myself to the consideration of the harvest truths set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER.

Let me begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational church and of the Y. M. C. A., began to be shaken in faith regarding many long-accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they *will then* receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the church was called to joint-heirship with the Lord in the Millennial kingdom, up to that time we had failed to see clearly the great distinction between the reward of the church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outline of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our *ransom price*, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves should come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that ALL *must come forth* from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in MILLENNIAL DAWN, Vol. II, Chap. 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming kingdom.

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet —"*The Object and Manner of The Lord's Return,*" of which some 50,000 copies were published.

It was about January, 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way: I received a paper called *The Herald of the Morning,* sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge my surprise and gratification, when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny—that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already *present* in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,—and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be *invisibly present* to set up his kingdom —a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject—especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thes. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The answer showed that my surmise had been correct, viz.: that the *time arguments,* chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumbfounded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,—whether the views of restitution and blessing to the world, which myself and others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning,* who had a copy of the *Diaglott,* noticed something in it which he thought peculiar, —that in Matt. 24:27, 37, 39, the word which in our common version is rendered *coming* is translated *presence.* This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidence satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvestwork should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald.* He replied that nothing was being done; that the readers of the *Herald,* being disappointed Adventists, had nearly all lost interest and stopped their subscriptions;—and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of *restitution* based upon the sufficiency of the ransom given for all, as I had much to learn from his concerning *time*), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds;* and as I was enabled to give some time and thought to its preparation it was issued by us both jointly, both names appearing on its title page—though it was mainly written by Mr. Barbour. While it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning.* I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was not sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England States, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time, but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you

teachers, knowing that we shall have the severer judgment."—James 3:1—*Diaglott.*

SIFTING AS WHEAT

"Satan hath desired to have you, that he might sift you as wheat."—Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially tested in our love and fidelity to it. But with the Spring of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above-quoted words, the sifting began which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which *shall try you,* as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"—Whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory—evolution, etc.,—or upon the solid rock, the *ransom,* the only sure foundation, which God has provided. They who build upon that *rock* shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.—Luke 6:47-49; 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 91:7.

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51, 52), "We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to—*The Three Worlds.*

We did not then see, as we now do,* that that date (1878) marked the time for the beginning of the establishment of the kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could *see,* a re-examination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying—an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view was the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep,*" the word *sleep* was not synonymous with *die,* though generally so understood; that, on the contrary, the expression *sleep,* here used, represents *unconsciousness;* and that the Apostle wished us to understand that *from* a certain time in the Lord's *presence,* his saints, though they would all die like other men (Psa. 82:6, 7), would not remain for any time unconscious, but in the *moment* of dying would be *changed* and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by *unconsciousness,* "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown† was in 1878.

Not only did the King at that date "awaken in his likeness" all the members of his body, the church, who *slept,* but for the same reason (the time for establishing his kingdom having come) it is no longer necessary that the "feet" or last remaining members should go into "sleep" or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here—1878—Rev. 14:13 is applicable, "Blessed are the dead who die in the Lord *from henceforth.*"

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord's continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away en masse.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child.

I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer, who gladly, coöperating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the "wedding garment" of Christ's righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ's death as man's *ransom*-price.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity "that one die for all"—"the just for the unjust;" that Christ fulfilled all this as is had been written; and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed. (Rom. 3:26.) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen the *ransom* feature in so strong a light before; that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald,* which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the *Herald* from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the *Herald of the Morning* and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray—and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of ZION'S WATCH TOWER *and Herald of Christ's Presence* made its appearance. From the first, it has been a special advocate of the "*ransom* for all," and by the grace of God we hope this it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the *Herald* were the same; and from the time the former started and the supply of funds from this quarter for the *Herald* ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the TOWER the vilest of personal abuse in order to prevent the TOWER and

* See Millennial Dawn, Vol III., chap. 7.
† Millennial Dawn, Vol. II., pp. 218, 219.

the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams, having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen—namely, the time and manner of the Lord's presence; and since then they have been expecting Christ in the flesh every Spring or Fall and twisting the prophecies accordingly.

During part of this ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest coöperation of Mr. Paton, who, up to the Summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the *ransom for all* given at Calvary. The book, *The Three Worlds*, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, provided I would agree to advertise it liberally and gratuitously in the TOWER—well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such *low* prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with the book, called *Day Dawn*, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations which have recently been published and circulated in tract form by Mr. Paton who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "*bought us* with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consquence, all *necessity* for a redeemer. It claims, on the contrary, that not by redemption and restitution to a lost estate, but by progressive evolution or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown,* though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And few Christian people seem to be well enough grounded in the truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the WATCH TOWER readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-worker with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was *personally* known to a larger number of the readers than was the Editor of the TOWER.) It came about thus:—

In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the TOWER would probably be misled, if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for his dear "sheep," who, having their appetities sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which in a general way all Christians concede were *typical* of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun—so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in phamphlet form under the title, "TABERNACLE SHADOWS OF THE BETTER SACRIFICES, and can still be had by addressing the WATCH TOWER office—10c.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths—not that it overturned old truths or contradicted them, but, on the contrary, that it set them all in order and harmony and straightened out

*Millennial Dawn, Vol. I., p. 261, Vol. VI., p. 604.

ittle knots and twists. For instance the doctrine of "justification by *faith*" had always been more or less confused in my mind, as it is in every mind, with the doctrine of "sanctification" which calls for self-sacrifice and *works*. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we appropriate its merits (justification—forgiveness) to ourselves by *faith*, and that *thus* we are justified (reckoned free from sin) when, turning from sin, we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only *after* being thus cleansed in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God is willing to accept us as joint *sacrificers* with Christ, so that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in *self-sacrifice* in the service of the truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices of the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that "the *acceptable day* of the Lord" signifies this Gospel age—the time during which he will *accept the sacrifice* of any who come unto God through Christ, the great Sin-Offering: that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world—the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought a clear recognition of the distinction of natures—of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in MILLENNIAL DAWN, Vol. I., Chapter 10. And whereas we formerly used the word RESTITUTION in a general way to mean *some sort of blessed change*, now, under the clearer light, we began to see that the great work of restitution could only mean what the word implies—a restoration of that which was lost (Matt. 18:11)—a restoration to the original condition from which man once fell. Then I saw that God's plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *human nature*, of whom Adam was a sample or pattern, and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God's instruments for blessing the fallen race and *restoring* them to the condition of perfection enjoyed by Adam in Eden—a condition which God said was "very good," and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature—even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect day." I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for them. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren;—remembering Paul's course in a similar matter.—Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the *ransom*, to see just what this showed; viz.: the distinctions of nature—that our Lord left a higher nature, and took a lower nature when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection—a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton's mental vision or heart was weak, for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the world "ransom," while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which I attach to it—which may be found in any English dictionary and is true to the significance of the Greek word which it translates, *anti-lutron*, a price to correspond.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the TOWER for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book *Day Dawn* which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught that all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one's crucifying sin in himself—the law under which the poor Jews tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me, because I exposed this *change*, told that the original was out of print and that the new book was on a different foundation from the book of the same name which I had commended.

During this time I was busied by an immense work known to many of you—the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of DAWN, Vol. I.; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came; and thus for four years I was hindered from fulfilling my promise of MILLENNIAL DAWN. Nor is our promise of the complete set yet fulfilled; for although six volumes are now issued, a seventh on Revelation and Ezekiel is still future: delayed by the growth of the general work, doubtless in accord with the Lord's "due time." But during those four years I struggled through an immense amount of labor and many drawbacks (all *cheerfully* undergone for the sake of the Lord and his saints), each year hoping to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN.

Some who have *The Three Worlds* or the *old* edition of *Day Dawn* would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect *human* nature to which the obedient of the world will be *restored* during the Millennium, and the *divine* nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, MILLENNIAL DAWN, Vol 1, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even *Food for Thinking Christians* (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications. (Vol. I., MILLENNIAL DAWN, in magazine form, the special "Hell" edition of the WATCH TOWER, Jan. 15, '01, and Tract No. 52, all bear this title, and are not to be confounded with the original booklet issued in 1881.)

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, *Zion's Day Star* (now for some years discontinued), to our nearly ten thousand readers—only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the *Day Star* for a few months steered a straight course and maintained the same position as the TOWER with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ—how Christ *died* for our sins and *rose again* for our justification.

We want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the Apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth [who feels very confident, as did Peter when he said, 'Lord, though all forsake thee, yet will not I'] take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe that Christ's death paid our sin-penalty is daily getting smaller, and before very long there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5, 6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.—Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross (the ransom) is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "overcomers," and to test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the evil one?

Do not be deceived by the agents Satan often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? Is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

> "A heart resigned, submissive, meek,
> The dear Redeemer's throne,
> Where only Christ is heard to speak,
> Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU?

We presume that this warning will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the hill of the Lord [into the kingdom offered]? or who shall stand in his holy place? He that hath clean hands and a pure heart [who is diligently fashioning his life after the principles of holiness]; who hath not lifted up his soul unto vanity [who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice], nor sworn deceitfully [ignoring or despising his covenant with God]: He shall receive the blessing of the Lord [the kingdom glory and joint-heirship with Christ], and righteousness [perfection—full deliverance from present infirmities, etc.] from the God of his salvation." (Psa. 24:3-5.) "Watch and pray, that ye enter not into temptation"—that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the "feet" of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others—*bearing up* the "feet."—Psa. 91:11, 12.

WOMAN'S RIGHTS AND WRONGS

There are two sides to nearly every question, and the woman question is no exception to the rule. Women have their rights, men have their rights; every creature in proportion to its intelligence has certain rights which ought in justice to be respected. It is a fact, however, that very few men, women or lower animals obtain or can obtain their rights under present circumstances and conditions. In proportion as any one retains the original likeness of God, in which man was created, in that same proportion he will surely delight in granting to others their rights and in appreciating his own rights.

But, alas! all have fallen from that perfect image, that perfect likeness of the Creator. Hence there is in every member of the race a measure of selfishness, combined with various good and bad qualities of the mind, in such various proportions that the race as a whole is declared to be not of sound mind, unbalanced, unjust; and the Apostle declares the spirit of the world in general to be antagonistic to justice, righteousness. Anger, malice, hatred, envy, strife, pride, ambition, etc., are all difficulties lying in the way of sound judgment. The Word of God, telling these things, admonishes us to seek the wisdom from above, the mind of the Lord; and that these can be obtained only by the subjection, the mortifying of our natural minds, inclinations, dispositions, and a regulation of our views, etc., according to the divine standards given us in the Bible. What we should seek, therefore, would be the highest Christian standard of thought on every subject, and the Lord's thought, the Lord's Word, should be accepted by all who are his followers as that standard.

If we look out all over the world we find that practically nobody gets his rights—certainly nobody gets what he considers to be his rights, his dues, except the very humblest minded, who, overwhelmed with God's goodness and mercy, are ready to claim that they have already received of the Lord, and are continually receiving, far more than they deserve in every sense of the word. These are thankful and proportionately happy. The others, proportionately unthankful and unhappy, constitute the mass of the world of mankind,—including the majority of those who have named the name of Christ.

The Lord urges upon his followers the full "*Sacrifice*" of all their earthly rights, assuring them that this will be pleasing in his sight as a testimony to their devotion to him and the rules which he prescribes, assuring them also that it will be to their advantage even in the present life as well as to their eternal advantage. Christians, then, male and female, are those who have made a covenant with the Lord to the effect that their rights as natural men and women will not be considered, not be claimed, not be sought after, not be fought for; but that they will accept from him as an exchange a new nature, with new hopes, new ambitions, whose rights, honors, privileges and dignities will come in completeness at the first resurrection, when that which is perfect shall have come and that which is in part shall be done away, when they shall be glorified with their Lord.

OUR SYMPATHY AND ADVICE

Few have as good opportunity as has the Editor of this journal to know something of the difficulties which beset the new creation in their contact with others. He is continually in receipt of confidential communications explaining circumstances and asking advice as to how to best meet the severest trials and difficulties of life which come to the Lord's consecrated ones. As he perhaps has a larger contact with the consecrated than others have, he has proportionately a better opportunity for sympathizing not only with the groaning creation, the natural man, but also with the new creation. He well knows, therefore, that injustice is frequently heaped upon wives by their husbands, and almost if not quite so frequent heaped upon husbands by their wives. His general advice to those thus unjustly treated is in the language of the Scriptures, "Have patience, brethren, unto the coming of the Lord,"—the establishment of his kingdom of righteousness, the change to his glorious likeness, draweth nigh.—Jas. 5:7.

After kindly forbearance with gentleness and expostulation, if the condition is at all bearable, endure it, asking the Lord for wisdom and grace necessary. Seek to show forth the praises of him who called us out of darkness into his marvelous light; seek to show to the companion, by love and gentleness, patience, long suffering and endurance, the power of the Spirit of Christ dwelling in us richly; seek to take as little offence as possible, and learn more and more to go to the Lord as the great burden-bearer. "Consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds," remembering that the time is short, and heeding the admonition of the Scriptures that we resist not evil with evil, nor railings with railings, nor slanders with slanders, nor sword with sword, but that on the contrary, we seek to be fully submissive to the trials of life, in the realization that the Lord himself is at the helm, and will bring a blessing out of each for us if we are in proper condition of heart to receive it.

It is certain that every child of God who is seeking and expecting his rights under "the prince of this world," and from his fallen and blinded neighbors, is walking in darkness on this subject. So surely as the Lord's people are "taught of him" they will speedily learn not to strive for their rights nor to expect them, but to be patient, long suffering and kindly toward the unjust. While properly enough seeking other paths in which they would not be oppressed, and to the extent of their ability and the proprieties of their case fleeing from those who persecute them and unjustly treat them, they will learn to not only love their enemies but to do them all the good in their power, and to sympathetically realize that much of the viciousness and selfishness and meanness of the world is the result of ignorance and inbred sin—the results of the fall. Proportionately they will be longing and praying, "Thy kingdom come, thy will be done on earth," and thus will their present trials and difficulties be working out for them a deeper interest in the coming blessings, assisting them in making their calling and election sure, and in obtaining the far more exceeding and eternal weight of glory.

WOMAN'S SPHERE IN THE CHURCH

At a time when both men and women are becoming exercised more and more upon the question of their rights and their wrongs, and when the popular side therefore, is opposed to every restraint of liberty, he who would be loyal to the Lord and his Word on this question is in serious danger of being misunderstood—of being thought an opposer of liberty and rights and an upholder of wrongs. A test of the loyalty of the servant of God occupying a public position is thus forced upon him, and "It is required of a steward that he be found faithful." The Editor of this journal occupies some such position, and desires to be thoroughly loyal to the Master and to his Word. For the doing of this a few have been inclined to consider him an opponent of Woman, and as on the side of those who would degrade and demean the sex. This is most untrue and unjust everyway.

Every true-hearted, noble-spirited man is sure to have a high esteem for the opposite sex, especially when the combination includes true womanly gentleness and ability with natural talents and gifts and largeness and ability of heart. The natural disposition of a noble man under such conditions would be to bring forward such sisters in Christ to great prominence in the church. And any refusal to do this is sure to awaken suspicion of a meanness of disposition amongst both men and women, until the voice of the Lord is distinctly heard from his Word. Then all the true sheep hearken to the voice of the great Shepherd, lose their own wills and sentiments on the subject and accept his message, "My sheep hear my voice and follow me; a stranger will they not follow, for they recognize not the voice of a stranger."

This is the position which the Editor has been obliged to take in the sixth volume of MILLENNIAL DAWN, Scripture Studies. Patiently and particularly he has therein set forth, not his own sentiments, but those which in many respects are the opposite of his own inclinations. He has submitted his will in the matter to the will of the Lord, and as a mouthpiece of the Lord has repeated the message of God's dear Son given to the church through his specially appointed apostles. Hearing the Father's message respecting his Son, "This is my beloved Son, hear ye him," the Editor hearkened also to the voice of the Son saying, respecting his inspired apostles, "Whatsoever ye shall bind on earth is bound in heaven, whatsoever ye shall loose on earth shall be loosed in heaven." In other words, the church is instructed to accept the teachings of the apostles as the direct inspired word of the Son of God himself,—as the Father's Word. Hence, when the Apostle speaks to us respecting the position of Woman in the church we are not at liberty to dispute his word, nor to contravert it, nor to ignore it. Whoever does so is ignoring the voice of the Spirit and will surely suffer in some manner as a consequence.

We have presented no teaching of our own on this subject. As we have heard the Lord's voice through his apostles we have *merely called attention to their very pointed statements respecting the position of the sisters* in the church, which is the body of Christ. But while pointing out that the public ministry, the teaching function, was not bestowed upon the sisters, but, on the contrary, was specifically withheld from them, we have in no sense of the word implied that the ministry of the sisters in the body of Christ is an unimportant one. Quite to the contrary, we hold that they have a very prominent place in the church, and wield a very wide influence either for good or evil—almost an immeasurable influence—and that they are responsible for that influence as a part of their stewardship, that it be used in harmony with the divine Word and not to the contrary. That in the divine order the males in the church figuratively represented the Lord, the Head, while the females figuratively represent the church, the bride.

This is the course of faithful obedience; and we remember the Scriptural statement that in God's sight "obedience is better than sacrifice,"—better than many arduous labors of a public kind contrary to obedience. We trust that all the Lord's consecrated people, both brothers and sisters, will reread very carefully the fifth chapter of DAWN, Vol. VI., bearing upon this subject. We are confident that this question is intended of the Lord to constitute a part of the testing of his consecrated ones in this harvest time. Let us resolve that our own sentiments on the subject, and our expressions and influence with others concerning the matter, shall all be to the best of our ability *the mind of the Lord*, in full accord with the teaching of *his Word*. "If they speak not according to this Word, it is because there is no light in them."—Isa. 8:20.

CONFUSING SOPHISTRIES EXPOSED

It is proper that we should here uncover some deceptive sophistries which are being circulated—that we may assist the Lord's true people to take their proper stand on the subject. One element of these sophistries is the claim that what the Apostle wrote to the church at Corinth was in view of the degradation of the women of that metropolitan city, the argument being that he would not have used the same language and expressed the same limitations of the liberties of the sisters

in public services of the church to other congregations, and that his words therefore do not apply at the present time. This is sophistry, false reasoning. The epistles to the Corinthians were not written to the debauchees, neither male nor female, of that time, but to the saints at Corinth, both male and female; and a saint at Corinth meant exactly the same thing as a saint elsewhere, namely, one whose life had turned from sin to righteousness, and who, accepting Christ as his Savior, had made full consecration of all to him.

Indeed it would appear that the Apostle's strictures on woman's sphere came from the opposite quarter—that the church at Corinth seemed to feel itself superior to the other congregations, and desired to grasp liberties for its women which the other churches never thought of. Hence the Apostle after rebuking them asks, "What? came the Word of the Lord out from you? [Did it originate with you? Are we to look to the Christians at Corinth as the expounders of the message?] or came it unto you merely? [Did you not receive the Gospel as others received it? Do you not admit that you were not the originators of it? You have, therefore, nothing whatever to do with adding to or changing its regulations. As you will see this matter in its correct light you will agree that you should receive the message of the grace of God in the line in which he sent it, and should obey it without thought of alteration or emendation to suit some supposed preferential teachings in your midst.] (1 Cor. 14:36.) "The faith once delivered to the saints" is not a variable but a fixed one. Hence the Apostle urges "that ye all mind the same things."

Another line of sophistry used to make void the teachings of the Scriptures on this subject seeks its object by handling the Word of God deceitfully: By taking the statement of Colossians 3:18, twisting it about so as to give it a different meaning from its proper one, and then using that improper twist in connection with all other Scriptures bearing on the subject. The passage in question reads, "Wives, submit yourselves unto your own husbands, *as it is fit*, in the Lord." The meaning of these words should be evident to everyone; they are very distinct. They tell the Christian wife that her relationship to the Lord, the liberty wherewith Christ makes free indeed, does not annul her relationship to her husband, whether he be in Christ or be not in Christ; and that she still owes to her husband the duty of a wife; that the wife in the divine order is not the head of the family, and that it is the duty of the wife to be submissive (in all matters which do not involve conscience—which would include all matters which would seriously endanger health).

The Apostle points out that this is the fit course—the course which he has elsewhere pointed out to be the proper one also for the natural man or woman; for he distinctly declares that the primacy of the man in the family was established at creation, and that the man was created not to be the helpmate of the woman, but the woman to be the helpmate of the man. This is the fit course in nature; and in this verse the Apostle declared that it is still the fit course as respects the Christian wife ("fit in the Lord") after she has been received into the liberty of the family of God. In other words, she has a relationship of heart and conscience to God and a relationship in the flesh to her husband; and these are not to be understood to conflict but are in full agreement under the Lord's arrangement.

Do you ask how sophistry could change the plain statement of this verse? We reply that it attempts to do so by juggling with the word "fit," and implying that the Apostle means that the wife should subject to her husband as *her mind tells her would be fit* and proper. Of course the minds of many women would never tell them that it was fit or proper to be subject to their husbands, and according to this false, sophistical interpretation they would be following the Apostle's injunction by violating the spirit of his Word in this text. After establishing this fallacious thought in the mind—and it seems to appeal to the natural mind of some,—this philosophy which seeks to upset the teaching of God's Word, while apparently remaining loyal to it, proceeds to deal with all the other texts of Scripture which relate to the wife's relationship to her husband, by saying that they must all be understood and interpreted in harmony with this declaration of the Apostle, "if it is *fit*," meaning as the woman sees fit in her judgment and certainly not as the husband would see fit. The Apostle on the contrary is saying that the *submission* of the wife to the husband is the *fit*, proper course "in the Lord" as also in nature.

As before stated, we realize that many women, both in and out of the truth, suffer great hardships at the hands of inconsiderate and sometimes brutal husbands; and in view of our knowledge of this fact nothing would be further from our natural disposition than to give such advice respecting general submission. Rather, our natural mind on the subject would have been resistance, self-assertion, contending for rights, etc. But as we have learned not to follow our own inclinations and judgment in respect to our own matters, interests and rights, so we have learned and are more and more learning to advise others to most carefully follow not their own combativeness nor their own ambitions in these matters, but that if they would be overcomers and win the crown they should hearken to him who speaketh from heaven.

We surmise that a large proportion of the trouble that is coming upon the world in general will be the result of discontent, which we expect to see increasing year by year until the turmoil of anarchy shall ruin all except those who shall have submitted their wills to the Lord and waited for him to establish righteousness and justice in the earth. We urge upon the Lord's people, male and female, all the fruits and graces of the Spirit,—meekness, gentleness, patience, long suffering, brotherly kindness, love. We assure them, in harmony with the Word, that whether such conduct on their part be lovingly received and appreciated, or whether it shall bring them increased trials and oppositions and injustice, nevertheless the peaceable fruits of righteousness prevailing in their hearts will bring them the peace of God which passeth all understanding even in the present life, and will prepare them the more surely for the kingdom and its glories and honors. "He that humbleth himself shall be exalted, he that exalteth himself shall be abased." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. For it is written, he giveth his favor to the humble, but resisteth the proud," the self-assertive.—Luke 14:11; Jas. 4:6.

VOL. XXVII ALLEGHENY, PA., AUGUST 1, 1906 No. 15

VIEWS FROM THE WATCH TOWER

CHANGE IN CHURCHIANITY'S METHODS

The Editor of the Cincinnati *Enquirer* says:—

"The churches of the country enter so largely into the character and direction of its growth, and accomplish so much that is helpful in various ways in the uplifting of society, that information as to their progress is of interest to readers outside as well as inside their varied folds. No one can fail to notice how much in a general way their teaching and aims have changed with the times, and to how large an extent sectarian differences and angularities are disappearing and being disregarded. Fifty years ago churches were looked upon chiefly as divinely constituted organizations, insuring their members safe passage to and first-class accommodations in a better world, and their teaching was mostly along theological and doctrinal lines. Every sect, while doubting the efficiency of the insurance provision in the tickets of all rivals, was wholly confident of its own, and missions to the heathen were urged on the ground that unless converted they were all doomed to everlasting punishment for not accepting what they had never heard of. This world was not worth thinking about; the worse off we were here the better it would be for us in the next, and vice versa.

"It is wonderful how complete and rapid the change has been. The churches now are trying to emphasize points of agreement, rather than of difference, and are working harmoniously together for moral and humanitarian ends. Theology and doctrine have been sent to the rear, and it is recognized that the true work of the church is here and now in making this world a happier and better place for everybody to live in, on a basis of unselfishness and brotherly love. In this effort agnostic and churchman, Jews and infidels, are working together, and what a man believes is regarded as of comparatively little consequence."

* * *

How clearly those whose eyes are opened to the true teachings of the Bible can see that the difficulty of the writer of the above and the general difficulty of Christendom is that the *Truth* of divine revelation has been buried under nonsensical human traditions which make the gospel an absurdity to them.

There are two views of this matter. (1) If Christianity be

merely *a human contrivance*, then no doubt it is safer and saner to disregard doctrine entirely and turn to fighting graft and political corruption, etc. (2) But if Christianity is a divine institution which calls for the submission of plans and schemes and teachings to the divine eternal purpose, then the present movement is a repudiation of God and Christ from Christianity. Hence we prefer to speak of the present institutions as *Churchianity*.

The Editor, above, surely voices the sentiment of nearly all of the worldly-wise, and we who differ appear to his class as "fools." Let us, however, stick to the Lord and *his promises*. Let us still believe that all the woes of earth came as the penalty of "original sin," and that Christ has redeemed the world and is about to roll away the curse and uplift and restore all the families of the earth to the extent that they will accept his favors, in due time. Let us preach that coming uplift as his work and acknowledge that all that selfishness will permit under present conditions will be as nothing compared with the *real* uplift coming in God's own appointed way, and in no other. By and by the collapse of present institutions will discourage others, but will more than ever convince us that God is moving in a mysterious way his wonders to perform.

Meantime let us give special heed to the message and work given us by our Lord, however foolish it may appear to others. We see that the present is the time for finding and polishing the Lord's jewels; the time for selecting, electing, the royal priesthood and schooling them for their coming service in glory—blessing all the families of the earth.—Gal. 3:29.

THE BIBLE BECOMING OBSOLETE

President G. S. Hall of Clark University declares:—

"There have been within the last few years a number of questions printed and sent broadcast to high schools and Sunday schools to test the knowledge of the Bible of high school and Sunday school students. All the questions have shown the school students to be amazingly defective in their knowledge, and particularly of the Old Testament. The reason has been discussed a great deal, and it seems to be that the Sunday school and home influence is diminishing. The Bible is less read in the home than it was a few years ago, and the number of children who have a fair knowledge of it is growing less and less. This shows the Bible is becoming obsolete.

"Professors of literature, even in colleges, have complained that students who have matriculated show an amazing lack of knowledge of the Bible. The Bible is becoming obsolete, and this fact has been exploited many times in the last ten years. In my opinion a knowledge of the Bible should be made a requirement in English of all colleges."

* * *

This speaker merely referred to the Bible as *Literature*. Those of us who recognize it as the divine revelation must see to it that it does not become obsolete with us. The world can do without the Bible: indeed it was not given by God to the world, but "once delivered to the saints." To those actuated by faith and consecration the Bible is now and growingly the greatest of all books. Thank God for the "key of knowledge," by which its riches of treasure are now coming more than ever to our view.

THE NEW IDOLATRY

BY REV. WASHINGTON GLADDEN

To a very large extent the worship of Mammon has supplanted the worship of God. It is not a mere lip service, it is a living allegiance. It is by their works that the devotees prove their faith. We know that they believe in Mammon more than in God, for their lives give clear and abundant testimony. The evidences of this devotion are visible on every side. To what other cause can we attribute the evils that infest the government of our cities and that fill many of our State capitals with the stench of rotten politics; that turn many of our railway systems into gigantic instruments of extortion and build up a mighty enginery of finance with power to exploit the savings of a nation for the enrichment of a few?

Their actions prove that the real object of their faith and allegiance is Mammon. In their hearts they believe that Mammon is stronger and greater than God; that he is a better protector and friend than God; that he can do more for them than God can do. When the claims of Mammon and of God conflict their conduct makes it perfectly clear in whom they put their trust.

But these instances which I have mentioned are not exceptional. They are striking illustrations of tendencies which we see at work on every side. They are symptoms of a constitutional malady. Love of money, faith in money, devotion to material things has become the prevailing distemper of the time. It was doubtless true when the Apostle said it, but it is probably ten times truer now than it was then, that the love of money is the root of every kind of evil.—*Kansas City Star*.

RECENT ONE-DAY CONVENTIONS

At Springfield, Ill., we had a delightful season on June 24. The friends had worked hard and the Lord had blessed the wide advertising, so that the public service was attended by 1,400, a very large audience for the size of the city. Surrounding cities were well represented, and an excellent spirit was manifested at all the meetings, the morning one being a rally and testimony service, and the evening one a discourse to the interested, already reported to you through the public prints.

The Allegheny Convention, July 1, was well attended by friends from nearby towns, the local congregation and the public, to the number of about 700. At the evening service five were baptized. The spirit of the Lord was richly with us and showed in the faces of all.

Hartford, Conn., had a very successful Convention July 11. Friends from New York City, Boston, Springfield and various other nearer places were in good evidence and helped greatly as well as encouraged the little class at Hartford, which is growing rapidly. The Rally was good. The afternoon service for the public was attended by about 900 people, who gave excellent attention. The evening session for the interested at "City Mission" was attended by about 300, and about 50 accepted invitations to remain over for a Monday morning Question Meeting. The joys of the Lord were with us richly and we feasted on both temporal and spiritual good things.

REPORT OF THE LONDON CONVENTION

Dear Brother Russell:—

It is with much thankfulness to the Lord for his many mercies that we send you a report of the London Convention, June 2-4. Our loving heavenly Father has indeed poured out his blessing upon those who have sought him. The brethren came with their hearts full of loving gifts of praise and devotion, and the promise has been fulfilled to the extent of our capacity to receive. There was a general consensus of thought that the time had been laden with blessings from the Father's hand: and probably this was because the brethren had first brought their gifts into the storehouse. We are so much inclined to *expect* things that we forget ourselves and self gets to the front; our minds are so set on the good we are to get or on the good times we are to have, that we often hinder the blessing from the Lord. But on this occasion the brethren did appear to come to give—first themselves to the Lord, then to the brethren, and our gracious Lord gave to us according to his Word. It was good to see the effect of the gatherings upon those who had not hitherto been to a convention of this kind: to some of these the days were as the days of a new happy life, a foretaste of the good to come, and we know that they were as "red letter days" in their experience. As seems to be the usual experience in convention, the fellowship was the great stimulant, and as the numbers of the Lord's people were greater than on previous occasions, and as, therefore, there was more of the holy Spirit with us, it was to be expected that most good was done and gained. The addresses were good and helpful, and surely added to the experience and the wisdom and knowledge of the dear brethren.

There were 40 brothers and sisters who symbolized by immersion their consecration to the Lord, and amongst these was my daughter. We know that to some of these this service was a solemn time, for just before them is a time of trial into which they must enter; and we thanked the Lord for their faith in him, for their willingness to walk in the valley of the shadow if the Good Shepherd chose so to lead. The Lord add his blessing to these dear sheep, and to all his own! At the close of the last meeting by vote a message of loving greeting was sent to you.

There was, quite apparently, a feeling in the Convention that the time of our labor is drawing to a close, and that there is need for wisdom and grace to direct the energy aright,

that the remaining work may be done to best advantage. We remembered the dear brethren scattered abroad, and all the work which is being done throughout the world; and we prayed for it, and for you, dear brother, that the grace of the Lord may continue to sustain you in your arduous labors for the kingdom and for the brethren.

With much love in the Lord, I am your brother and fellow servant, J. HEMERY.

BEREAN BIBLE STUDY ON LOVE

SEE COMMENTS IN OUR JULY 1 ISSUE

AUGUST 5

15. Why is love called "*the mark*"? Z. '01-97 (1st col. ¶ 3) to 8 (1st col. ¶ 3).
16. What are the four "quarter-marks" of the Christian race-course? F. 187, ¶ 2, to 189, ¶ 1; F. 369, ¶ 2, to 373.
17. How does the Church's experience differ from that of her "Forerunner"? F. 187, ¶ 1.

AUGUST 12

18. What is the significance of love as "the girdle"? Col. 3:14. Z. '99-142 (1st col. ¶ 2).
19. How is love the ultimate "end of the commandment"? 1 Tim. 1:5; Z. '00-360 (2nd col. ¶ 1, 2).
20. How is love the "fulfilling of the Law"? Rom. 13:10. Z. '05-121 (1st col. ¶ 3 to 2nd col. ¶ 1).

AUGUST 19

21. How is love the "law of the New Creation"? F. 364, ¶ 1, to 367, ¶ 2.
22. Why is love called "the perfect law of liberty"? Jas. 1:25. F. 377, 378; Z. '99-57; (2nd col. ¶ 2, 3); 58 (1st col. ¶ 1); Z. '03-43 (1st col. ¶ 2) to 45.

AUGUST 26

23. How are the "fruits of the Spirit" but different manifestations of love? F. 186, ¶ 1, 2.
24. How may we discern the *true* fruits of the holy Spirit? Z. '05-123 (2nd col. ¶ 1, 2) and 124.
25. How is "zeal the measure of love"? Luke 7:41-43. Z. '97-242 (1st col. ¶ 1 and 2nd col.); Z. '05-153 (2nd col. ¶ 3).

"IT IS HIGH TIME TO AWAKE OUT OF SLEEP"

"And do this knowing the season, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."—Rom. 13:11, 12.

Previous to this exhortation the Apostle had been giving some wholesome counsel concerning the proper course of the Lord's people in the every-day duties of life. His advice seems to cover a wide range of the little vexing cares and trials that every one must meet, and shows us how to triumph in them through the mighty power of love. He evidently thought of the thin veneer of politeness in the world which so often covers deep-seated selfishness, and showed that our politeness and love should be only the genuine solid article, saying, "Let love be without dissimulation [pretence or hypocrisy]. Abhor that which is evil [abhor all shams and pretence]; cleave to that which is good. Be kindly affectioned one to another; in honor preferring one another." He thought of the temptations and vexations of our business intercourse with the world, and of its natural tendency to engross time, energy and thought in worldly things, and therefore counselled, not that we should give up all business, but that, while we should be energetic and "not slothful in business," we should be careful always to be "fervent in spirit, serving the Lord."

He thought of the depressing tendency of the ever-present cares of life, and of the persecutions in one form or another that are sure to come to those who will live godly; and so, while admitting that no trial can for the present be otherwise than grievous, he tells us that we may rejoice *in hope;* for the trial will not continue forever, and by and by it will bring forth the peaceable fruits of righteousness if we are rightly exercised thereby, and in the end the rewards of righteousness; and therefore he says we should be "patient in tribulation, continuing instant in prayer" for that grace which is promised according to our needs.

He thought of the poverty and losses of some and therefore counselled sympathy and hospitality—"Distributing to the necessity of saints, given to hospitality. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Bless [even] them which persecute you; bless and curse not. Recompense to no man evil for evil. Provide things honest in the sight of all men."

He thought of the numerous vexations arising from contact with those of undisciplined hearts and said, "If it be possible, as much as lieth *in you,* live peaceably with all them. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. [You will thus make him ashamed of his own conduct in contrast with yours.]"

Finally, he says, "Be not overcome of evil [do not allow the trials of life to make you sour, or vindictive, or cold and unsympathetic; nor allow the more favorable circumstances to make you proud or high minded or wise in your own conceits]; but overcome evil [of every kind] with good."

Then he instructs us to be law-abiding and God-honoring citizens in the communities in which we live—"Rendering to all their dues: tribute to whom tribute is due; custom to whom custom; fear [respectful deference or submission] to whom fear; honor to whom honor." And after pointing to the several commandments of the moral law he adds, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love, worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Yes, love; supreme love to God and then to the neighbor as to self, is that disposition of heart that will make us victorious in every trial and temptation. In its operations toward God it lays hold by faith upon his mighty power; it trusts his wisdom and his guidance; it takes his standpoint of observation and patiently waits the outworking of his deep designs, rejoicing in hope; and is persevering and faithful through all the painful processes that lead on to victory. In its operations toward our fellow-men it is pure, peaceable, kind, forbearing, gentle, sympathetic, tender, and in strict conformity to the golden rule.

"Do this," says the Apostle—cultivate this God-like disposition of love. And not only so, but he would have us be diligent in the cultivation, "knowing the season," knowing that the time is short in which to build up in ourselves this God-like and Christ-like character. We have not a moment to lose if we desire to be finally approved of God as meet for the inheritance of the saints in light.

If the Apostle could say to the saints of his day, "Knowing the time, that now it is high time to awake out of sleep," etc., because they had then entered upon the Gospel age with its privilege of running the race for the prize of our high calling, with how much greater force do his words apply to these closing days of the age. In the clear light of unfolded time-prophecy we see that we are now living in the latter half of the harvest period; that only eight years of the harvest time remain, and that before its close all the overcoming saints will have passed the vail of the flesh and entered into the joy of the Lord as co-workers with him in the great work of the kingdom. Yes, "the night is far spent" and "the day [the glorious Millennial day] is at hand." Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto himself his ready and waiting bride, and the time is short in which to make ready for our gathering together unto him. It is high time indeed to awake out of sleep; for now is our salvation, our glorious deliverance, very near.

It is possible that some, even of the very dear and fully consecrated children of God, surrounded by the cares of this life, or weary in the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation, "it is now high time to awake out of sleep." It is a time for earnest, searching self-examination, for a more diligent feeling after God, for a closer walk and more intimate fellowship with him, for more thorough self-abnegation, more diligent and persevering cross-bearing, and more faithful conformity in every respect to the whole will of God concerning us.

The Apostle says, "Let us cast off the works of darkness, nd let us put on the armor of light;" and again, "Put ye n the Lord Jesus Christ." A careful, prayerful searching f our hearts will make plain wherein we lack of conformity o the perfect will of God. And if we discover in us any perverse way we will want to correct it and the more fully o put on the armor of light—the armor of righteousness nd truth. Thus we put on the Lord Jesus Christ—the mind r disposition of Christ, that spirit of love which Paul says 'is the fulfilling of the law"—that love that worketh no ll to its neighbor; that suffereth long and is kind, that envieth ot, that vaunteth not itself, is not puffed up, doth not behave tself unseemly, seeketh not her own, is not easily provoked, hinketh no evil, that rejoiceth not in iniquity, but rejoiceth n the truth; beareth all things, believeth all things, hopeth ll things, endureth all things; and without which, though we speak with the tongues of men and of angels and have it not, we are only as sounding brass or a tinkling cymbal; and though we have the gift of prophecy (teaching) and understand all mysteries and all knowledge, and though we have all faith so that we could remove mountains, and though we bestow all our goods to feed the poor, and even give our bodies to be burned, it profiteth nothing.—1 Cor. 13:1-7.

How important, then, in the short time that remains to us here, that we awake fully and apply ourselves most diligently to the cultivation of this God-like and Christ-like disposition of love. "Beloved, let us love one another; for love is of God, and everyone that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love . . . and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:7, 8, 16.

THE GREAT TEACHER'S TABLE-TALKS

Luke 14:1-14.—JULY 29.

Golden Text—"He that humbleth himself shall be exalted."

The Sabbath was quite a feast day amongst the Jews, ut in accordance with the requirements of the law the dishes ere served cold—cooked previously. Our Lord evidently made o objection to these Sabbath feasts, since we find that on everal occasions he participated in them. The feast at Bethany ust before his crucifixion was on the Sabbath, and likewise he one referred to in the present lesson. The invitation was rom a prominent Pharisee, one of the rulers. It evidently ncluded our Lord's disciples as well as himself, and numerous f the host's prominent friends, Pharisees and Doctors of the aw.

The fame of Jesus had spread considerably, and doubtless these men were interested in thus coming in close contact with him, with a view to judging according to their own standards respecting his character, teachings and miracles—whether or not he was a fanatic, whether or not he made great boasts of himself, why the common people seemed so attracted to him, and why he did not seem to specially seek the fellowship of the rich and influential—although, so far as we know, he never refused an invitation to a feast, always using such occasions as opportunities for the presentation of the truth, to glorify the Father in heaven, to help, to instruct, to benefit those with whom he was in contact.

The guests watched him critically rather than sympathetically. They were looking for faults rather than for virtues. But as with others, so with these—they found no fault in him. Perhaps by accident, perhaps by design, there was in the company a man who had the dropsy. He may have been a member of the household or family; indeed our Lord possibly may have been invited there with a view to proposing the healing of this one with the infirmity.

Our Lord seems to have had a special feeling of sympathy with the afflicted, and he quickly noticed the man with the dropsy. The Pharisees were no doubt interested in witnessing the miracle, as any others would be; and at the same time, according to their forms, such a miracle on the Sabbath day would have been a misdemeanor. Our Lord's interest in handling the situation is apparent. He first inquired of his host and his learned associates whether or not it was lawful to heal the sick on the Sabbath day. The Doctors of the Law were expected to be able and willing to answer such questions propounded by the people at any time; yet in the presence of the great Teacher they all held their peace, made no reply; they wanted to see what course he would take. They did not wish to interrupt him—perhaps they wished to have an opportunity to find fault with him on this account. No objection to healing on the Sabbath day having been cited from the Law, our Lord performed the miracle—"He took him and healed him and let him go." The implication is that in some manner our Lord touched the afflicted one, that thus it might be the more manifest that the miracle was of divine power through him.

THEY WOULD ASSIST DUMB BRUTES

After having answered his own question by the miracle, thus attesting that nothing in the Law forbade the healing of the sick on the Sabbath, our Lord justified his course before the company saying, "Which of you having an ass or an ox fall into a pit would not draw him out on the Sabbath?" Another reading is, "Which of you having a son or even an ox fall into a pit would not on the Sabbath draw him out?" The proposition was unanswerable. They all knew that, where their selfish interests were involved, they would decide that there was nothing in the Law to hinder lending assistance on the Sabbath. Thus our Lord clearly showed that their thought respecting the healing of humanity on the Sabbath was fallacious, unscriptural.

It will be remembered that our Lord was still under the terms of the Law Covenant, bound by every provision of the law just as much as every other Jew had been from the time the law was given at Mount Sinai. The Law Covenant did not pass away, as the Apostle points out, until Christ "nailed it to the cross." (Col. 2:14.) Hence nothing that our Lord did on the Sabbath day, healing the sick, etc., could properly be esteemed a violation of the fourth commandment, or any other feature of the law.

We have already shown (DAWN STUDIES, Vol. VI., chap. VII.) that the Law Covenant sealed at Sinai was not in force before that time upon the Jews, that it was not given to any other people, and that so far as those who accepted Christ were and are concerned the Law Covenant ended at the cross. Hence all the obligations of the Jewish Sabbath ended there also. The followers of Jesus during this Gospel age keep the higher Sabbath, the antitypical Sabbath, the "rest of the people of God"—rest from their own works, rest from fear, rest in hope of the glorious things which God has provided through Jesus for all who love him, rest in hope also for the world, that in due time all shall come to a knowledge of the Lord. This perpetual rest of peace abides with us every day alike.

"NO LONGER SERVANTS, BUT SONS"

Our celebration of the first day of the week as a Christian Sabbath should not be with the thought that it is a law or bondage, but rather an appreciation of the great privilege we enjoy of leaving the ordinary affairs of life on that day to give special thought to the spiritual things of the new creature and to fellowship one with another, commemorating the day also as the one on which our Lord arose from the dead and began the work of the New Creation. We are looking forward also to the glorious rest that remaineth for the people of God, the eternity of blessed perfection into which we hope to be ushered by a resurrection from the dead, when we shall awake in our Lord's likeness. During this Gospel age our heavenly Father addresses us not as a house of servants but as a house of sons—as new creatures in Christ Jesus. It would not be appropriate for him to give to these new creatures, begotten of his Spirit, such laws as he gave to the Jews, the house of servants.

The Lord would not insult the new creature by even suggesting the various things stipulated in the Ten Commandments. The new creatures in Christ Jesus have no sympathy with profanity, idol worship, the unrest of disbelief, with dishonor to parents, with murder and adultery, false witness, covetousness. Those whose hearts run in these directions have not been begotten of the Spirit have not the Spirit of Christ, are none of his. The Lord's command to those who are new creatures in Christ Jesus is that, being begotten of the spirit of love, they shall grow in grace and in knowledge and in love, seeking daily to bring into subjection all the weaknesses of their mortal bodies, reckoned dead at the moment they were begotten of the Spirit. True, the apostles do urge upon the Lord's people to *put away anger and malice and envy and strife, etc.*, works of the flesh and of the devil; but even then they address the New Creature, not as though it were in sympathy with these wrong doings, but on the contrary, urging the New Creature to put away, to mortify, to put to death, these deeds of their flesh already *reckoned dead.*

Our Father's dealings and commands are never to the flesh, but to the new creatures. From this standpoint, "Ye

are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8:9.) Therefore, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (2 Cor. 5:16.) We are "judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.) We are reckoned as fulfilling the highest demands of the divine law to God and to man, because we are not walking after the flesh but after the Spirit.

THE HUMBLE TO BE EXALTED

It was probably in answer to some question that our Lord propounded the parable of the guests bidden to a marriage feast, warning against the custom of seeking prominent positions, and the danger incurred that a more honorable person might come in later, and thus they might get the least honorable seat in the company. Our Lord noted this mark of selfishness in those who were gathered with him at the table of his host, but we must suppose that he did not rudely intrude the matter as a reproof at such a time without having a question or some reasonable cause for bringing the matter forward.

The entire lesson of the parable seems to be an illustration of the proper course amongst men as viewed from the divine standpoint, and hence an illustration to all of the way in which God will deal with those whom he invites to the antitypical marriage-feast. The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind who, thinking little of himself or herself, would thankfully and gratefully seek for and appreciate the very humblest place in the divine presence.

Ambition is a very necessary faculty of the human mind, without which the world would make comparatively little progress; but it is a very dangerous element as respects the formation of Christian character. We may be sure, from all the Scriptures set forth, that God's principle of dealing with us in the distribution of the glories and honors of the kingdom will be along the lines laid down by the Master: he that humbleth himself shall be exalted, he that exalteth himself shall be abased.

LOVE OF POWER TO DO GOOD

We are frequently charged by those who, from blindness or other reasons, would disparage the glorious Gospel of the kingdom, that those "of this way" are seeking selfishly for the glory and honor and immortality of the kingdom as something superior to what others will receive at the Lord's hand. This as a whole is an unfair and an unjust charge, for as far as we know the majority of those who are interested in "present truth" are not so much ambitious for the dignities of the kingdom as they are for any place in that great marriage feast, any membership in the glorious Bride company, any opportunity to share with the heavenly Bridegroom in the great and wonderful work of blessing all the families of the earth. It would not occur to any of us to think of ourselves in connection with such high honors and dignities, glory and immortality, except as we find it plainly stated in the divine Word, but finding it there, it is the duty of faith to accept whatever we may be deemed worthy of, and to allow it to work in us to will and to do the Lord's good pleasure, as he intended.

The chief difficulty, so far as our experience goes, is not a mere ambition as respects glory, honor and rank in the kingdom, but rather an ambition as respects the present life—a seeking who shall be greatest on this side the vail. Our observation is that some of the most talented, most able, most conscientious of the Lord's followers are in danger along this line, and it is a part of our duty to call this matter to the general attention, that each of the Lord's dear people may do all in his power to help any who are in such a position to see that an ambitious striving for glory and honor and dignity and position in the present time would surely mean a loss of the Lord's favor and the ultimate attainment in the kingdom of a much humbler position, if indeed pride did not hinder them entirely from being accepted as members of the "little flock." Let us remember the Apostle's exhortation, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

REMEMBER THE POOR AND THE FRIENDLESS

Perhaps it was in answer to some other question that our Lord gave his dissertation respecting the making of a feast and who should be invited to it, the conclusion of our lesson. He set forth a new proposition: The custom was to invite to a feast those whom you would expect and desire to ask you in return to a feast at their home. The thought of recompense was thus associated, a selfish thought. But our Lord's suggestion would not necessarily, we think, mean that it would be wrong to invite a person to a feast at our homes if we thought it at all probable he would ask us to his home. His thought rather is that, while this would be a pleasant and profitable interchange, there would be no merit in so doing in the Lord's sight—each would get his reward in such a reciprocity.

Perhaps the Lord wished to show his host that in inviting himself and his disciples, who were not so situated as to be able to invite the others of the company in turn to their homes, he had really done a gracious act, provided he had the gracious motive back of it. In making a feast for the poor, the helpless, the maimed and the blind, a work of charity and mercy would be done, and, no recompense coming in the present life, they might be sure of a blessing in the future life. In other words, our Lord intimates that every good deed willingly, intelligently done from the right motive, may be sure to have a blessing, as surely as will every evil deed, every injurious matter done with a wrong thought and evil sentiment, be sure to have some kind of punishment either in the present or in the future life.

Our Lord declared that such a good deed will be recompensed in the resurrection of the just, but since he was not addressing his disciples, not addressing justified ones, we feel that his words should not be understood to mean that such a feast to the poor, etc., would secure the highest place in the first resurrection among the blessed and holy who shall be kings and priests unto God and reign as the kingly class, the bride class, with the Bridegroom. This would not be a reasonable view to put upon the words, because other Scriptures intimate that not only faith in Jesus as the Mediator is necessary, but a traveling faithfully in the narrow way in order to attain a share in the first resurrection.

What then did our Lord mean? We answer that the first resurrection, which will include only the "blessed and holy," the saints, the bride of Christ, the bride with the glorious Head and Bridegroom, will mark the beginning of the kingdom which our Lord preached and which he taught us to pray for, saying, "Thy kingdom come, thy will be done on earth as in heaven." Those who will have part in the first resurrection are to be the kings and priests and judges of the world. (1 Cor. 6:2; Rev. 20:6.) Surely after that first resurrection the blessing of the world, the times of restitution of all things, will begin! Then the whole world will stand before these judges during the thousand years to be helped up, if they will, to the full of human perfection, or, failing to respond to their glorious opportunities, they will be destroyed in the second death.

In that day of their judgment every deed of kindness to the poor will be found to have wrought some blessing in the character of the individual which will have to do with his station, with his starting-point on the highway of holiness. The most degraded, those who have accomplished nothing in the present time in the way of character development, must begin at the very start of the road and have the longer journey to its farther end of perfection; while those who in the present time have loved righteousness and hated iniquity, and have sought to comfort and benefit their fellows, especially those who would give even a cup of cold water to a disciple of the Lord because he was his disciple—all such would be found to be benefited proportionately in that day of glorious possibilities. Thus the Lord's words would signify that any who would give a cup of cold water or who would bless the maimed and the blind and the poor would experience a reward and blessing in that future time which would follow the resurrection of the just—in the Millennial age.

VALUE OF TABLE-TALKS

The example set by our Lord in the matter of table-talks we have followed for many years at the Bible House with great profit. We find that much advantage accrues from the observance of order and regularity. Every morning promptly at 7 o'clock we have praise and prayer (Sunday 8 A. M.). Then we gather at the table, and after giving thanks for the food and praying that a blessing may be derived from our fellowship together, one of our number reads the text for the day from the Heavenly Manna. Questions are called for as breakfast proceeds and the text is thoroughly discussed. Later, before leaving the table, the comment following the text in the Manna is read as a conclusion of the lesson. Our dinner and supper-table talks are upon whatever questions may suggest themselves to any of those present, with opportunities for general expression—

the brethren being asked for an expression, then the opportunity thrown open to anybody. The one occupying the head of the table is expected to give the final answer to the question. These table-talks are a schooling of themselves, ranging as they do on all parts of the Word of God, and refresh the memories of those present respecting what they have previously learned. We commend this method to all the dear people of God. Food partaken of under such circumstances seems to do one more good than otherwise, and the spiritual refreshment is almost certain to be advantageous. We do not favor disputings or replies of one to another, but merely the statement by each one of them of his own understanding of the question or the Scripture involved. Our minds cannot help being active, and it is profitable to us to have them directed into useful channels. Anyway, the example set by our Lord is surely a good one.

THE SLIGHTED INVITATION

Luke 14:15-24.—AUGUST 5.

Golden Text—"They all with one consent began to make excuse."

This lesson is a continuation of our Lord's table-talk at the home of the Pharisee. He had given suggestions along the line of humility on the part of guests, then to entertainers as to how their hospitality might wisely be dispensed: following this came a remark from one of the guests, "Blessed is he that shall eat bread in the kingdom of God." This was doubtless uttered in a reverent spirit, possibly by one of the apostles, with a view to turning the attention of the company to the message which the Master and his disciples were proclaiming—the kingdom of heaven is at hand.

The Jews for over sixteen centuries had been waiting for the kingdom of Messiah, which God's promise to Abraham indicated should come in connection with his seed—Israel. Moses, their mediator and lawgiver, had declared that Messiah would be like unto himself as a leader for the nation, but greater. Through the prophets, all the way down through Israel's history, God had told his chosen nation of the great blessings in store for them. The grandeur of the Millennial kingdom had been portrayed, and the wonderful opportunity for divine favor and refreshment had been pictured, with the assurance that it should extend from Israel to all the families of the world. In a vague manner the Jews had looked forward to this kingdom with a mixture of hope and pride, combined with a fear that the changed conditions might in some particulars put any restraint upon their liberties as respects sins, etc. The reference to eating bread in the kingdom, viewed from the oriental standpoint, would signify to be on good terms with the King, and a new regime, and to be a participator in the blessings of that glorious epoch.

PARABLE OF THE GREAT SUPPER

Our Lord was quick to turn the remark so as to point out a valuable lesson to all present who had the hearing ear. He gave, especially for the benefit of his disciples, but incidentally for the benefit of others of the company who were entertaining him, a lesson showing how those who might have been expected to appreciate God's favors would fail to do so, because of lack of faith and because too closely wedded to the affairs and interests of this present evil world. He likened God's kingdom blessings to a great feast. This is a common illustration throughout the Scriptures—a feast of fat things with wines well refined, is the Prophet Isaiah's description of the Millennial blessings and glories which the Lord has in reservation for the world of mankind. The Prophet declares that the Lord will in this mountain spread a feast. (Isa. 25:6.) The mountain is the kingdom, the dominion of Christ when it shall be set up, his Church being glorified with him in power, and blessings of very rich and choice kind will be set forth for the whole world of mankind.

The Jews usually ate two meals in a day: the first might be termed breakfast, and was usually very simple, very plain—bread, olives, milk, etc.; the second and principal meal of the day was called sometimes dinner and sometimes supper, and consisted of more elaborate dishes, according to the ability of each family. The great feasts were usually made about sundown. Our Lord's parable pictures such a great feast, for it speaks of oxen and fatlings being killed, which implies hundreds of guests. In these great feasts it was customary to send out the notifications long in advance, without specifying exactly the time, which would depend upon contingent circumstances. On the day of the feast, when it was assured that there would be no miscarriage of the arrangements, servants were sent to those already notified or bidden that they might come promptly to the feast.

Our Lord represents the host of his parable as getting ready the supper on a grand scale, and then sending word to the previously bidden ones to come. Contrary to all precedent these guests declined, literally "begged off," asked to be excused, did not appreciate the honor done them, and sought for one or another excuse to avoid going to the feast. Such great feasts were made by princes or very wealthy men, and it was considered a high honor to have an invitation and to attend. Our Lord purposely made the parable the very contrary to the custom. One excuse was that the invited guest had recently purchased property and must examine it; another had purchased five yoke of oxen and needed to inspect them, test them; another had married a wife, etc. When the servant returned and reported that the bidden guests had declined to come the host was indignant, as he had every right to be. It was indeed a shameful procedure from any standpoint to accept an invitation, to allow the host to expect the invited one and to make elaborate preparations, and then at the final moment for the latter to make some trivial excuse.

"THEY THAT WERE BIDDEN"

As the parable refers to Jehovah's invitation to the blessings of the kingdom, so those in the parable who originally were bidden, but who began to make excuse, were the Jews. To them God had given notice respecting the coming feast. They as a nation had declared that they would be very glad indeed to accept the high honor which he had conferred upon them in bidding them first to the special favors and privileges of the kingdom. The feast had been in preparation for more than eighteen centuries from its first announcement. Our Lord with the apostles was the servant of Jehovah to inform his chosen people that all things were now ready, to come in prepared condition of heart to enter into the kingdom, to enjoy its bounteous feast of rich blessings in their own hearts and lives, to be changed, begotten of the Spirit, that they might become new creatures and heirs of God and joint-heirs with Messiah in that kingdom. What a wonderful offer! How we should have expected that the whole people of Israel would have joyously hailed the message, and cried Hosanna to God in the highest! Blessed is he that cometh in the name of Jehovah—the Messiah.

But no! the guests on the contrary looked at the servant and said, "We do not believe that this will be so grand a feast as we had supposed. The servant looks so meek, so gentle, so lowly of heart, that we feel it indicates that the feast will be a very tame affair; and now, separated as we are, lovers of pleasure more than lovers of God, we do not believe that we would very much enjoy the feast. We will not say this in so many words, we will preserve an outward form of godliness, and instead of confessing the truth on the subject we will merely make excuses to ourselves or to the servant of being too busy, etc. We will send our regrets instead of attending, although really we have no regrets. Indeed we feel that we will be happier pursuing our usual course of selfish ambition rather than get too close to the Lord, to his supervision, and the rules of righteousness which must certainly obtain in connection with those whom he would honor."

The parable represents that the entire company of those who were bidden refused—failed to hearken to the servant or to come to the feast. Those who did receive our Lord and his message were so few, as compared with the entire Jewish nation, as to leave them almost unworthy of being mentioned, but, additionally, those who received Jesus were in large proportion the publicans and sinners, who in their day were considered rather as moral and social outcasts, and not at all recognized as the ones eligible to the kingdom which God had promised to the holy. The Scribes and Pharisees counted themselves the holy people, and claimed for themselves the blessings, the invitation to the feast. Practically none of these received the Lord or came to the feast.

The host who had made so great provision for the Jewish nation, "was angry"—not mad, not in a rage, but indignant, and with perfect propriety he decided that "None of those men which were bidden shall taste of my supper." The supper of this parable, therefore, is not the only supper mentioned in the Scriptures, is not the supper men-

tioned by the Prophet Isaiah, which would be a feast of fat things for all nations. Because other Scriptures clearly show us that when that secondary feast for all nations shall be spread, Israel will have the first opportunity of participating in it. (Rom. 11:25-32.) The feast here spoken of is evidently the marriage feast of another parable. Its blessings are not the general favors and mercies that are coming to the world by and by, but the special blessings and favors of God which, in the beginning of the Millennial age, will be bestowed upon the glorified Christ, our Lord, the Head, and the church his body, the bride.

Natural Israel had the first opportunity for attaining the spiritual blessings to which spiritual Israel now aspires. The Apostle explains this in Rom. 11:7-26, where he pictures the favored ones of God as an olive-tree, and informs us that the branches of that olive-tree at the Lord's first advent represented the Israelites, and that nearly all of these branches were broken off because of unbelief, because of failure to accept the invitation to the feast, because of a lack of appreciation of the spiritual blessings to be bestowed because of lack of faith. The Apostle tells us that God has accepted the believers in Christ of every nation, and that these are by faith engrafted into the olive-tree to take the place of the natural branches, the Jews broken off from relationship to this blessing through unbelief.

THE MAIMED AND HALT GATHERED

As the Scribes and Pharisees, the more devout of the Jewish nation, constituted the class to whom the kingdom was primarily offered, so the class whom they rejected, the publicans and sinners, constituted the class described in this part of the parable as the poor, the halt, the maimed and the blind. When the better educated, the less morally lame, the less spiritually blind, rejected our Lord and his message respecting the kingdom, he at once began to seek out the publicans and sinners, and to these his teachings were chiefly directed—they were invited to come to the feast which their more educated, more outwardly religious and pious brethren of the Scribes and Pharisees did not appreciate. But the servant could not find enough of this class to furnish the feast with guests according to the original arrangement of the host. The explanation of this part of the parable is that God, knowing the end from the beginning, had determined a definite number to constitute the church, the bride class, to be joint-heirs with his son in the bounties and blessings of the kingdom, represented by this great feast.

We understand the Scriptures to teach that this elect number is 144,000. Jesus and his disciples, as the servants of Jehovah, gathered as many of these poor, halt, lame Jews as were willing to come to the feast. About 500 accepted the invitation in our Lord's time and several thousand more at Pentecost, under the ministration of the Spirit, while several thousand more responded to the same glorious message further on, and ultimately the message reached those of every country. But in all we are assured that only a remnant of Israel was found worthy of the kingdom honors. How many in all we could only guess, but we see no reason for placing the estimate higher than ten thousand. Even if some one would estimate that double this number more or less accepted of Christ, we should think it strange, as compared with present conditions, if more than ten thousand became footstep followers of our Lord Jesus in the narrow way of self-sacrifice even unto death, through which narrow way only can any attain to this great feast.

"GO YE INTO THE HIGHWAYS AND HEDGES"

Suppose that a remnant of ten thousand Jews did accept the divine favor in the very spirit of it, this would leave 134,000 short of the furnishing of the feast with the predetermined number of guests. Would the householder abandon his original arrangement? Nay: he determined that the full complement of guests should be there, as this parable shows, and hence the servants were found outside that city, the Jewish nation, to which belonged the promised divine favor. Those servants were sent into the byways and hedges, into various parts of the world, to find guests for this great feast. They were bidden to urge all that they met, up to a certain number, to come to the feast. As the Lord of the feast had prescribed the number of his guests, they were not to cease inviting until the full complement had been found, nor were they to invite any more than the fixed number. This part of the message has been going out to the Gentiles ever since Cornelius, the first Gentile convert, heard of the blessed opening of this door of opportunity to the Gentiles.

Throughout the Gospel age the Lord has directed his servants and guided in the work, so that at no time would more than the elect number be even invited. This accounts to us for much of the opposition and persecution which the Lord has permitted to come from time to time upon his servants and upon those who are willing to accept his invitation. He not only wishes to have guests at his feast, joint-heirs with Christ in the kingdom, but elsewhere he has shown that he has predetermined that these only are the ones he will accept as copies of his Son. This signifies, then, that those who hear this invitation and are inclined to respond favorably will be tested by opposition and persecution, which in various ways will test and prove them and discourage and hinder any who are not of the stamp, the character, which our Lord has predetermined will be satisfactory to himself. He assures us that faith and zeal are amongst the characteristics necessary, and he has provided for the covering of every blemish and defect where these acceptable characteristics are found.

"VIRGINS HER COMPANIONS"

To our understanding other Scriptures show that many more than the 144,000 have accepted Christ and have made a consecration, agreeing to follow the great servant of God to the feast. Many of these, a "great company," although following in a measure, and in that measure satisfactory to the Lord, are not up to the divine standard of love and zeal. Nevertheless, since they exercised a sufficiency of faith to leave the world behind with a view to accepting God's favors, he will not permit them to suffer loss, but will give them also a share in the feast, though not in the chief seats of honor and distinction with the heavenly Bridegroom and the 144,000 constituting the bride. The "more than conquerors," we are assured, shall in this feast sit with our Lord in his throne and share his glory, honor and immortality; but to the great company, after a certain purifying and washing, tribulation, there will be granted the honor of association, not in the throne but before the throne, not wearing crowns but bearing palms, not constituting pillars and living stones in the Temple but doing service in the Temple in humbler positions. All of these are represented in Revelation 7, and again in Revelation 19 we have the intimation that although this feast is specifically the nuptial feast of Christ and the church, nevertheless the "great company," (Rev. 7) the virgins, the bride's companions, will be invited to share in this nuptial feast—"Blessed are they that are invited to the marriage-supper of the Lamb."—Rev. 19:9; Psa. 45:14, 15.

It will be later on that the feast of fat things for the world will be spread out, and the intervening time of trouble such as was not since there was a nation shall so plow up the fallow ground of the human heart that the masses of mankind will indeed be ready to hail the blessings of that day. And hence we read of it that there the Desire of all Nations shall come. The bread of life will be provided to whosoever will accept it, the water of life to all who are thirsty, the Spirit and the bride shall say, Come, and whosoever will may come and partake freely.

How wonderfully grand and broad are the divine provisions, the feast which God has prepared! What a grand privilege we enjoy in that our ears already have heard of this special feast, to which the invitations have been going forth throughout this Gospel age—this nuptial feast by which we all will celebrate our union forever with the heavenly Bridegroom in the glorious estate of the kingdom which is to bless the world. Let us not be like those of the parable who disesteemed the offer. Let us, on the contrary, following the example of the Apostle and his exhortation, lay aside every weight and the sin that doth so easily beset us—one weakness or difficulty in one person, another weakness or difficulty in another—and let us run with patience the race set before us.

Let us be so enthused with the glorious possibilities of this great feast that we will not be content to walk or to meander slowly, toying with the affairs of this world or the flowers or attractions beside the way, which would lure us from the way, but let us press along. The way is rugged, and has been purposely so arranged by the Lord that only the zealous, the earnest, the faithful, the loyal, will be able to attain to the prize. Let us not be discouraged either, as though it were an impossibility to attain the blessing to which we have been called. The fact that the Lord has called us implies that he has made it possible for us to attain, and this possibility we see centers in our dear Redeemer: not merely in the work which he accomplished for us in the past when he redeemed us, but also in his gracious assistances which he renders us all along the journey. Let us remember his assurance that he is able and willing to make all things work together for good to them that love him, to the called ones according to his purpose.

THE BLESSING OF THORNS

When we thank our heavenly Father
For the blessings of each day;
For the flowers that are strewn
O'er the roughness of the way;
When we thank him for the roses
That we gather day by day,
Do we ever see the blessing
Of the thorns along life's way?

Oft we thank him for the sunshine
That he sends us from above;
Do we ever in the shadow
Recognize his tender love?
When our feet grow worn and weary,
And our crosses hard to bear;
Oft the way seems long and dreary,
Knowing not his tender care.

When the clouds that round us darken
Change to night our radiant day,
Oft we murmur that the sunshine
Has been hidden from our way.
But our Father in his wisdom
Sends the dark as well as light;
Can we doubt his loving kindness,
In whose keeping all is right?

If no shadow veiled our pathway,
And we knew no ill to fear,
Would we cling so closely to him?
Would our Father seem so near?
As when darkness gathers round us,
And our faith in self is lost,
We but trust him, and the Savior
Gives us strength to bear our cross.

In our path if all were sunshine,
Would we look to him for light?
And if all below were brightness,
Then would heaven seem so bright?
When we meet beyond the shadows,
In that land of endless day,
We will thank our heavenly Father
For the darkness of the way.

Oft we cannot see his kindness
Through the darkness, pain and loss;
But we know the crown is dearer
For the sharpness of the cross.
And when in his throne we gather,
And our dear Redeemer meet,
We will thank our heavenly Father
For the thorns that pierced our feet.

EUGENIA M. DOYLE.

THE FATHER OF MERCIES

Luke 15:11-32.—AUGUST 12.

Golden Text—"Return unto me and I will return unto you, saith the Lord."—Mal. 3:7.

The parable of the prodigal son is one of three teaching the same general lesson: God's love and sympathy toward the poor and fallen and degraded and lost. These three parables were spoken to the Pharisees and Doctors of the Law, who, while admiring the Lord Jesus, were indignant with him because he did not, like themselves, spurn the lower classes, the publicans and sinners.

In one of the associated parables the word-picture is that of a shepherd with an hundred sheep, one of which goes astray: the shepherd leaves the ninety and nine to follow the straying sheep, and, recovering it, rejoices greatly, more than over the ninety and nine which went not astray. The picture here seems to represent God's entire creation as his flock, the one sheep which went astray seeming to portray Adam and his race lost in sin. The pursuing of the lost sheep was the heavenly Father sending his Son to redeem Adam and his race, to bring back all or so many as are willing to come back to the fold—to fellowship with God and the enjoyment of his favor, everlasting life. This picture was one which would appeal to the people of that country, many of whom were shepherds or acquainted with the customs of shepherds. It presented the heavenly Father in a new light, as interested in the straying ones with a love that is in no sense selfish, but sacrificing.

The other associated parable was that of the lost piece of silver. The women of those times usually wore a bracelet on which was fastened ten coins. Such a bracelet was generally the gift of the bridegroom at the time of marriage, and the bracelet and each piece associated with it was highly esteemed by its wearer. The parable pictures the loss of one of these pieces, and shows the diligence with which a woman would search and sweep to find it because it was valuable in her eyes, and how she would rejoice at the finding. Our Lord's comment on this is that much more would the heavenly Father have an interest in humanity in its lost condition, and search for and rejoice in finding the lost. Both of these parables bore specially upon the attitude of the Pharisees toward the masses of the people—the common people, including the publicans and sinners. These parables showed that their attitude was not the proper one.

PARABLE OF THE PRODIGAL SON

Then follows the parable of today's lesson. A father has two sons. It was the custom of that time and country that the elder son should inherit the principal part of the estate if he chose to remain at home with his father. The younger sons were usually given some portion, and allowed to embark if they would in some other business or profession. The parable opens with the proposition of the younger son that he would leave home, taking with him whatever the father was willing to give him. His request was granted; the father gave a portion of his means to each of the sons. We do not understand the parable to teach that the father unwisely retained nothing to himself, but contrariwise—that he merely gave a reasonable individual portion to each son, retaining the remainder, which, however, was intended for the elder son, if faithful, at the father's death. Incidentally we remark that experience shows that it would be unwise for a father to take any other course than the one here suggested. A man's estate is his stewardship from the Lord, and while children may be properly recognized in this stewardship, the responsibility of a Christian man's consecration should extend beyond his own immediate offspring while including them.

Rehearsing the story briefly: the younger son used his father's gifts riotously, wastefully, and soon came to want in a foreign land. In his degradation he became a swineherd, an especially demeaning occupation amongst the Jews at that time. He got down to the level of the swine in many respects, and yet felt a longing for better things that he had known before. He was not satisfied, and determined to return to his father and to seek to be a servant in the household, claiming nothing further as a son, realizing that he had dishonored the relationship. The loving father is pictured as seeing the prodigal a long way off and hastening to him, embracing him and kissing him repeatedly. The prodigal attempts to make his statement of contrition, but is interrupted by the father's expressions of love and directions for the best robe, the ring, the feast of fatted calf, and general rejoicing that the dead had come to life, the lost had been found, the wayward had returned.

The parable shows the elder son offended, refusing to enter into the joys of the occasion, and complaining that his loyalty to his father had less demonstration than was given to the return of the prodigal. The father urges the elder son to come and rejoice also, to enter into his spirit in the matter, assuring him that this meant no less love for himself, and points to the fact that as the loyal son he may still be the heir of all his possessions, "All that I have is thine"—is for thee.

THE PROPER INTERPRETATION

No interpretation of the parable is given, but it might be explained in harmony with itself and in harmony with other Scriptures in two ways:

(1) We might interpret it as we have done the parable of the hundred sheep, that the elder brother represented those who had always been in harmony with God, the holy angels; that the younger brother was mankind, etc.

(2) Another interpretation seems much more appropriate and fitting. The elder brother well represents the Pharisees and Doctors of the Law, who outwardly and theoretically were in harmony with God. Paul, who had been one of this class, declares that with all good conscience he had served the God of his fathers as a Pharisee. Doubtless there were others of the class whose intentions and desires were to remain loyal and obedient to the Heavenly Father—who sought daily by obedience to the law to remain at home with God, and who did remain at home up to the time that our Lord addressed them this parable. They had their

good portion of this present life, as well as the promise of the great Oath-Bound Covenant in the future.

The younger son would represent that portion of the nation of Israel which, while aware of the Oath-Bound Covenant and of the blessings and privileges of relationship with God, had nevertheless wandered off into the ways of sin as publicans and sinners and careless ones. These realized in large measure their own unworthiness, and sometimes smote upon their breasts saying, "God be merciful to me a sinner." These were all repudiated by the Pharisees and Doctors of the Law, who declared them to be in no sense of the word participants in the promises, regarded them as prodigals, sinners, and would not eat with them nor salute them nor have any dealings with them. Our Lord, on the contrary, respecting the Father, was willing to speak to these, willing to receive them, told them of the Father's love, of his provision to give them the robe of Christ's righteousness, justification; of his willingness to make them participants in the great feast of fat things, the kingdom blessings; of his willingness to give them the ring as a signet of his everlasting mercy, forgiveness and love, the Pentecostal blessing.

The Pharisees, etc., as the elder son, noting this divine favor to the poor common people, the publicans and sinners, were angry. They rejected the message of the Father through the Son, they would not go to the same feast. They thus showed that they lacked a very important quality of heart —they lacked the spirit of loving kindness, and hence were not at all prepared for the feast. They left the Father's house, left their share in the Oath-Bound Covenant and the wonderful favors connected therewith, because they had not the Father's spirit, because they lacked the spirit of brotherly kindness, love. The Lord as a result cast them off as a nation, and they lost the privilege of the chief blessing and were blinded.

Although the heavenly Father has temporarily discarded the nation represented by this elder brother, nevertheless amongst those with whom he is now dealing (spiritual Israel) there are similar classes—some who are self-righteous and self-confident, moral and religious, but who, like the Pharisees, have not a sufficiency of the spirit of love to appreciate the Father's conduct and to abide in his love. On the other hand there is still the Lazarus class, still the returned prodigal class, to which the Father is pleased to grant riches of grace and mercy and truth, the robe of righteousness, the feast of fat things and the ring, symbolizing his eternal love and mercy.

The lesson for us all is that even after we have been favored of the heavenly Father, been accepted as his children, there are two ways of departing from him. One way is that of open sin and wantonness, the other a failure to attain to the divine likeness in our hearts. The parable seems to imply that there is more hope of those who have gone into sin and degradation returning to God, being accepted of him and received into his blessings and becoming inheritors of his future favors, than there is of some who, while outwardly moral and religious, fail to acquire the Lord's spirit of love and mercy. "If any man have not the Spirit of Christ he is none of his;" and being none of his he will surely not be permitted to share in the fruits and graces of the spirit of the present time, love, joy, peace, etc., nor in the exceeding great and precious things of the divine provision which are yet future—glory, honor and immortality.

OUR GOLDEN TEXT

The thought everywhere held out in the Scriptures is that God's mercy endures forever—that is, "olam," or to a completion. A small portion of the world of mankind at the present time has received God's favor to the extent of being justified and made participators in the divine favors and mercies of this present time. As in his dealings with these the Lord is very gracious, so is he to those who return from the ways of sin, and he is even patient with those who lack the spirit of love and forgiveness, and comes to them entreating them to join in his gracious plans and arrangements. This loving kindness bestowed upon the believers of the present time illustrates the Spirit of the Lord. It becomes an assurance to us of the fulfilment of his promise that in due time all the families of the earth shall be brought to a knowledge of his goodness, to an opportunity for knowing him whom to rightly know and appreciate will mean to them everlasting life.

It is not in violation of the Lord's declaration of mercy that we find the Scriptures clearly teaching that when mercy shall have fully accomplished its work, when it shall have accomplished all it can accomplish in the interest of the fallen and the sinful, its work will be at an end, and all those not favored will be those who, despite their knowledge of the divine character and the divine will, and despite their opportunities for coming into harmony with the same, will have refused to enter into the Father's gracious arrangements and plans. For such wilful sinners to be eventually destroyed will evidently be not only for their best interests but for the interests also of all those who are in accord with the Lord. Thus the Lord will eventually bring to pass the promise that every creature in heaven and in earth and under the earth shall be heard acknowledging and praising the God of our salvation, for he is worthy. (Rev. 5:13.) No discordant note shall be heard throughout the universe of God. Every member of Adam's race shall through Christ be granted a full opportunity for return to the relationship of the sons of God, and all the willing and obedient will receive the great blessing. Indeed also it will be a blessing to the unwilling and disobedient that they should be cut off in the Second Death, rather than that they should continue perverse and unhappy and injurious to others as well as to themselves.

"BLESSED ARE YOUR EARS, FOR THEY HEAR"

My Dear Brother Russell:—

I have wished for a long time to tell you my own experience in coming into the truth, but feared to trespass upon your valuable time. However, as my experience is (I hope) different from that of most other people, I am going to tell it that you may know how marvelously I have been blessed of the Lord through his servant, Brother Russell, but in order to fully understand the extent of the blessing you must know of the rebellion that once possessed me.

I was born of Universalist parents and brought up in that faith, and at the age of fourteen I united with that church. When I was fourteen years old I began to sing in a quartet choir in one of the churches in this city, and from that time until fifteen years ago, when I was compelled to give up my music on account of growing deafness, I was a member of a quartet choir in some church in town. For the last eight years or so before I was obliged to give it up, I was a member of a local concert organization, whose services were in large demand for entertainments and public installations of the various secret orders, Masons, Odd Fellows, etc., and a great many other occasions, besides our regular concert work. During the few years we were associated together we furnished music at over 300 funerals. Taking it all together my music was a large part of my life, and my greatest pleasure outside my home.

I was during most of those years a teacher in the Universalist Sunday school, and one of the chief workers there; was always willing to do anything in my power to help in any good cause until my hearing utterly failed, when it seemed to me that I was of no further use to anyone or anything after that.

Soon after my 20th birthday I was married to one of the best of men, and it was about three years after our marriage that my hearing began to fail, gradually growing worse until about eight years ago, when I became stone deaf. Since that time I have been able to converse with people only when I have been able to "read their lips," or by writing or finger-spelling. So you see my husband has been a patient sharer of my affliction for twenty-seven years, during which time he has spent hundreds of dollars in having me try different so-called "cures for deafness."

We have one child, a daughter of almost sixteen years, but previous to her birth we had similar hopes three times —the little ones living but a few hours each. The loss of my babies, then the loss of my hearing, with all that implies, made me very bitter against our heavenly Father, and even caused me to doubt at times the very existence of such a being.

One day a few years ago, when a very dear old schoolfriend was visiting me, I was bemoaning my fate and she was trying to cheer and comfort me. Among other things she said, "It may be, Tena, that God has something better in store for you, and some time you will see that, although he has permitted this affliction to come upon you, it was in love, and may lead you to a still greater blessing." That aroused all my fiery indignation, and I replied, "I don't want any other blessing. I want those he has taken away!

and don't you talk to me of the love of God! If there is such a being—which I sometimes doubt entirely—he has shown anything but love for me! He took away my babies as soon as they had breathed a few times. He has robbed me of my hearing and thus taken away my greatest pleasure in life, my music, etc., and at the same time raised a barrier between me and the world which I can never overcome. He has isolated me from all the world while still leaving me in it, and he would have shown more love for me if he had taken me out of the world entirely; and all this he has done notwithstanding the fact that I have always been a worker in his church and cause, have always praised him with my voice, was ever ready and willing to serve him with hand and voice in any good cause, and this is the way he shows his love for me! Oh, to me he seems a good God to be hated, but not one who is worthy of my love and confidence or reverence."

My friend, with tears rolling down her face, clasped me in her arms and said, "Poor child! I am so sorry for you. It does seem hard, but still I can't help feeling that the time will come when you will feel differently and see things in a better light."

Was ever anyone so wickedly rebellious as I? I continued to feel the same for years, during which time, on the rare occasions that we met, my friend would drop some word, principally concerning events which were likely to soon take place in the world's history, and about three years ago she sent me some tracts which I was tempted to at once throw into the waste basket; but it occurred to me that after she had taken the trouble to send them to me, the least I could do was to read them before destroying them. I did read them, and one of them at least I kept, thinking it might come handy to refer to. So I put it where I saw it daily, and naturally read it over frequently. After a while I began to wonder what those DAWN books really contained. My curiosity very gradually increased until I sent to my friend for the first two volumes and began to read them.

But the "eyes and ears of my understanding" still refused to open and I was nearly through the first volume before my interest was fully aroused. As I now recall it, it seemed like awaking from a night's sleep: we begin to be conscious it is morning and soon will be time to get up; then we close our eyes for another nap, until we suddenly find it is broad daylight and we must be up and about our business. Then we get fully awake. So it was with my reading the DAWNS. At times in reading Vol. I, my interest would be aroused, but I soon relapsed into that dreamy, half-conscious state, until toward the last of the volume I found myself fully awake and was eager to begin the next volume. Before I was half through that I sent for the other four volumes to have them at hand as soon as needed.

The little tract that awakened my interest was "Do You Know?" and I intend to scatter that seed wherever I think there is a chance of its doing good. I wish I could express in words my thankfulness for the blessing received through reading the DAWNS and the study of God's Word in connection therewith, and also the TOWER publications. Right here let me thank whoever is responsible for sending me recently a package of six of your discourses published in a Pittsburg journal. I am so grateful for them, for I need all this "meat." So far as I know there are but two other people in town who believe in MILLENNIAL DAWN, and they, unlike myself, seem not to care to run for the prize of the high calling in Christ Jesus, and I have no one in full heart sympathy with me to talk with, so it is a real feast to me to get the TOWERS and all such reading upon the subject now so dear to my heart.

As for me, I feel that I am indeed a "new creature." I cannot recognize myself today as being the same person who once was so ready to "curse God and die," and to think that, after all my sinful rebellion against him, he should permit me to see this wonderful revelation of his plan and receive the blessing far beyond anything I should ever have dared to hope for, teaches me a lesson in humility that I shall never forget. Now in days of trials and perplexities I can say, "Be still! It is the Lord. Let him do what seemeth to him good." I can even thank him for bringing me through these devious paths of doubt and despair, sorrow and suffering—rejoicing in tribulation, since it has brought me to his feet, humbled and ashamed, but now ready and anxious to do his will wherever it may lead me.

Last spring I withdrew my membership from the Universalist church, although less than a year before my only child united with the church. Then was a trial for me. I felt if I was to belong to the one true church of the living God I should "come out of Babylon," yet I knew not what influence my doing so would have upon my child. But since I took that step in obedience to what I believed to be the Lord's will, I felt that no harm to my child should result.

My daughter has since come to see this "present truth," and wishes now that she had not joined the Universalist church, yet does not quite want to withdraw from it, and I do not urge it. The seeds of truth are sown in her heart, and she says she "can't believe anything else since she has seen this," so I am content to trust the outcome to the Lord. She is really but a child yet, and, living the pleasures of youth, does not seem to want to sacrifice much for the truth's sake. Later on she may, for she is a good girl, very bright and intelligent, and, with all her fondness for the good times usually enjoyed by young people, she has an undercurrent of sober, serious thought and a deep reverence for those things which so greatly interest me—and herself, too, only in less degree.

Pardon this lengthy letter, which I hope has not proved uninteresting to you, and now may the Lord's blessing be upon you and all co-workers in his cause.

In deepest gratitude, I am, your sister in Christ,

———, *N. H.*

VOL. XXVII ALLEGHENY, PA., AUGUST 15, 1906 No. 16

VIEWS FROM THE WATCH TOWER

JEWS FLOCKING INTO PALESTINE

London, England.—The correspondent of the *Daily Mail* at Jerusalem remarks that the influx of Jews into Palestine during the last few months has been remarkable. Five thousand of them from Russia landed at Jaffa a few weeks ago. They will settle on the plain of Sharon.

A few days ago some Jewish financiers made a trip east of the river Jordan. They were highly satisfied with the land there and are willing to establish colonies, but they are rather suspicious of the Bedouin tribes. It is believed, if the government will guarantee protection, the sale of large tracts of land will soon be completed.

The correspondent states that the Jews are regaining possession of the land by degrees, and that should the present quick rate continue the whole country in a few years will belong to them.

* * *

The above is a confirmation of the item we published recently to the effect that the Turkish government had removed the restriction on Jewish settlement in Palestine which had been in force since 1892. Undoubtedly there will soon be a general rush of Russian Jews to the Holy Land—the land of Abraham.

Thus is prophecy fulfilling before our eyes. The Zionist movement of recent years was caused largely by the refusal to allow Jews to go to the land. The Zionists planned to buy Palestine, but did not succeed. Now, "in due time," God has opened the door to Palestine without their purchasing it. The next eight years will no doubt show wonders there as well as elsewhere throughout the world—all in line with the Word.

"PRIESTS ARE KNAVES"

A bricklayer named Loos was severely punished on February 15th at the Berlin Criminal Court for "dishonoring the institution of the Christian church."

In a speech delivered at a meeting of co-workers, Loos spoke of religion as being superfluous to workmen, and used the expression "Priests are arrant knaves, who keep the people stupid."

The Public Prosecutor argued that this expression contained an insult to the priesthood, and the Court sentenced Loos to three months' imprisonment.

YOUR LETTERS APPRECIATED

Since the issuance of the July 15th WATCH TOWER the Editor's mail has been greatly increased by letters expressive of sympathy and confidence. These are highly appreciated, dear friends. Each one would have had a personal reply had that been possible. Since Convention work, etc., etc., rendered personal replies impossible, we request that all accept this general acknowledgment.

The evidences are that our trials and difficulties will but draw all the Lord's true sheep nearer to him and to each other in the blessed tie of Christian love that binds our hearts as one.

"A little while, our trials will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn all darkness into gladsome day.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirit's vision clearer,
And guide, O guide us in the shining way."

A MOUNTAIN SWALLOWED BY THE SEA

The Prophet declared that the mountains shall be removed and carried into the midst of the sea (Psalm 46:2.) This we showed (DAWN, Vol. I., p. 323) means that the kingdoms shall be swallowed up by anarchy.

Note how the Lord caused the same thought to come to worldly minds: The *Chicago Daily Tribune* on July 17 printed on its front page a sketch of a wide waste of waters with a mountain peak emerging from it, on which the Russian Czar and six of his advisers are clinging, waiting in horror for the waters to cover them entirely. The title is "Doomed—Russian Autocracy."

THE ASBURY PARK CONVENTION

From various directions the Truth people gathered at Asbury Park, N. J., for a General Convention, to the number of about 1,000—some staying throughout, and others a shorter period. Florida and Texas on the South, California on the West, Maine on the East and Canada on the North were represented, and many of the intermediate States, though the bulk of the attendance was from New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and District of Columbia. Besides, we were favored with the fellowship of three from Scotland. As you may surmise it was a family reunion, in which each was deeply interested in all others. As usual all faces were glad and bright because of the sunshine of the truth within. The continuance of the Convention for an entire week under the beautiful and peaceful conditions of this model sea-side resort seemed to be appreciated by all.

According to program, the Convention opened with an address of welcome at 10 a. m. Sunday, July 22, followed by a Praise and Testimony Meeting which all seemed to greatly enjoy. Brother A. E. Williamson preached at 3 p. m., subject, "The Saints Shall Judge the World." Brother M. L. McPhail discoursed at 7:30 p. m. on "Elect and Non-Elect."

On Monday, the 23rd, another Praise and Testimony meeting was enjoyed from 9 to 10:30 a. m., followed by a discourse from Brother John Edgar, subject, "Time, and Its Relation to the Divine Plan." Brother R. E. Streeter discoursed at 7:30 p. m. on "Our Hope and Its Present Effects."

Tuesday, the 24th, opened with a Praise, Prayer and Testimony Meeting at 9 a. m. This was followed by a discourse by Brother Frank Draper on "Some Features of the Tabernacle's Teaching." At 7:30 p. m. Brother M. L. Herr preached on the subject, "Transformed."

Wednesday's program was a little different. A Sunrise Praise and Testimony service, 5 to 6:30 a. m., reminded the friends in general that we are all awake and on the outlook for the Sun of Righteousness to usher in the great antitypical Sabbath—the Millennium. At 10:45 Brother E. Bundy gave a discourse on "The Chief Corner Stone." Just as he concluded and a song of praise was being sung Brother C. T. Russell arrived and was conducted to the platform. The friends arose *en masse* and gave him their smiles of welcome with the "Chautauqua salute"—the waving of handkerchiefs. Brother Russell greeted the assemblage, assuring them of his joy in meeting them and of his hopes and prayers that the Convention would be a great success and blessing to all. He was assured of the Lord's willingness to bless us all and hence believed that the amount of blessing each would receive would depend very largely on his own attitude of heart—his receptiveness. He remarked that the Convention would cost the company, for railway fares and board, about $25 each on the average—or about $25,000 in all. Born with an economical streak he was accustomed to count the cost and compare it with the results. He had been learning of late that it is very difficult to estimate the value of spiritual blessings, and believed it quite possible for each one to get more than his money's worth of favor and spiritual uplift, but it behooved each one to seek for this result in himself as well as to assist others to the highest attainment in spiritual progress. Then the congregation filed past Brother Russell, greeting him and he them with hearty hand-shakes and words of comfort.

Later in the day Brother Russell introduced Brother W. E. Van Amburgh as the Permanent Chairman of the Convention and the speaker of the evening at 7:30 p. m.—subject, "The Honor of the Cross."

Thursday, July 26, opened with a Praise Service and at 10 o'clock was followed by a discourse by Brother Russell on "Baptism and its Import." At 3 p. m. symbolic baptism was administered in the Congregational church's baptistry—65 symbolizing their burial and resurrection. At 7:30 p. m. Brother Smith Walker preached on "Making Our Calling and Election Sure."

Friday, the 27th, at 9 a. m. a Praise and Testimony Meeting held until 10:30 when Brother John Edgar delivered an address on "The Lessons Taught in the Great Pyramid." At 7:30 Brother Russell answered a large bunch of written "Questions on Biblical Topics."

July 28th, Saturday, Brother Russell addressed colporteurs and the friends of that work, showing its importance and how evidently the Lord intended that it should be a feature of the present "Harvest" work, and how great its possibilities of reaching the eyes, ears and hearts of the people. The afternoon continued the subject and gave opportunity for the assignment of territory to many beginners. About 60 colporteurs were in attendance. We hope for a still larger gathering of colporteurs at the St. Paul Convention. At 7:30 p. m. Brother M. L. McPhail gave a discourse on "Patience."

When Sunday, July 29, the last day of our convention feast, arrived, it found the friends well filled and disposed to say with the Prophet, "My cup runneth over." The 10:30 a. m. discourse by Brother Russell was from the text (Col. 3:1), "If Ye then be Risen with Christ, Seek Those Things which are Above." The 3 p. m. discourse by the same speaker was on the theme, "The Bible Vindicated—To Hell and Back: Who are There. Hope for the Return of Many of Them."

The "Love Feast," the concluding service of the Convention, was an occasion long to be remembered. It was conducted by Brother Van Amburgh. At 7 p. m. Brother Russell gave a few parting words, reminding the dear friends of the General Assembly or Convention soon to be enjoyed by some and urging each one present to do all in his power to make his own calling and election sure. He reminded all that our sufficiency is of God in Christ, who has assured us that the Father himself loveth us and is for us, willing to assist us; that the Lord Jesus has promised, "I will never leave thee nor forsake thee," and assured us that all of life's experiences under his direction can and will be overruled in our favor—if we but obey his commands and abide in his love. He reminded the friends of his words of greeting on his arrival, and his exhortation that each get for himself and for dear ones at home the full value of the cost of the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother remarked that he alone had gotten spiritual blessings of more value than the $25,000, the entire cost of the Convention. He had every reason to believe that many of us could not estimate the value of the seasons of spiritual refreshment, and he proposed their continuance until the Lord's providence indicated to the contrary. There was no time for a more formal adieu, so Brother Russell waved his hand to the audience and they theirs to him and he was driven to the train, while the others wound up the Convention with the Love Feast of the program.

We have refrained from comments on the discourses, but we believe that all who heard were blessed and edified. Comments to this effect were general—not only among the friends of the truth but amongst visitors. None can tell the scope of the blessing resulting from these gatherings, which seem to become more popular every year. May the Lord add his blessing richly, not only to those who attended but also to the many more whose hearts and prayers were with us and who were frequently remembered in our prayers.

ONE-DAY CONVENTION REPORTS

At Jamestown, Ohio, we had a very interesting time on Sunday, July 15. Friends from surrounding parts were in good attendance, amongst them all of the Dayton class, about 40. The rally of the forenoon, led by Brother Martin, was refreshing and inspiring. The afternoon meeting for the public was well attended for the size of the city—about 400 were present. At the evening session there was a discourse for the interested, which many of you received the following day through the newspapers. The Lord's Spirit was with his people and they were blessed; and it is sincerely hoped that some of the public who came through curiosity got some food that will profit them everlastingly.

On July 22 the Elgin, Ill., convention, longed for by the dear friends for some time, came to pass. The Editor reached Chicago Sunday morning in time to join the dear friends there on an excursion train—three coaches of which were reserved for their use. About 107 of the Chicago church were present, and good representations from other small cities nearby. In consequence the morning rally, led by Brother Jones, numbered over 200—the evening attendance being nearly 300.

The afternoon meeting for the public was not so well attended as had been hoped—not over 500. But the attention was excellent. Elgin is not a large city and the audience was well proportioned to the population and the auditorium. The evening discourse on the "Ministry of Reconciliation" committed to us, many of you already have in the secular papers of the day following the convention. We had a delightful visit with the Chicago friends both going and coming, and believe that all enjoyed the occasion thoroughly.

* * *

Any of the friends desirous of securing these discourses every Monday should subscribe through the WATCH TOWER office and get wholesale rates on the papers.

THE YOUNG MAN AND THE PULPIT

BY SENATOR ALFRED J. BEVERIDGE

The American people at heart are a religious people. They are practical and fearless, too. If you will listen to the chance conversations of the ordinary American you will find that the laymen of the nation have some very decided views upon the pulpit, the man who fills it and the work he ought to do. In the breast of the millions there is not only a great need, but a great yearning, for certain things of the soul which it is for the pulpit to supply. This paper is an attempt to talk as one of these millions to the young man who is about to mount to this sacred station.

"I have just come from church," said a friend one day, "and I am tired and disappointed. I went to hear a sermon and I listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man and his address was an intellectual treat, but I did not go to church to hear a professional lecturer. When I want merely to be entertained I will go to the theater. But I do not like to hear a preacher principally try to be either orator or play-actor. I am pleased if he is both; but before everything else I want him to bear to me the Master's message. I want the minister to preach Christ and him crucified."

The man who said this was a journalist of ripe years, highly educated, widely experienced, acquainted with men and life. . . .

First, then, young man aspiring to the pulpit, the world expects you to be above all other things a minister of the Gospel. It does not expect you to be primarily a brilliant man, or a learned man, or witty, or eloquent, or any other thing that would put your name on the tongues of men. The world will be glad if you are all of these, of course; but it wants you to be a preacher of the Word before anything else. It expects that all your talents will be consecrated to your sacred calling. It expects you to speak to the heart, as well as to the understanding, of men and women, of the high things of faith, of the deep things of life and death. The great world of worn and weary humanity wants from the pulpit that word of helpfulness and power and peace which is spoken only by him who has utterly forgotten all things except his holy mission. Therefore merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause.

But if you do that you must be very sure of your own belief. Any man who assumes to teach the Christian faith and yet, in his own secret heart, questions that faith himself, commits a sacrilege every time he enters the pulpit. Can it be that the lack of living interest in certain church services is caused by a sort of subconscious knowledge of the people that the minister himself is speaking from the head rather than from the heart; that what he says comes from his intellect, and not as the "Spirit gives him utterance"; and, to put it bluntly, that he himself "no more than half believes what he says"?

"The man spoke as if he were bored with endless repetition of sermons," said a close observer of a weary parson. Certain it is that even in political speaking the man who believes what he says has power over his audience out of all comparison with a far more eloquent man whom his hearers know to be speaking perfunctorily. No matter how much the latter kind of speaker polishes his periods, no matter how fruitful in thought his address, no matter how perfect the art of his delivery, he fails of the ultimate effect wrought by a much inferior speaker whose words are charged with conviction.

He is like the chemist's grain of wheat, perfect in all its constituent elements except the mysterious spark of life without which the wheat grain will not grow.

If, then, you do not believe what you say, and believe it with all your soul—believe it in your heart of hearts—do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The world is hungry for faith. Do not doubt this for a moment. More men and women today would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them. But these millions want to *believe;* they do not want to argue or be argued at. They want to believe so thoroughly that their faith may amount to knowledge. Doubtings are disquieting. We want certainties, we laymen.

For years I have made it a point to get the opinion of the ablest and most widely experienced men and women I met on the subject of immortality. In all cases I found that the subject in which they were more deeply interested than in all other subjects put together.

"I would rather be sure that when a man dies he will live again with his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power that the world could possibly give," said a man whose name is known to the railway world as one of the ablest transportation men in the United States.

"When I am by myself I think about a lot of strange things. Is the soul immortal, and what is the soul anyhow?" It is a politician who is talking now, and a ward politician at that, a man whom few would suspect of thinking upon these subjects at all.

So you see, young man, you who are being measured for the cloth, all manner and conditions of men are thinking about the great problems of which you are the expounder, and longing for the answer to those problems which it is your business to give them. That is the condition of the mind of the millions.

But what is the condition of the mind of the young minister? A few years ago a certain man, with good opportunities for investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

First: "Do you believe in God, the Father; God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'Yes' or 'No'?" Not a man answered "Yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.

The second question was: "Do you believe that Christ was the son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead —'yes' or 'no'?" Again not a single answer with an unequivocal, earnest "Yes." But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen, and humanity's greatest moral teacher.

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again, not one answer was unconditionally affirmative. Of course they did not know. Of course that could not be known positively. On the whole they were inclined to think so, but there were very stubborn objections. And so forth and so on.

The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the *hearts* of their hearers, and thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called "the decay of faith" was, not in the world of men and women, but in themselves.

How could such priests of ice warm the souls of men? How could such Apostles of Interrogation convert a world?

These were not examples, however; they were exceptions. Most preachers believe that they actually know the truths they preach. . . .

Faith is infectious. James Whitcomb Riley, whose sweetness of character and nobility of soul equals his genius, gave me the best recipe for faith in God, Christ and immortality I have ever heard:

"Just believe," said he; "don't argue about it; don't question it; simply say, 'I believe.' Next day you will find yourself believing a little less feebly, and finaly your faith will be absolute, certain and established."

And why not, you of the schools who split hairs and dispute, and whose knowledge, after all, as Savonarola so well said, comes to nothing—why not? For, if you cannot prove God and Christ and Immortality, it is very sure you cannot *disprove* them; and it is safe—yes, and splendid—to believe in these three marvellous realities—or conceptions, if you like that word better.

The doctrine of *noblesse oblige* was one of the most beautiful of human inventions. It was based upon the propositions that a man being noble and the son of a nobleman could not do a mean thing—it was not good form. But if a man gets it into his consciousness that he is the child of a nobleman, not of an earthly ruler, not of a great statesman, warrior, scientist or financier, *but of the living God* who presides over the universe, how large, how generous, how exalted and how fine his attitude toward life, and all his conduct, needs must be! . . .

Of course, everybody understands that preaching and faith and all that is not everything that the young minister must do for his fellow-men. "Faith without works is dead." Everybody who has read the Bible understands that. But this paper is on The Young Man and the Pulpit—an attempt to give him an idea of how the people to whom he is going to preach look at this matter, how they regard him and, above all else, what the people to whom his life work is devoted really need and really want above everything else in this world.

Don't preach woe, punishment and all mournfulness to the people all the time. Where you find sin, go ahead and denounce it mercilessly. But do your denouncing crisply, cuttingly, not dully, innocuously. Speak to kill. Do not forget that the Master told people of his day that they were "a generation of vipers."

But that was not the burden of his appeal. He knew that there were other things in the world and human nature besides sin. Mostly he spoke of "things lovely and of good report." Remember that his coming was announced as a bringing of "good tidings of great joy."

The Sermon on the Mount is the perfection of thought, feeling and expression. Make it your example. You will recall that it begins, "Blessed are the poor in spirit." It is full of "blessed" and blessings, of consolations and encouragements and promises of certainties. It radiates sense and kindness and prayer.

The One understood that most glorious truth of all truths —that there is some good in each of us, and that if that good only could be recognized and encouraged it would overcome the bad in us. You will remember the saying, "A little leaven leaveneth the whole lump."

So don't be an orator of melancholy. There is enough sadness in the world without your adding to it by visage, conduct or sermon. Besides, it is not what you are directed to do. The people would be very glad if you could say with Isaiah that:

"The Lord hath anointed me to preach *good tidings* unto the meek; he hath sent me . . . *to proclaim liberty* to the captives, and the opening of the prison to them that are bound; to proclaim *the acceptable year* of the Lord, . . . to *comfort all that mourn*, . . . to give unto them *beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*"

That is the kind of talk that will cheer the people, and it is the kind of talk that will do the people good. There is nothing "blue" about that. And it is what the Book bids you tell the people. They want it, too, and need it—they *need* beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Ah, yes, indeed, that is worth while! Your pews will never be empty if such be the fruit of your lips and the ripeness of your spirit. The people want to hear about something better than they know or have known.

"How beautiful upon the mountains are the feet of him that bringeth good tidings!" Nobody likes a scold. Of course when it is necessary to scold, go ahead and scold. But don't make scolding a practice. Your congregation will not stand being abused; they will not stand it unless they actually need it. But they will then stand it. Unconsciously they will know that the stripes you lay upon them are medicine after all, and for their healing. Yet ordinarily we all have such a hard time that we all would like to hear about "a good time coming." Ordinarily we are all so tired that we would like to hear something like this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The religion which you preach owes its vitality to the glorious hopefulness of it. The people want to know that, if they do well here, joy awaits them hereafter—and here, too, if possible. They want to hear about the "Father's house" that has "many mansions," and about him who has "gone to prepare a place" there for them.

They demand happiness in some form, if only in talk. If they do not get it in the assurances of religion, who can blame them if they say: "Let us eat, drink and be merry, for tomorrow we die"? For sure enough, they *do* die tomorrow so far as their world goes.

If you do not believe that religion means happiness, quit the pulpit and raise potatoes. Potatoes feed the body at least. But unfaithful words and speech of needless despair feed nothing at all. Put beauty, hope, joy, into your preaching, therefore. Make your listeners thrill with gladness that they are Christians. Even the men of the world have wisdom enough to make things profane as attractive as possible.

Think of the intimate and personal subjects of Christ's teachings. He spoke of prayer and the fulfilment of the law, of master and servant and of practical charity, of marriage, divorce, and the relation of children to parents; of manners, serenity and battlings; of working and food and prophecy; of trade and usury, of sin and righteousness, of repentance and salvation. Yet by means of all this he made noble the daily living of our earthly lives and gloriously triumphant the ending of them.

I do not think the ordinary layman cares to hear you preach about some new thing. The common man prefers to hear the old truths retold. Indeed there can be nothing new in morals. "Our task," said a clear-headed minister, "is to state the old truths in terms of the present day." That is admirably put. In science progress means change; in morals progress means stability. No man can be said to have uttered the final word in science; but the Master uttered the final word in morals.

But, after all is said and done, what the millions want from the modern pulpit is the fruitful teaching of the Christian religion. They want the fundamentals. They want decisions and certainty. Their minds are to be convinced, yes, but even more their hearts are to be touched.

PRAY WITHOUT CEASING, AND HUMBLY

Luke 18:1-14.—AUGUST 19.

"God be merciful to me a sinner."

Again we have a lesson on Prayer, from various standpoints. The disciples needed to learn certain lessons respecting prayers, and our Lord gave the instruction through two interesting parables. The first lesson was respecting persistency: that they should continue to pray and not faint, nor grow disheartened and discouraged because of the delay in the answer. They were to be assured of the real character of our God, of his willingness to hear their petitions and to give them all necessary good things in the proper manner and at the proper time. The delay of the answer was to work out for them a blessing of increasing faith and trust.

THE UNJUST JUDGE

The parable illustrating this represents a judge in an oriental country, void of reverence for either God or man—ready to defy divine commands and to violate public opinion in the attainment of his selfish ends. Judges in Christian lands we believe to be honorable and trustworthy: we recognize this as the rule and anything else as the exception; but in oriental lands it is often regarded as a matter of course that officials will indulge in graft of every kind, and that whoever is in office is there for personal benefit and profit. In olden times, indeed until within the last century, judges were to a large degree lawmakers as well as executives. Today in civilized lands these functions are separate, the lawmaking or legislative department of the government being entirely separate from the judicial and executive departments, much to the advantage of the public and to the forwarding of the ends of justice.

Before the unrighteous judge of the parable came a widow who was suffering from certain indignities and injustices from which she desired to be relieved by the judge. Since she was not wealthy and could not bribe him, since she had little influence, her demands for redress and justice were ignored. However, she was persistent until finally the judge, admitting to himself that it was not love of justice on his part but merely selfish desire to avoid further trouble, took up her case and granted her the necessary assistance and justice.

GOD NOT UNJUST THOUGH HE DELAY

The parable does not compare this unjust judge with our heavenly Father, and thus imply that the latter is an unjust judge. On the contrary it contrasts the two and gives us the thought, the lesson, that if an unjust judge would finally grant relief simply from selfish motives, surely our heavenly Father, who is neither unjust nor unloving nor careless of the interests of his people, will heed their prayers. If, therefore, a matter be one that in our judgment is very importune, demanding our earnest prayers, and if the answer to those prayers be not quickly forthcoming, we neither conclude that God is an unjust judge who cares not for us because we cannot bribe him nor otherwise advantage him, nor are we to think of him as selfishly careless of our interests except as we would bother him; but we are to think of him as our loving heavenly parent, whose arm is not shortened that he cannot assist us, whose love for us is not deficient but strong, who loveth us as a father pitieth his children, and, on the strength of our knowledge of God's character and trust in his faithfulness, we are to have patience, and to trust the fulfilment of our petitions to his wisdom, love and power, knowing that all things shall be made to work together for good to them that love God, to the called ones according to his purpose.

Our Lord in applying the parable says, "And shall not God avenge his elect which cry to him day and night?" though he manifest no special haste in the matter. The lesson is that we are to have confidence in God and in his promise that eventually the right shall triumph. This confidence is to amount to an absolute faith which will grasp the promises, never doubting but merely waiting. Those who thus come to God in faith and trust may come repeatedly and be refreshed at every coming, because they come not with a hope of changing the Almighty, altering any of his plans and arrangements, which they recognize as righteous altogether: but, on the contrary, they come because they believe his promises and because they desire to rest and comfort their hearts by communion with him, by assuring their hearts in prayer that the Father himself loveth us and that he has a due time for the deliverance of those who are his from the bondage of the adversary, of sin and death. The time may seem long, but if the proper faith be exercised a blessing will come with every step of the delay that will more than compensate.

Our Lord concludes this parable by saying, "I tell you that he will avenge them speedily." This may mean that when the Lord's time shall come for the delivering of his people he will make a short work with the great adversary and all the machinery of unrighteousness which, under the prince of this world, has come to occupy so prominent a place in the affairs of life—in opposing truth, righteousness, etc. Or on the other hand it might be understood to mean that the Lord will really not long delay in bringing in his kingdom of righteousness. From the human standpoint the more than eighteen centuries from the time our Lord redeemed the world until now, the time for the setting up of his kingdom, seems a long time: How could it be spoken of as "speedily?" We reply that "a day with the Lord is as a thousand years:" hence from this standpoint the whole period would be less than two days. What we need today is to take the Lord's standpoint in viewing matters. Both views are Scriptural, and therefore we need not dispute as to which one the Lord intended. Possibly he meant that we should take both.

SHALL HE FIND THE FAITH

Separate and distinct from the parable the Lord interjects the statement, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" The intimation is that at the second coming of the Lord for the establishment of his kingdom the true faith would be seriously lacking, almost extinct—just as at the first advent we read, "He came unto his own [people] and his own received him not." So, in the end of this age, our Lord's second presence for the establishment of his kingdom will similarly try and test nominal spiritual Israel. Again he will come unto his own and his own will receive him not—he will not find the necessary faith in the earth. However, as respects the first advent we read, "But to as many as receive him to them gave he liberty," etc. So at the second advent, to as many as have faith and receive him, to these also similarly he will grant a special blessing.

Associating these words with the parable foregoing, the implication is that the church, the very elect, the little flock, throughout the Gospel age will be expected to look to the Lord continually for help and deliverance, but that they will not actually be helped or delivered until the first resurrection, at the Master's second advent, at the time he will set up his kingdom. It is in line with this that the Apostle exhorts us saying, "Brethren, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) Hence we find the Scriptures throughout indicating clearly that the second advent of our Lord will be a time of tribulation to the world in general, a day of vengeance, a day of rectifying the wrongs of the people. Thus through the Prophet the Lord declares, "The day of vengeance is in my heart, and the year [time] of my redeemed is come;" and again, "It is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."—Isa. 63:4; 34-8:

Taken as a whole, the lesson to the Lord's people through this parable is that we are to have patience, not attempt to render vengeance upon our opposers, but to love our enemies and to do good to them that despitefully use us, and to look to the Lord for such relief as he sees proper to send; and though we find the full measure of relief long deferred, we are to have rest and refreshment through faith that the time is coming when all the gracious promises will be abundantly fulfilled, "According to thy faith be it unto thee."

Those who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. Those, on the contrary, who have faith, and who go continually to the throne of grace and appreciate the Lord and trust in the glorious outcome of their prayers and labors, will have joy now and fullness of joy by and by.

PRAYERS OF THE SELF-RIGHTEOUS NOT ACCEPTABLE

The Pharisees were a very moral class amongst the Jews, devout, at least outwardly, very exact, though inwardly, the Lord tells us, they were far from right. He alone was competent to make the terrible arraignment that they were like sepulchers, beautifully whitened on the outside but inwardly full of corruption. There is a similar class in Christendom today, who are outwardly moral, very particular, exact, scrupulous, and yet not pleasing to the Lord. They are proud of their righteousness, and seem to fail to realize that if they are naturally less depraved than some others they have nothing therein to boast of, because they are still far from being actually perfect. This parable is intended to show that God would look with more sympathy, more

compassion, upon the more depraved man if he were the more honest and more humble rather than on the morally better but less humble.

The parable pictures two men going up to the Temple according to the Jewish custom to pray: the one was a self-righteous Pharisee, a moral man, in many respects a good man, but very conscious of all his righteous deeds and perfunctory observances of divine rules; the other man was of a lower class and cast, who had more weaknesses and blemishes and who realized his condition. The Pharisee, we are told, stood and prayed with himself: apparently his prayers did not ascend to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. His prayer was not the kind which the Father invites, for he seeketh such to worship him as worship him in spirit and in truth; and it seems impossible for any one to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

PRAYER OF THE SELF-RIGHTEOUS

The Pharisee said, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican." It is quite true that such a prayer uttered truthfully would imply a compassion of heart for which we might well give thanks to God. All Christians by virtue of their relation to God, the covering of their sins, the begetting of the Spirit, the transforming work progressing in their hearts, have every reason to give thanks to the Lord that they differ from the majority of their fellow-creatures. But they have nothing whereof to boast, for, as the Apostle remarks, What have we that we have not received from the Lord? Who hath made us to differ? (1 Cor. 4:7) If, therefore, the difference between ourselves and others be recognized as of the Lord and his work of grace in us and not of ourselves, this is the proper attitude of heart, and all who have this realization may properly enough give thanks to the Lord that in this respect they are different from others because he hath made us to differ, because by his grace we are what we are.

The difficulty with the Pharisee of the parable was that he prayed with himself, congratulated himself, and merely pretended to give thanks to the Lord for these differences. He did not thank the Lord that he had made him to differ, but thanked the Lord that he had made himself to differ—he was trusting in his own works of the flesh, which could never be acceptable to the Lord, and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atonement Day sacrifices. The condition would be similar today to us if we boasted in ourselves in any sense or degree. Such a man offering such a prayer should know that it does not go to God, that it was merely self-adulation and that he profiteth nothing by it. We are in the right attitude when we realize that our sufficiency is of God, who has made us to differ and who keeps us by his own power, covers us with the robe of Christ's righteousness and is preparing us for the glory, honor and immortality which he has promised us if we are faithful in obedience to his lessons and guidance.

All of the Lord's people should be able to assure themselves at the throne of grace that they are not extortioners, not unjust, not adulterers, nor like other men. This is all in harmony with our Lord's declaration, "If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We are to be glad if we find these evidences of our separateness from the world, but we are not to boast of them nor to consider that they are of our own institution nor attempt to take credit for them. As already shown, we are what we are by the Lord's grace.

The Pharisee as a part of his boast claimed that he fasted twice in the week, as well as gave tithes of everything that he acquired. In this fasting he was going beyond anything that the law required, and doubtless felt that he was to be especially commended therefor. But not so from the Lord's standpoint—works can never justify us. If we were to fast, starve ourselves to death, it would not be meritorious; no works can be of value except as based upon proper recognition of our own imperfections and proper acceptance of divine justification, which is granted to us now through faith in Jesus, and which in that day was typically imputed to all the members of the Jewish nation through the typical sacrifices of their Day of Atonement. As for fasting, the Lord's people today will find plenty of things from which they may well fast. Fasting simply signifies self-denial, and self-denials of food are not the greatest nor the most estimable in God's sight, we may be sure. There are other desires of the flesh which all who are the Lord's true followers are to strive to control and diminish and starve out, that they might proportionately flourish and be nourished spiritually and made strong.

BOASTING OF GIVING TITHES

The tithe-giving was proper. God had enjoined, as a mark of respect for him, that one-tenth (or tithe) of all increase of herd or flock or field should be set apart peculiarly to his service: and obedience to this arrangement was nothing to boast of, particularly when it is remembered that the Lord is the bountiful giver of all good. Where then was the room for pride and boasting in connection with such tithe-giving? It showed a self-satisfied condition of heart, unready to make the still greater consecration required of all who would be accepted as members of the house of sons, the followers of Jesus, who are expected to consecrate their *all* to the Lord, and thenceforth to act as stewards who will be prepared to give an account of the use of every dollar, every talent, every opportunity. Are the saints inclined to boast of their self-denials or service? Let them reckon the matter carefully and see how little the most energetic is able to accomplish, and then doubtless with shame many will confess how little of all they desired to accomplish they have been able to render unto the Lord.

"GOD BE MERCIFUL TO ME A SINNER"

The publican was a sample of those who made no profession of great piety. Humble-minded people, they realized that they did not live up to the grand requirements of God's perfect law, and, discouraged by the assertions of the Pharisees that they could obey and live up to those requirements, these more humble-minded ones were often in a discouraged attitude, and sometimes in consequence lapsed into carelessness and sinful ways. In the parable the publican stands afar off; he did not approach close to the holy precincts of the Temple; he stood at a goodly distance. He recognized the great difference between God's perfection and his own personal unworthiness, imperfection and sinfulness. He smote upon his breast, upon his heart, as though indicating that he accepted the divine sentence of death as well deserved, merited, yet he appealed for mercy—Lord have mercy upon me, I am a sinner! Although outwardly not as moral nor as good a man as the other, judged by any human standards, inwardly, from God's standpoint, his was the better heart of the two, the more hopeful. He was not trusting in himself, and was in a better condition, therefore, to receive the grace of God upon the only terms upon which it could be obtained, humble faith. Our Lord indicates that of the two this one—outwardly less noble, less moral—was inwardly more acceptable to the Father, justified rather than the Pharisee. And then, as a lesson based upon this, comes the word,

"EVERYONE THAT EXALTETH HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED"

Is it not remarkable that so frequently throughout the Scriptures the Lord calls attention to the great necessity for humility, assuring us that without it, whatever may be our conditions, our qualifications, we could by no means enter the kingdom. In the parable just considered this quality of humility is illustrated in the publican, the lack of it is illustrated in the Pharisee. To reason the matter out we can see that only the humble minded could possibly be prepared to confess themselves sinners and unworthy of divine favor and love, needing justification, forgiveness, provided for us in Christ. Not only so, but even after exercising such humility and coming to the Lord and being accepted of him, if the humility be lost our gracious standing in Christ is forfeited. Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, "Without me ye can do nothing."—John 15:5.

Alas, that so many of those who have some knowledge of God and of his plan of salvation are hindered from laying hold in a proper manner by lack of humility and readiness to see their own faults, confess them and to accept divine mercy and grace. Alas, also, that so many, after having exercised faith and been washed from their old sins, are through lack of humility led to haughtiness, high-mindedness, which in one way or another is sure to work injury to us as new creatures—sure to blast the prospect for a share in the kingdom in which only those who humble themselves shall be exalted.

THE NARROW WAY TO LIFE ETERNAL

Mark 10:17-31.—AUGUST 26.

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

The picture presented in this lesson is that of a young man, a Jew of a prominent family, a ruler, who, seeing Jesus going forth on a journey with his disciples, came to him running, fell on his knees before him, and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus did not immediately answer his question, but sought first to prepare the way, so that when the answer was given it would have the greater weight. He therefore inquired, "Why do you call me good?" Is this simply a mark of courtesy, or do you recognize the fact that there is only one standard of goodness which is represented by God the Father, and that in calling me good, therefore, you are not only recognizing this divine standard but recognizing me as a teacher whom God approves? Thus paraphrased our Lord's language would signify to the young ruler, This teacher claims to be of God: his claim is either true or false; he is therefore either a true or false prophet. I have called him Good Master or Good Teacher. If I have been sincere, if this is the result of my previous investigation of his teachings, I ought to be ready to accept whatever answer he will give me as divine direction, and should promptly obey.

Not waiting for a reply to his query, but content with leaving the suggestion before his mind, our Lord proceeded to answer the original query, saying, "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." Matthew's account of the incident informs us that our Lord added the words, "Thou shalt love thy neighbor as thyself."—Matt. 19:19.

THE LAW COVENANT STILL IN FORCE

Some have queried why our Lord did not answer the young man as we today would answer him, saying, Believe on the Lord Jesus Christ, confess your inability to keep the divine law perfectly, believe on the Lord Jesus as the one who has redeemed you and whose robe of righteousness you may receive by faith and thus become acceptable to the Father, and then make a full consecration of your life to the Lord. We answer that such a full statement of the matter was not yet due to be promulgated, because our Lord Jesus had not yet finished his sacrifice, and it was not yet possible for anyone to have access to the Father through the merit of that sacrifice. Before any could thus come to God it was necessary that our Lord should finish his sacrifice and rise from the dead and ascend on high, "there to appear in the presence of God for us" as our representative, appropriating to us [believers] his merit, justifying us before the Father.

The Law Covenant which had been given to Israel sixteen centuries before was still in force, because our Lord Jesus had not yet "nailed it to the cross." (Col. 2:14) Hence it was necessary that our Lord's answer should be in line with the Law Covenant still in force. For this reason he directed the young man's attention to the Law, showing that the way to eternal life was by the keeping of the Law, as God had promised. But we see through the teaching of the New Testament what the Jews as a people had failed to discern, namely, that by the deeds of the law no flesh could be justified in God's sight, for by the law is the knowledge of sin. (Rom. 3:20) In other words the intention of the law was first of all to test our Lord Jesus, and to demonstrate his perfection in that he would be able to keep it; and secondly, it was to prove to the Jews and thus to all men the impossibility of any one but a perfect man fulfilling the terms of the Law Covenant. The value of thus proving to them their inability to meet the divine requirements was to show them the necessity for getting eternal life as a gift from God through Jesus Christ, and not as a reward of their own good works, which were short of the divine requirement and could never justify them.

When the young ruler replied, "All these things have I observed from my youth up," the Lord looked lovingly upon him. He was a model young man, such an one as all lovers of truth and righteousness delight in. Our Lord loved him, loved his endeavors to keep the law, and loved his manifestation of humility and earnestness in coming as he had done in a public manner to ask the way to life eternal. Evidently the young ruler had his misgivings as to whether or not he was up to the divine standard, even though outwardly observing the requirements of the law. Quite probably he felt fairly satisfied, but perceiving the deep spirituality of the teachings of Jesus he thought he would like to have the confirmation of this great Teacher, his assurance that the Law was all-sufficient, and that his obedience to it in the manner claimed guaranteed him life everlasting.

The conclusion of our Lord's recitation of the law, "Thou shalt love thy neighbor as thyself," was a part of the usual formula of statement amongst the Jews, and it had probably lost much of its intense and deep signification because so commonplace. The young ruler evidently neglected to attach to the words their only meaning; he was thinking of the more specific definitions of the Law, neglecting this more comprehensive statement, "Thou shalt love thy neighbor as thyself." Our Lord, always gentle toward those who manifested a right attitude of heart, those who were sincere inquirers after the way of eternal life, did not rudely call the young man's attention to his deefets by saying, "You are a liar; you know very well that you do not love your neighbor as yourself, and your wealth indicates this, for there are many poor all about you, and if you love them as yourself you would be endeavoring to do for them." On the contrary, Jesus realized that selfishness had become ingrained in the fallen human nature, that this young man was really far above the average of men in his nobility of character, in his desire to be just toward his fellows.

The young man was blinded by the customs of his time, and Jesus proceeded to open the eyes of his understanding in a most gentle manner, saying, "One thing thou lackest: Go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me."* Here was the crucial test; every Jew ready and willing to sacrifice his earthly belongings and to become a follower of Jesus would be accounted worthy of transfer from the house of servants under Moses to the house of sons under Christ. The actual transfer of all such took place at Pentecost, when the Father acknowledged them as no longer of the house of servants under the Law Covenant, but as members of the body of Christ, begotten of the holy Spirit to heavenly things and to life eternal.

The young man, so full of confidence a few moments before, found that the great Teacher had probed his heart in its one vulnerable spot—he had not sufficient love for God and for his fellows. During the past eighteen centuries the same test has proven many good, honorable, wise people to be unfit for the kingdom. In other words, the tests for joint-heirship in the kingdom are so high that the majority of mankind even amongst the most moral, the most enlightened, the most reverent, fail under the test and miss the kingdom.

It is proper enough for us to inquire if the test for membership in the kingdom is too severe. Has God fixed too high a standard—an impossible one—or one impossible at least to the majority of mankind? We reply that to the majority of Christians this whole matter is beclouded by the false doctrines received from the "dark ages," which tell us that this young ruler, because he did not become a follower of Christ, would go to an eternity of torment, notwithstanding his many admirable qualities of heart and life—because although willing to be just and honorable and upright in his dealings with his fellow men and reverential to his God, he was unwilling to sacrifice his earthly possessions and to become by all disesteemed, a follower of Jesus the Nazarene, despised of men. According to that standard would not almost the entire human family be properly considered as surely en route for eternal torment? How few there are who forsake all, consecrating life and time and every interest to the Lord and his service as followers of Jesus!

If these few who are to inherit the kingdom are the only ones who will get eternal life, then indeed there are few that will be saved. But when we take the Scriptural view of this matter, that the Lord at the present time is seeking out from amongst men a very elect, a very select, class to be joint-heirs with his Son in the Millennial kingdom as his "bride," and that the specific work of that kingdom will be the bringing of order and righteousness and restitution blessings and opportunities of eternal life to all the human family—then and then only can we understand this matter, and see not only the justice but also the wisdom and the love of the divine arrangement in the entire procedure. Then we are prepared to appreciate the privilege we now enjoy of becoming followers of Jesus, forsaking all that we may be his associates and joint-heirs in that glorious kingdom to come.

"HE WENT AWAY SORROWFUL"

The young ruler had no complaint to make. The one whom he had acknowledged to be the good Master, the great Teacher, had showed him in a few words from the Law just

* The words, "Take you up the cross," are not found in the Sinaitic and Vatican MSS.

where he stood—the utter futility of his endeavor to justify himself under the terms of the Law Covenant. What he needed to know, but what he did not stop to inquire, was How could he do this? What power or assistance could be rendered him by which he could overcome his innate selfishness, his greater love for himself, and hence his desire to keep the great possessions he already enjoyed and to add thereto? Had he said to the Lord, "Master, I perceive that I am not what I thought I was—you have found in my heart selfishness, contrary to the divine standard, which I did not know was there. Can you help me over my difficulty? It seems too great a sacrifice for me to make."

In reply to such words the Master no doubt would have said, "What I propose is not so unreasonable as you surmise. If you give your heart completely to the doing of the will of the Lord in this matter I can point out to you step by step how you can accomplish it: but the consecration, the determination on your part to do this to the extent you are able to do it is necessary first. Then my grace, my assistance, will be sufficient for you and enable you to accomplish those good desires of your heart." If the young man had then proceeded to say, "Lord, I do consecrate everything to be your disciple and to get the eternal life, hard as it may be. I accept your promised assistance in the matter. Now how can I begin?" Our Lord probably would not have told him to sell everything that he possessed immediately, but to begin with doing all the good that he could find to do, using time and judgment and intelligence to ascertain the best ways of using all that he possessed, not as his own, but as wealth which he had consecrated to the Lord and his service—the Lord's wealth, the Lord's property, the Lord's time, the Lord's influence.

Some of his money might have been expended at once for the Lord and his apostles, and thus he might at once have begun to have a share in the harvest work then in process. But, you say, were the Lord and the apostles in need? We answer, No. The Father saw to it that a sufficiency of means was provided for the work, and similarly he has always cared for the interests of his cause. He is not dependent upon the generosity of humanity. He is pleased to use human generosity and thus grant a blessing to those who seek to render a service to his cause; but his cause would not be left destitute if none appreciated the privilege, for the gold and silver and the cattle upon a thousand hills belong to him who has the supervision of his own work.—Psa. 50:10; Hag. 2:8.

It is the same today. That young man would have had a privilege in connection with the service of the truth. And it is still a privilege for any of us who possess this world's goods to have our means used in the Lord's service. We are not to think that we are carrying on the Lord's work, and that he could not get along without us; but, reversely, are to consider that he has no need of either us or our means; that it is a great privilege we enjoy to have the opportunity of casting influence, time, money, everything we possess, into the Lord's treasury, for use in his service. Whatever could not have been done for the Lord's cause directly could have been done for the poor of the Jewish nation, who indirectly represented the Lord's people, so that anything done for them because they were the Lord's would be so much which the Lord would accept as being done unto himself, and would appreciate and ultimately acknowledge and reward.

THE DIFFICULTIES OF THE RICH

When the young man had gone away sorrowful—declining to have the eternal life which Jesus was offering on the only terms now attaching to the offer—Jesus looked around upon his disciples and followers and noted afresh that they were for the most part ignorant, unlearned men and the poor of this world, and he said to them, "How hardly [with what difficulty] shall they that have riches enter into the kingdom of God." We read that the disciples were amazed at this statement. As they looked about them they well knew that the most prominent in religious circles were the rich, either in mental, social or physical riches. If the great, the learned, the Doctors of the Law, the prominent Pharisees, the rulers in the synagogues, the members of the Sanhedrin, etc., who constituted the wealthiest portion of the nation—if these would not get into the kingdom of God, which the whole people had been waiting for for centuries—if these, whom they supposed to be the ones most ready for that kingdom, and who claimed to be the only ones ready, and that all others were unfit because unholy, what must they think of the kingdom—who would be in it anyway?

Noting their astonishment Jesus made the matter still more emphatic, saying, "Children [simple, unsophisticated ones], how difficult it is for them who trust in riches to enter the kingdom of God!" Here our Lord defines the difficulty: it was not merely the fact that a man had been born wealthy or that by some peculiar means he had acquired great wealth—not these conditions would hinder him from getting into the kingdom; but it would be the fact that he would love these riches and trusted in them that would hinder his faith in God and his love for God and his dependence upon God and his learning the lessons of faith which the poorer would have many more opportunities for learning.

THROUGH THE EYE OF A NEEDLE

Our Lord emphasized the matter, saying, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." The thought is not that all of the Lord's people should be penniless, dependent upon the charity of others, but that they must all be so fully consecrated to the Lord and to his service that they will not be their own—that their possessions, whatever they may consist of, riches of knowledge or wealth of money and houses and lands, or wealth of reputation and honor of men—all must be consecrated to the Lord to be used in his service, to be sacrificed as our belongings if we would have a share with him in the kingdom. We must not blind our eyes to these specific terms; if we do there will some day be an awakening to the fact that the opportunities which are ours have passed from us and are lost to us, and we will find that others have entered into the kingdom and we have failed.

Our Lord's words indicate what is elsewhere set forth throughout the Scriptures most explicitly, namely, the necessity of sacrifice. The royal priesthood alone will constitute the kingdom class, and, as the Apostle declares, every priest is a sacrificer and must have something to offer. (Heb. 8:3) We have nothing of ourselves that would be fit to offer to God or that he would be willing to accept: every sacrifice upon his altar must be without blemish, and we by nature are blemished, children of wrath as are others. (Eph. 2:3). Hence first of all we must receive from the Lord Jesus, from our Redeemer, through faith, the robe of his righteousness to cover our blemishes, to make us fit and acceptable for the altar of the Lord, and then we must follow the Apostle's directions, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service."—Rom. 12:1.

When we sacrifice ourselves wholly and unreservedly, it includes not merely our hearts, our wills, our intentions, but all they can control—our mortal bodies, with whatever are their belongings, health or strength, time or talent, influence or money. Whoever makes this consecration has the promise of divine assistance in carrying it out—whoever fails to make such a consecration can have neither part nor lot in the kingdom.

Our Lord's words with respect to the camel and the needle's eye are illustrated by the city gates of ancient times which had a small panel door therein. These small doors were called needle's eyes. When the gate of the city was closed at sundown for fear of robbers, etc., the watchman guarded merely the needle's eye and admission through it was designedly tedious to prevent the intrusion of enemies. We have never seen one of these gates, but have heard that it is possible for a camel to squeeze its way through on its knees provided the load be first removed from its back, but for the truthfulness of this we cannot vouch. In any event the Lord's thought is evident; no rich man can enter the kingdom. The only way one can enter it is by becoming poor, nothing;—by sacrificing everything, and this would include riches, social, political and financial; and thus, whatever his previous condition, he must cease to be rich in his own name and title and possession ere he could be accepted by the Lord as fit for the kingdom. The spirit of the royal priesthood must be one of self-sacrifice and not one of selfishness. The great work of the future will be the blessing and uplifting and assisting of the world, and the Lord now seeketh for the "very elect," such as will manifest a sympathy of heart-desires in accordance with the terms and conditions of the kingdom he is about to establish. All others will be excluded.

THE KINGDOM THE HOPE OF THE WORLD

Where then would be the hope for the rich young ruler and the many of our day who intellectually and socially and in a monetary way are wealthy, and who do not exercise faith nor make the consecration to the Lord, without which they could have no part in the kingdom? What provision has God made for these? We answer that "Jesus Christ by the grace of God tasted death for every man," that "he is the propitiation for our sins [the sins of the Church, who now accept him and forsake all and become his followers], and not for ours only, but also for the sins of the whole world." (Heb. 2:9; 1 John 2:2). A benefit must come to all mankind through this great sacrifice for sins, which God himself has arranged for. The

rich young ruler and all the families of the earth are to be blessed, and the time for their blessing is specifically stated by the Lord to be under his established kingdom. Only a very elect, select class of faithful sacrificers will constitute that kingdom. These, with the dear Redeemer on the spirit plane, will constitute the seed of Abraham, through which all the families of the earth are to be blessed.

Under the reign of that kingdom Satan and sin and selfishness will be dethroned. In various ways conditions amongst men will be so changed that wealth will not have the same strong bondage upon mankind that it now has; knowledge will be so increased that all may have it freely, fully; the good things of life will be made so common, so general, that all may enjoy them; name and fame will go only to those who merit them. Under those new conditions we may see the young ruler glad to have life eternal through acceptance of the divine arrangement. Sacrifice will not be possible then nor will it be required, even as the angels of heaven are not required to sacrifice. Only Christ Jesus, our Lord, and the church, his bride, are put under this severe ordeal of test, invited to become sacrificers of their interests; and to them is granted the exceeding great and precious promises of God, and to them will be given the great exaltation to glory, honor and immortality by which they shall not only be superior to mankind but also far above angels, principalities and powers and every name that is named—next to the Father.—Eph. 1:21.

This is what our Lord meant by his statement, With men it is impossible, but not with God. This was said in answer to the disciples' query, "Who then can be saved?" It was not then time to explain that in God's plan various salvations are provided for—that first comes the special salvation, and that finally will come the general salvation, which will make it possible for such as this rich ruler and others who love righteousness and hate iniquity to attain eternal life through Jesus Christ our Lord. According to the Law no such thing was possible, but God made possible this plan of salvation through Jesus, who not only fulfilled the requirements of the Law for himself but sacrificed himself for those who were condemned under the Law, so that God might be just and yet the justifier of him that believeth on Jesus—not only of those who are now called in the election to the high calling, the heavenly calling, but to those also who will have a share in the great work of restitution uplift which will follow the establishment of the kingdom.

"WHAT SHALL WE HAVE?"

A new idea respecting the exclusiveness of the kingdom offer was reaching the apostles, and Peter, the spokesman for them called attention to the fact that although they were not wealthy they had forsaken all that they did possess to become the Lord's followers, and therefore he desired an assurance that he and his associates would be in the kingdom. Our Lord's reply was surely amply satisfying to his dear followers: he assured them that no man that hath left either home or brethren or sisters or mother or father or children or lands for his sake and the Gospel's sake but would receive again an hundred fold now in this time, with persecutions, and ultimately in the world to come such will receive also eternal life. There was encouragement in this to the apostles, and there is encouragement also to all who are the Lord's people today. The suggestion is that the more we leave, the more we sacrifice, the greater our present loss for the kingdom's sake, the greater will be our reward both now and hereafter. O, if we could only have this thought well in mind continually how we would vie with one another in our endeavors to spend and be spent in the service of so gracious a Master and in so glorious a mission and with so grand prospects and rewards.

Our Lord's words being true it is very evident that some who receive little of the Lord in this present life and who have but faint prospects respecting a share in the kingdom in the future have themselves to blame. They should ask themselves, What have I sacrificed? What have I left, for the Lord's sake, for the brethren's sake, for the Father's sake? The stipulations are specific, hence those who have nothing to sacrifice can have no reward. But who has nothing to sacrifice? We know of none so poor that he could not sacrifice something, and the poorer we are the more diligently should we strive to find something to render unto the Lord our God.

In this connection we are to remember that the thing which the Lord most appreciates and the thing which is most difficult for us to sacrifice is self. Hence we read, "A broken and a contrite heart, O Lord, thou wilt not despise." (Psa. 51:17) If we have given our hearts to the Lord we have given him all that we possess, and he will see to it that this shall cost us enough to test the loyalty and sincerity of our sacrifice; and as we see the test coming day by day we are not to be intimidated, but to remember that the Lord has promised that greater is he who is on our part than all they that be against us, and again that his grace is sufficient for every time of need. Hence, as trials and difficulties, pain and sorrow and persecutions or slanders shall come upon us, we are to rejoice and be exceeding glad (1) That these indications of our being in the hand of the Lord as pupils in the school of Christ are evidences that we are of the elect who are being shaped and polished, fitted and prepared for places in the kingdom. (2) We are to remember that all these trials and difficulties rightly met, loyally responded to, are working out for us a far more exceeding and eternal weight of glory. We are, therefore, to take the spoiling of our goods with patience, with joy, knowing that in heaven we have enduring riches, enduring friendships, enduring knowledge and blessings of every kind.

But even in this present life how much the Lord grants us to enjoy: our enjoyment will be proportionate to our loyalty of spirit in the sacrificing. If we love much, and are prompt and liberal in our sacrificing, we will in turn be loved much by the Lord, be blessed and comforted, as he has stipulated, an hundred-fold more than all our distresses. Who are these who have an hundred-fold more than they give to the Lord? Who are these whose joys are more than an hundred-fold greater than their sorrows, trials and difficulties, pains and disappointments? They are the elect of God, whom Jesus is not ashamed to call his brethren.

MANY FIRST SHALL BE LAST

"Many that are first shall be last; and the last first," are the concluding words of our Lord in this lesson. What did he mean? His words stand related to the recorded discourse just preceding. The rich young ruler, the priests and Scribes and Pharisees and wealthy generally, appeared to the disciples to have much better opportunities for the kingdom than would the less learned, the less noble, the less influential and the less wealthy fishermen and tax gatherers, etc. Yet the latter, though seemingly less favored of God, seemingly handicapped by lack of influence, etc., were really advantaged. It was easier for them to humble themselves, to sacrifice earthly interests and ambitions, to make a complete consecration of themselves to the Lord than for those who had greater advantages everyway. On the contrary, as we have seen, position, honor of men, wealth and education were all barriers to becoming disciples of Jesus. Thus those who were first or most prominent apparently in opportunity were really less favored, while those who had less opportunity were really first or most favored from the divine standpoint.

"FORSAKING ALL"

Let us guard against a mistaken view of our Lord's words respecting father, mother, houses, lands, etc. Our Lord certainly did not mean that we should sacrifice others in order to be his disciples. Our Golden Text expresses the thought we would enforce: it is ourselves that we are to deny, ourselves that we are to sacrifice. Hence in making our consecration and in our endeavor to carry it out we are to remember this, and to deal justly and lovingly with those who are dependent upon us and for whom we are responsible by ties of nature. For instance, the selling of houses and lands, the forsaking of these, would not mean that the Lord would have us deprive our families of necessary comforts and temporal provisions. Other Scriptures show this distinctly, that he that provides not for his own—for those for whom he is the responsible caretaker,—is worse than an unbeliever. It would be worse for any of the Lord's people to neglect the ties of duty than for an unbeliever to do so, because with his higher light and sounder spirit of mind he should appreciate the situation more clearly than do others, and therefore be more just in his dealings with those who are properly dependent upon him.

This does not mean, however, that we should yield to the whims and fancies of friends or neighbors or parents or children in respect to our course as the Lord's followers. We are not men pleasers—and the only one who has the right to command us and the only one we have a right to obey is the Lord Jesus. If, therefore, a man finds that he has made proper provision for his children or for his parents, so that they suffer not in respect to a reasonable share in life's necessities and comforts, it is for him and not them to decide how his time and energy and further means shall be spent. He is not to seek to amass wealth for them, he is not to consider that wealth already entrusted to him belongs to them. He is to understand that he has one responsibility toward them as a father or as a son and another responsibility toward the Lord, and that the Lord is not only willing but commands that the responsible duties of life shall be fulfilled by him. *Whatever* is more than this in his possession he holds merely as a steward, for use in the Master's service.

Let us then, dear friends, whatever our station, remember that there is only one narrow way to the kingdom, and that it

is open only during this Gospel age, and that the highway of holiness belongs to the next age. While rejoicing that the world, now unwilling to travel the narrow way, will have the glorious opportunities of the highway by and by, let us rejoice that the great favor of God respecting this narrow way has been brought to our attention, and that it is our privilege to walk in the footsteps of Jesus, with the assurance of his assistance all the journey through to the farther end, and with the gracious promise of life eternal and participation in the kingdom. "If any man will come after me, let him deny himself [let him sacrifice himself, his personal interests, ambitions, etc.], and take up his cross and follow me."

VOL. XXVII ALLEGHENY, PA., SEPTEMBER 1, 1906 No. 17

VIEWS FROM THE WATCH TOWER

CONSCIENCE A BARRIER TO PEACE

Although the Presbyterians and the Cumberland Presbyterians have officially united, there is some dissension. At Warrensburg, Mo., each denomination had a church edifice, and both had influential members. The union program was that the Cumberland meeting house should be used, but a majority of the Cumberland congregation (128 out of 230) objected to the union and locked the building against the Unionists and notified them that it could not be so used.

The ground of objection is that although the Presbyterians have adopted a new statement of their faith, which is unobjectionable, they still hold on to the old "Westminster Confession of Faith," which these Cumberland Presbyterians cannot conscientiously endorse. Asked what particular portion of the Confession stung their consciences into disunion, one of their leaders, W. K. Morrow, produced the Presbyterian Higher Catechism and read the following:

"God's decrees are the wise, free and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men.

"God by an eternal and immutable decree out of his mere love for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life and the means thereof; and also, according to his sovereign power and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice."

Mr. Morrow closed the book with a slam, held it up and said:

"I, for one, can't swallow that doctrine, and I won't have it forced down my throat. God never gave such a doctrine. It is of the devil. It would drive men to the devil instead of bringing them to God."

* * *

The pity is that so many Christians are not so conscientious, but willing to stultify themselves for the sake of unity. The Bible rule is, "First pure, then peaceable"; and if it were strictly followed there would be a religious earthquake which would lead to true peace and unity.

THE LACK FELT—CRYING ALOUD

While some Christian people are so busied with forwarding Federative Christian Union and in performing "many wonderful works" (Matt. 7:22) that they do not feel the loss of spiritual power in Churchianity, others more alert to the true situation are crying aloud of their distress. Thus, for instance, *The Christian Work and Evangelist* (New York) says:

"*The great need is to make the church mean in present conditions what Christianity meant to the world ages ago.* This is the real reform needed. But, strange to say, there is no effort made in this direction. Instead, schemes of expediency are resorted to. In their last analysis institutional church efforts, young people's movement, church federation and the endowment of churches are such schemes primarily designed to gloss over glaring weaknesses, and to stimulate flagging interests. These efforts offer nothing for improving the ethical status of organized religion or for restoring the spirit of primitive Christianity. These efforts do not make the church mean in the new condition what the early Christian church meant ages ago."

* * *

The real trouble is recognized by but few: it is the loss of the "faith once delivered to the saints." Twenty-eight years ago faith in the teachings of the Bible began to suffer from the teachings of the Evolutionists and the Higher Critics. As a result faith in the divine revelation has waned, and Christian zeal and godly living in proportion. The Bible discredited, faith has no proper anchorage, and as our Lord said of the Samaritans, "Ye believe ye know not what!" Thus, many well-intentioned people are in a pitiable condition so far as religious conviction is concerned.

CONGREGATIONALISTS CONFESS THE CHANGE

The following extract from *The Congregationalist*, put in the mildest possible form, shows how important teachings have been abandoned. Some of these are improvements in that some errors are less tenaciously held; but with the rejected and incongruous errors went truths most vital—most essential to true Christian faith and necessary as a basis for Christian conduct and zeal for divine service. Note the difference between what "our fathers believed" and what "we believe." We quote:—

"As to our belief in Christ—our fathers looked up to him as the second person in the trinity, seated at the right hand of the throne of God the Father, after having purchased the forgiveness of our sins and the remission of sentence of eternal death by his death on the cross and his resurrection from the tomb. We see in him *who is the ideal man,* the Father manifested to human apprehension, the unique revelation of God to men. Through him we know God and we worship the Father in him. We do not attempt to put into exact forms of statement the relations between the Father, Son and holy Spirit, whose manifestation as God we see in Jesus Christ. To quote Professor Walker here: 'Whether by virgin birth, by preexistence as the eternal Logos, by enduement at baptism, by Davidic descent, by all these lines of argument combined, or by others like his sinlessness and moral oneness with the Father, that unity is to be explained or no, the great truth to which these interpretations bear witness is the fundamental fact of Christianity—that of the incarnation. Its explication is relatively a matter of speculation; its reality is of prime importance.'

"Our fathers regarded man as created perfect in one human pair, who by wilful disobedience to a divine command corrupted and brought sentence of eternal death on the whole human race descended from them. Our fathers believed that Jesus Christ coming as God in a human form begotten through the power of the holy Spirit and born of the Virgin Mary, by his sufferings and physical death inflicted on him by men, endured the equivalent of the punishment of sinners sentenced to eternal death, and delivered from it certain members of the race foreordained to be saved. *We believe that* Jesus Christ the son of God living, suffering, and dying as a man among men revealed the self-sacrificing love of God for his children, who include all mankind, and that this manifestation continued through the Spirit of God in and among men, is teaching sinners the nature of sin and the character of God, and is drawing all men unto him. . . .

"Our fathers believed that the New Testament revealed the divine plan and pattern of Christ's church on earth, and that it was Congregational in its organization. We believe that the Congregational order is best suited to the Christian development of the individual, to 'intelligent discipleship, mutual responsibility, direct loyalty to Christ alone, full rounded Christian manhood.' We hold, however, that whenever and wherever modifications of this order are found to be best suited to advance the kingdom of Christ they should be adopted, and that the disciples of Christ of all denominations should work together as far as is practicable to show their unity in spirit and to bring his kingdom to perfection. . . .

"Our fathers believed that men could be saved only by believing on Jesus before they died. The theological controversies of the last twenty-five years have resulted at least in toleration for Christians who express a reasonable hope that those who die without knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists, who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarranted hope that this triumph may include the final redemption from sin of all the children of God."

MINISTERIAL DISHONESTY RESPONSIBLE

We charge that this spiritual decline and loss of faith in the Bible is the result of dishonesty amongst the professed

ministers of Christ. Many of them have for years been practicing most ignoble dishonesty—obtaining money and honor of men under false pretenses. Professing loyalty to the Bible and to the creeds they have betrayed both. Professing to build up believers in the most holy faith, as ministers of truth, servants of God, they have systematically put poison into the children's bread which has destroyed the faith of many, and by reason of them the way of truth has been evilly spoken against—discredited in the name of God, and backed by the education of these professed servants of God and the church and the special confidence reposed in them as men separated from the world.

This is not too strong a charge. It is confessed from day to day, if we but learn to read between the lines, and sometimes on the lines, as in the following extract from the *Homiletic Review*, a prominent Christian magazine. It is discussing the case of Rev. Crapsey, D.D., an Episcopalian minister recently expelled from the pulpit of that denomination because he utterly denied every item of Christian faith—including our Lord's prehuman existence, miraculous birth, etc. The *Review* says:

"What Dr. Crapsey does in an extreme degree without question nine out of every ten ministers in every church requiring creed subscription also do in some degree. The principle on which Dr. Crapsey is to be unfrocked, impartially applied by those churches requiring creed subscription, would undo and unsettle their whole ministry. Nearly all of the creeds subscribed are of ancient date. They were framed as metaphysical and logical statements, frequently to meet the heresies of the age that produced them. It would be quite generally regarded as proof of intellectual disease if a man living today should affirm his belief *verbatim et literatim* in the ancient symbols. Yet they are 'subscribed' by a very great number of ministers. In view of this fact it is a matter of importance to ascertain in what sense and to what extent creed subscription is binding."

* * *

Here it is plainly stated: Dr. Crapsey's perfidy in professing to believe and teach what he does not believe and teach is *excusable* in the eyes of the "*nine out of every ten ministers in every church requiring creed subscription also do in some degree.*" It is because such *falsification* has become so common amongst professed servants of the truth that some men of conscience feel *justified* in doing the same. Is there any other class of professional men or business men of whom it can be said (in their *defense*) that nine out of ten of them perpetually live a lie? We hope not.

Just as Christian Scientists permit their minds by continually misrepresenting facts until their sense of truth on every subject seems to be perverted, so that argument, facts and logic are alike wasted on them, so it is with the "nine out of ten" Christian ministers, who habitually prostitute the truth for name and station and salary. Bible testimony, quotations of the apostles, no longer have the weight of truth in their minds because of their long subordination to policy, their so-long continued sacrifice of truth.

We believe that without a love for *truth* none will be favored with the light of "present truth." More than this, we hold that if sincere love for truth—honesty of thought and deed—be yielded, sacrificed to pride, ambition, vain-glory, or any other thing, the result will be the loss of present truth. Let us ever keep in memory our Lord's message through the Apostle, that now in the end of this age he will send strong delusion that all may believe a lie who have pleasure in untruth—who received not the truth in the love of it. (2 Thess. 2:10-12.) Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter.

OUR SYMBOLIC PINS

For some time the friends have been inquiring for symbolic pins, and now we are able to supply them. One represents the scene of Isa. 11:6. Sister Darlington drew the design for us and it is very fine. The other is a representation of the cross, crown and wreath which appears on the upper left corner of the TOWER cover. These are without metal rims, celluloid finish—beautiful. The latter design is in three sizes, ⅝ in., ¾ in. and 1¼ in.; the former is 1¼ in. in diameter.

Getting these made in large quantities permits us to supply them at 25 cents per dozen—postpaid. We will assort them three of each unless you specifically mention a different preference. They are ready now. You may order at once. From their appearance you would expect them to cost each, the price we charge by the dozen.

These pins sometimes serve as texts from which the Truth may be explained to inquirers. As you get to explaining their significance you will be preaching the good tidings of great joy almost unconsciously to others. There is nothing sectarian about the pins—nothing objectionable to any true Christian.

"THY FAITH HATH SAVED THEE"

Luke 18:35—19:10.—SEPTEMBER 2.

Golden Text: "The Son of man is come to seek and to save that which was lost."

Our Golden Text briefly and concisely sets forth our Lord's mission. To those who learn to read it aright it tells of a world of mankind, the entire race of Adam, lost in sin and its penalty, death—lost without hope of ability to recover itself, without hope that any member of the race could ever redeem it or give to God a ransom for his brother. (Psa. 49:7.) This text sets forth the remedy, the only remedy provided by the Son of man. "He who was rich for our sakes became poor, that we through his poverty might be rich"—he left the heavenly condition and humbled himself to human nature that "he by the grace of God should taste death for every man." (2 Cor. 8:9; Heb. 2:9.) To appreciate the meaning of the word "lost" in this connection helps us to appreciate the meaning of the word "saved." As man was lost in sin, lost in death, so he is to be recovered from sin, recovered from death.

Salvation then, in God's arrangement, means recovery from sin and its penalty death, and from all its concomitants of sorrow and pain, imperfection and dying. How reasonable, how sensible, is this Scriptural proposition! How well it is backed up by the Apostle's statement that the salvation to be brought to mankind at the second coming of Jesus will be a recovery or restitution of all that was lost, during the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) While this salvation belongs specifically to the coming age, the Millennium, nevertheless to some the Lord is granting a beginning of salvation in the present time—to those whose eyes and ears of understanding and hearts of appreciation are open to the messages of divine grace, whispered at the present time under adverse conditions, but by and by to be so sounded abroad that every ear shall hear.

BLIND BARTIMEUS' FAITH

Jesus was en route for Jerusalem by way of Jericho. The Feast of Passover was approaching, and the roads leading to Jerusalem had many travellers, who usually went in companies or in groups. With our Lord and his apostles was a considerable number of friends, together with numerous Pharisees headed toward Jericho. By the wayside sat a blind man, Bartimeus, hoping to excite the sympathy of the passers-by, for he was a beggar. In those days there was no special provision for the blind, and there were many of them in those parts.

Although numerous groups had passed, something especially attracted the attention of Bartimeus to this group as an extraordinary one, and he inquired who or what so large a company might represent. He was told that Jesus of Nazareth was passing by, and that the commotion, the multitude, represented those who were in his company. Many evidently preceded Jesus, so that the blind man began to cry for mercy and help before the Lord got to him. Those in the forefront rebuked him and told him to stop his shouting, intimating that the great Teacher should not be interrupted by a wayside beggar. But the man had evidently heard of Jesus before—possibly had heard of other blind men healed by him. In any event he was seized with a conviction that this prophet of Nazareth was able to grant him relief, that he was probably the true Messiah, the son of God. Hence he shouted the more vociferously, "Thou Son of David [Messiah], have mercy on me!"

The procession stopped, and Jesus commanded that the man be brought to him. He did not shout for him to come, but commanded, "Let him be brought." Mark (10:46) tells us that those who brought the blind man said to him, "Be of good cheer, rise; he calleth thee," and also tells us that

he immediately cast away his cloak or mantle in his haste to respond. When led to Jesus the latter asked him, "What wilt thou that I should do for thee?" He responded, "Lord, that I may receive my sight." The Lord answered, "Receive thy sight; thy faith hath saved thee."

There were many blind men throughout Palestine, yet only comparatively few received such a blessing. Why? Undoubtedly because few had the requisite faith. Note in the case of Bartimeus, the evidence of his faith as soon as he heard, the persistency which belongs to true faith; and note also the evidence that he was of sincere heart, as demonstrated by the fact that after he had received his sight he followed the Lord, glorifying God. He might on the contrary have said to himself, "Yes, I have heard a good deal about modern salves and about a prophet who could speak the word and restore the sight, but in my opinion all these are deceptions. In any case they are not for me. I suppose if I were rich and influential this Prophet of Nazareth would be pleased to heal me if he thought I would give him a good fee, or if some of my relatives were able to pay him well. No, I have given up all hope. Israel has been looking for a long time for the Messiah, anyway. It is not at all probable that he will come in my day, that he will pass by just where I am sitting, and that it would be any use for me to cry out for mercy to him." Had the blind man thus reasoned, without faith, undoubtedly the procession would have passed him by and he would have remained blind.

EYES OF UNDERSTANDING BLINDED

That physical blindness is a terrible affliction none will question. But how much more serious is the mental and spiritual blindness which prevails. The Scriptures tell us that the whole world, except the few who are true believers in the Lord Jesus, are all blind—"The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) The blinded ones are cut off by false doctrines from ability to see the grandeur of the divine character and plan for human salvation. There are various degrees of this mental and spiritual blindness: some can see nothing, others can see a little, vaguely, dimly. Some can look at the sun, moon and stars and see nothing in them beyond what they call nature—a federation of matter without intelligent direction. The Prophet has declared that "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language where their voice is not heard," by some; but, alas, how many there are who hear not, see not, these things, who realize not the divine supervision of all of life's affairs.

Lacking of faith in a gracious, just and loving God of wisdom and power, these blind and deaf ones are unprepared for the messages of his love and grace as they are given to us in his Word. To some of them it seems foolishness to think of a personal Creator at all: to others it seems foolish to think that one so great as to be able to create the worlds would pay particular attention to the interests of the individual members of our race. They are blind and cannot see afar off—they can merely see the affairs of the present life, with its eating and drinking, planting and building, laughing and crying, living and dying. They know not if there is anything else or what it is. Others with a little opening of the eyes of understanding can realize that there is a personal God and that he takes a personal interest; and these in turn are blinded by the adversary's misrepresentations of the divine Word, which give false impressions respecting the divine character and plan. These are blinded by the traditions of the elders from the "dark ages" respecting the divine purpose—that it is merely to elect a few and to turn the great majority into a place of eternal torment. Alas for such blindness! How we long for the time, promised by the Lord through the Prophet, when all shall know him, from the least to the greatest—when all the blind eyes shall be opened and all the deaf ears shall be unstopped.

BARTIMEUS' EXPERIENCES ILLUSTRATIVE

The incident before us in this lesson serves well to illustrate how some who at the present time belong to the blind class are brought to the Lord and graciously receive the opening of the eyes of their understanding. In the Lord's providence they hear that Jesus of Nazareth passes by; in the Lord's providence they have heard something respecting the great Teacher and the eternal life and the opening of blind eyes which he effects. They seize the opportunity, they lay hold upon the Lord by faith, they cry to him, —"Have mercy upon me, thou Son of David." The thought is suggested to them that there are many more worthy than themselves to have the Master's attention, that they are too insignificant, too sinful for him to recognize. But faith holds on. They have heard of his mercy toward others and they cry unto him so much the more, until finally he bids them come, and "whosoever cometh unto him he will in no wise cast out."—John 6:37.

All who now come unto the Lord by faith encounter some experiences of opposition which correspond in considerable degree to those of Bartimeus. Generally they are without encouragement until they realize their need and cry to the Lord. Even these now find assistance from those who delight to assist them, saying, "Be of good cheer, rise; he calleth thee."

Then comes the Master's question, "What wilt thou?" And well it is for those who, like Bartimeus, can say, "Lord, that I may receive my sight." Such do receive enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth and the Life, and through whom they may come to a knowledge of the Father, whom to know is life eternal—John 17:3.

But, alas, many today when asked this question, "What wilt thou?" request riches or honors of men or temporal blessings of some sort, appreciating not their great need of spiritual necessities. Even those of us who have enjoyed considerable blessing in the way of the opening of our eyes to see the divine character and plan need to remember how the Apostle prayed for the church, "that the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."—Eph. 1:18, 19.

WHEN THE PEOPLE SAW IT

When the multitude saw that the blind man had received his sight and had become a follower of Jesus and was giving glory to God they also joined in praise—all who beheld. So it is today with us. As one after another come to a knowledge of the divine character and plan, all who are in accord with the Lord are not only ready to assist them to the Lord, but ready also to join in praise on their behalf, rejoicing in their blessing. The great mass of the world, however, who see not, who appreciate not, this miracle of change from blindness to spiritual sight and understanding, cannot now join in praise and thanks to God. We are glad, however, that the time is coming when the knowledge of the glory of God shall fill the whole earth, when every knee shall bow and every tongue confess, when every creature in heaven and in earth shall be heard saying, "Praise and honor and dominion and glory and power be unto him that sitteth on the throne and to the Lamb."—Isa. 11:9; Phil. 2:11; Rev. 5:13.

Our lesson gives a second illustration of how the Son of man is able to save all that come unto him through faith. The Lord and his company had passed through Jericho on toward Jerusalem. The whole city evidently was stirred with the knowledge that the great Prophet of Nazareth was en route for Jerusalem. Zaccheus was apparently one of its prominent and wealthy citizens, a publican. The word "publican" today is in some places the name applied to barkeepers, liquor-dealers, but in our Lord's time it indicated a collector of taxes for the Roman government. The Israelites demurred against being taxed by the Romans, claiming that they were the kingdom of God, and that the Roman nation and all nations should rather pay taxes to them. The prejudice on the subject was so strong that the more reputable class of Jews would not accept the office. Besides this, the methods of collecting the taxes were frequently along the lines of extortion, as indeed is said to be still the method of collecting taxes in oriental lands.

Consequently to be a publican came to signify an irreligious, unpatriotic, unscrupulous character. The Pharisees disesteemed these as sinners, as no longer Jews nor heirs of the Covenant promises. The publicans recognized themselves as of the sinner caste, and sometimes in the Temple, if they went there to pray, heard the more religious give thanks to God that they were not publicans—that they had not lost all their manhood and religion and patriotism.

Zaccheus was one of the chief publicans, a prominent one amongst them, and rich. Yet apparently his heart was ill at ease. Although he had found his occupation a lucrative one, he was not satisfied. Not that he would admit that his riches were all gained by dishonesty, but he realized that some of them were not honestly and honorably obtained. This would probably be true of the majority of rich people. As he heard of the kingdom of God and the Prophet of Nazareth and his work of miracles, his heart was longing for relationship with God—he wanted to at least see this Prophet. Short of stature, the crowd being large, he had poor opportunity, but he ran ahead of the procession

and climbed into a sycamore tree, and, seated on one of its branches over the road, he got a good view of Jesus as he passed by him.

Similarly today to some come longing desires for righteousness, harmony with God and fellowship with the Lord Jesus, and the prospect of eternal life in the kingdom. How much depends upon the way they entertain this thought! They can turn it aside and say, "It is no use for me to think of reconciliation with the Father and a life of harmony with him; it is no use for me to try to turn over a new leaf. My business is built upon a disreputable foundation; I have already acquired a reputation for dishonesty, which I could never shake off. The new life which this great Teacher Jesus proclaims is no doubt grand for those who can accept it, but I am not one of them." Had Zaccheus followed such suggestions and inclinations he would perhaps have gone in another direction instead of wishing to see more of the Lord.

It is a hopeful sign when we find any desiring to have clearer views of the Lord or his Word or his plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; peradventure to them, as to Zaccheus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest hearted and earnest of purpose, some of their natural disadvantages may under the Lord's providence work out for them a blessing, even as Zaccheus found that his smallness of stature brought him more particularly to the Lord's attention than otherwise. But his zeal was necessary, as well as his manifestation of interest and faith.

"SALVATION COME TO THY HOUSE"

We can imagine Zaccheus lying on a limb of a sycamore tree, looking down upon the Lord, studying the lines of his countenance, wondering whether or not this were the very Christ, and feeling despair in his own heart as he realized his own imperfection and impurity as contrasted with the Master's character, which shone forth in his countenance, speaking purity, gentleness, meekness, patience, love. How surprised he must have been when the Master stopped and looked directly into his eyes and, calling his name, said, "Zaccheus, come down, for I must dine today at thy house." We have here evidences of the Lord's knowledge of what is in man, that he reads the heart and makes no mistakes. Zaccheus was indeed glad to receive him and hasted to come down and to take him to his home. Doubtless there were others in that vicinity not only more highly esteemed amongst men but of still grander and nobler character than Zaccheus, but he had the longing heart, hungering and thirsting for righteousness. To him the blessing came: he should be filled.

What a wonderful opportunity it was to have the Master come to his home! What an honor, what an opportunity for hearing some precious words, instructions, guidance, encouragement! Not all the conversation of that dinner-table is recorded, but sufficient is told to teach the lesson. Whatever the Lord said to him, Zaccheus there made a full surrender of his heart—that henceforth he would not only forsake sin and evil customs and practices, but that so far as possible he would make restitution for wrong doing and injustice. This is of great importance in the Lord's sight. It is in vain that we attempt to make use of God's grace forgiving our sins while we would hold on to money or property obtained from our neighbors by some dishonest practices. Zaccheus gave evidence of a sound conversion when he declared, "If I have wrongly exacted aught from any man, I restore fourfold"—not "I have restored fourfold," but "I will restore fourfold." The intimation here given is that Zaccheus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. On the contrary, Zaccheus consecrated one-half of all his possessions to the poor, and out of what remained he would make good fourfold, four times as much, for all that he had taken unjustly from others, and still he hoped a reasonable competence would be left.

We believe that many today make a great mistake in that they do not more fully follow the course of Zaccheus—in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talents to the Lord. Zaccheus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. Some have inquired of us, What is the reasonable obligation of a Christian? We answer that our reasonable service should surely be more than the one-tenth of the Jews. To our understanding Zaccheus did not even go the full length of a complete sacrifice. The hymn expresses our sentiments:—

'All my little life I give thee,
Use it, Lord, in ways of thine."

However, Zaccheus publicly, practically, did this very thing, the difference being that we who live this side of Pentecost, and who consecrate all to the Lord, are in turn by him made stewards to use that all according to our enlightenment day by day in his service.

This question should be settled promptly by all who would grow in grace, in knowledge, in love and character-likeness of our Lord—Have I forsaken sin, and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed, half of my goods or all of my goods to the Lord and his cause? If as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Am I remembering that time and talent and influence as well as money belong to him and are my reasonable service? Am I spending and being spent day by day or not? How will it stand with me when the Master reckons with his people? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord fruits of my labor and sacrifice, and hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord?"

"THEY SHALL BE MINE"

Let us remember the words of the Lord through the Prophet, "Gather together my saints unto me; those who have made a covenant with me by sacrifice" (Psa. 50:5), "They shall be mine, saith the Lord, in that day when I make up my jewels."—Mal. 3:17.

Some of those of the multitude who had rejoiced with the blind beggar were greatly disappointed when they found Jesus affiliating with an acknowledged publican. The difficulty was that they had misconceptions and had not yet come to see that the Lord looketh upon the heart, and that in the Lord's sight this humble and grateful publican was nearer to the kingdom than themselves. Jesus' words to them were, "This day is salvation come to this house." Zaccheus also is a son of Abraham. "The Son of man came to seek and to save that which was lost." Salvation came to his house—not in the complete sense, for that, as the Apostle says, is to be brought unto us at the revelation, the second coming of our Lord and Savior. But salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. Zaccheus that day, under the Lord's favor and blessing and instruction, and his own coöperation in the same, in the turning over of a new leaf and becoming a follower of the teachings of Jesus, was saved in a reckoned sense—in the sense that he no longer loved the ways of sin, but now loved the ways of righteousness—in the sense that he was no longer walking after the things of the flesh, but now was walking after the things of the Spirit, the things of God, the things of righteousness, the things of truth, the things most pleasing to the Master, in his footsteps.

BEREAN BIBLE STUDY ON LOVE

SEE COMMENTS IN OUR JULY 1 ISSUE

SEPT. 2

26. What is the importance of loving zeal and how may we cultivate it? Z. '98-112 (1st col. ¶ 1); Z. '03-165 (2nd col. ¶ 1, 2); Z. '01-151 (2nd col. ¶ 1); Z. '01-318 (1st col. ¶ 1); Z. '96-163 (2nd col. ¶ 1, last half.)
27. How may we cultivate loving submission? Z. 96-44 (2nd col. ¶ 2, 3); Z. '99-6 (1st col. ¶ 1 to 3); Z. '02-249 (2nd col. ¶ 1).
28. Must perfect love include sinners and also our enemies? and how may we determine that it is the *sin* we hate and not the *sinner?* Luke 6:27, 28; Z. '99-5 (2nd col. ¶ 3, 4); Z. '01-331 (2nd col. ¶ 2, 3); *Manna,* March 21.

SEPT. 9

29. What is the relation between love and *justice?* Z. '02-265, 266; Z. '04-56 (2nd col. ¶ 2, 3). Z. '02-171 (2nd col. ¶ 2); Z. '05-287 (2nd col. ¶ 2, 3).
30. What is the relation between love and *benevolence?* Z.

'01-247 (1st col. ¶ 2, last sentence); Z. '01-253 (1st col. ¶ 2, 3).

31. What is the relation between love and *fear?* 1 Jno. 4:18; Z. '98-112 (1st col. ¶ 4 and 2nd col.).
32. What is the relation between love and *knowledge?* 1 Cor. 8:1; E. 260 (top of page); Z. '00-184 (1st col. ¶ 2, 3); Z. '03-42 (1st col. ¶ 3).

SEPT. 16

33. What is the best evidence of our acceptableness with the Lord? Z. '98-201 (1st col. ¶ 1); Z. '03-56 (1st col. ¶ 2).
34. How may we become copies of God's dear Son? Z. '98-201 (2nd col. ¶ 2, 3); Z. '02-172 (1st col.).
35. How must we *keep* ourselves in the love of God? Jude 21; Z. '00-184 (2nd col. ¶ 1); Z. '02-173; Z. '05-139 (2nd col. ¶ 4); Z. '05-124 (2nd col. ¶ 4, 5).
36. How should we examine ourselves and overcome the unlovely spirit of criticism and harsh judgment? F. 402 ¶ 2, to 409; Z. '00-73 (2nd col. ¶ 3); 74 (1st col. ¶ 1, 2 and 2nd col. ¶ 3); also 75 (1st col. ¶ 1); Z. '04-43 (2nd col. ¶ 5) to 43 (1st col. ¶ 2).

SEPT. 23

37. How must love deal with evil surmisings? Z. '05-213 (1st col. ¶ "III" to 2nd col. ¶ "IV").
38. How shall we fulfil the command, "Love one another"? Z. '99-88 (1st col. ¶ 3 to 2nd col. ¶ 2); Z. '03-121 (1st col. ¶ 2); Z. '98-201 (1st col. ¶ 2 and 2nd col. ¶ 1); Z. '05-125 (2nd col. ¶ 2); Z. '05-297 (1st col. ¶ 1, 2). And what proprieties should be observed by the New Creation in this respect? F. 489 ¶ 2, to 490.

COMING IN THE NAME OF THE LORD

Matt. 21:1-17.—SEPTEMBER 9.

Golden Text: "Blessed is he that cometh in the name of the Lord."

In our last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho. En route Jesus gave the parable of the talents; and Bethany, the home of Lazarus, Martha and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events his request was honored, and Mark tells us, according to the revised version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding at this time was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

THE OBJECT AND SIGNIFICANCE OF THE RIDE

A prominent writer on this lesson seems to present a very wrong view of our Lord's course and program, saying: "Jesus now for three days made his final attempts to persuade the Jewish nation to accept him as the Messiah and thus save themselves from destruction, and become a great power for bringing in the kingdom of heaven among men. He uses every possible means, in a great variety of ways, for accomplishing his purpose. He presents himself to them as a king. He shows his royal authority by cleansing the temple, his Father's house. He performs royal deeds of power and of mercy in healing the sick. He argues, he discourses, he pleads, he teaches, he answers objections, he threatens, he warns."

To the very contrary of all this, we find that our Lord here studiously avoided arousing the people, lest they should "take him by force to make him a king." (John 6:15.) He taught the people in parables and dark sayings, which he did not explain except privately to his disciples, saying, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all these things are spoken in parables: that seeing they may see and not perceive; and hearing they may hear and not understand." (Mark 4:11, 12.) Just a few days before this our Lord had expressly told his disciples that he would be set at naught by the rulers of the nation and would be crucified and rise again the third day. They had at least partially understood this matter, for they endeavored to dissuade him from such a view, and he had explained to them that his kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones, judging the twelve tribes of Israel.

Our Lord knew that he would be rejected and before he entered the city, viewing it, he wept over it and said, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support and for the establishment of an earthly kingdom. We cannot doubt what a power he would have had if he had but spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marveled that he offered no defense. All this was in harmony with the prophecy, which declared, "As a sheep before her shearers is dumb, so he opened not his mouth."

Jesus sought to influence only those Jews who were "Israelites indeed," in whom there was no guile; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class—and he did not wish for others. It was not the Father's will, as he declared. The remainder of that nation, aside from the "Israelites indeed," the holy ones, according to the divine plan and arrangement, would reject our Lord, crucify him and be blinded for more than eighteen centuries until, at the time of his second advent, their eyes of understanding would be opened and they would "look upon him whom they have pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn." (Zech. 12:10.) Meantime the Lord's favor during this Gospel age, as intended, would pass throughout the world, making disciples of the pure in heart, a zealous class of various nations, peoples, kindreds, tongues, for the purpose of selecting joint-heirs in the heavenly kingdom, which was not intended to be established as an earthly kingdom nor a heavenly one until God's due time—at the second coming of our Lord.

THE FULFILMENT OF PROPHECY

Two prophecies combine in the testimony here recorded: "Tell ye the daughter of Zion, Behold your King cometh unto thee, meek and riding upon an ass, and upon a colt the foal of an ass." (Compare Isa. 62:11; Zech. 9:9.) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. It was necessary, according to the divine program, that our Lord should literally, actually, do what the prophets had foretold, that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, they shall look upon him whom they have pierced and mourn for their rejection of him, they will find themselves without excuse, they will realize that the Lord had performed unto them as his covenant people all his good promises, and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart, they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking and not fit for the kingdom. In a word, God did for natural Israel everything that he had purposed and promised, and certified thereby that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion, and while they shouted "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. It had been a cus-

tom amongst various peoples for long centuries to thus treat their honored rulers. In countries where flowers abounded these were used, in others the branches of trees, and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact, narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of the Lord to the matter, pointing out to him the impropriety of such proceedings.

The modesty of our Lord in respect to his Messiahship is noteworthy. Not on a single occasion we know of did he announce himself as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by the Lord. For instance, on the first occasion when Jesus inquired of his disciples, "Whom say men that I am?" and later, "Whom say ye that I am?" when Peter,, speaking for them, replied, "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now it was the multitude that heralded him the son of David, the Messiah, and he merely held his peace—only when others objected did he declare that the shouting was necessary to the fulfillment of the prophecy which declared that there should be a shout, saying, "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." The third place where his Messiahship was referred to was before Pilate, who asked him, "Art thou a king then?" He answered, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

"HOSANNA IN THE HIGHEST"

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation—a presentation to them of their King—to be accepted or rejected? They had no other meaning at the time, but indirectly they have a lesson for spiritual Israelites at the end of this age; because we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his kingdom.

Natural Israel waited 1845 years for the Lord to come as their King, to establish righteousness in the earth, and to use them as his channel for blessing to all mankind according to the terms of the Abrahamic Covenant. When Messiah came they were unready to receive him and unfit to be his co-laborers—except the few Israelites indeed whom he gathered out of that nation and constituted the nucleus of the new nation. When the Jewish nation, natural Israel were cast off, rejected, the Lord began the selection of spiritual Israel out of all the nations as he had foreseen and foretold. Nominal spiritual Israel waited a similar period of time, 1845 years, from the death of Jesus to the time when he was due to present himself as King.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel, viz., in 1878 A. D. (for prophetic testimony on the subject see MILLENNIAL DAWN, Vols. II and III). At that date also we believe nominal spiritual Israel—Churchianity, "Babylon"—was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection,—neither did natural Israel realize its rejection and that its house was left desolate, left to go to destruction. As the 37 years following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that 37 years from 1878 will bring "Christendom", to its destruction in the great time of trouble predicted in the prophecy.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah—accepting him as their present Lord and King, or rejecting him; shouting in their hearts "Hosannah to the son of David, who cometh in the name of the Lord," or, on the other hand, amongst those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to incorruptible conditions in the first resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction, saying, "Your house is left unto you desolate: ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord," he ceased all efforts in connection with that nation—their trial was ended as a nation, but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of its merchants and money changers, driving them out with a sourge of cords. He was backed by the authority which belonged to any Jew in any station of life, but was additionally backed by his own kingly presence and the multitude which thronged about him, which would have been ready to support him with physical force: all this, of course, aside from his heavenly power.

THE ANTITYPICAL TEMPLE CLEANSING

To our understanding the chief force of this feature was its typical one—illustrative of a great truth now applicable to spiritual Israel. The Temple built by Herod was only the type. The true temple is the church of the living God. This church temple may be considered from two standpoints: (1) The church of glory in the future, of which the Lord's faithful ones of the present time are the living stones, now being chiseled, prepared. (2) The church in its present condition of humiliation, imperfection, more properly the tabernacle in which the Lord dwells. As there were strict regulations governing the worship and worshipers in the types, so there are positive regulations in God's Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious temple of the future.

The Scriptures clearly indicate that in the end of this Gospel age God purposes a cleansing of his sanctuary, his temple—Christendom. There will be nothing in or connected with the temple in glory that will need to be cleansed, nothing impure, nothing that defileth will enter therein; but the temple, the church of the present time, stipulated to be composed merely, solely, of the consecrated belivers, has become a mixed multitude, so that under the name of Christian and church are many persons and parties thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this sanctuary, as testified through the Prophet Daniel—unto 2300 days [years], then shall the sanctuary be cleansed. That was merely a typical cleansing which our Lord accomplished in the typical Temple; the antitypical cleansing is the one of real importance and we are living now in this time of cleansing. (See MILLENNIAL DAWN, Vol. III, Chap. IV.)

The type gives us a suggestion respecting the character of the cleansing, that it mainly affects those who make merchandise of holy things—those who are associated with the Lord's work for selfish reasons, because "their bread is buttered on that side," because they can have more honor of men, more of the advantages and comforts of life, and better business prospects by reason of their identification with Churchianity. All of this class must be driven out: the Lord himself will see to the work. The Lord's house is not to be a house of merchandise. The Lord seeketh such to worship him as worship him in spirit and in truth, and not those who seek the loaves and fishes or any earthly advantage. He will therefore present the truth in such a form that it will be a blessing to the proper class, and separate all of the improper class by a measure of odium in connection with the King and his faithful. At the present time the Lord, the truth, with a whip of small cords, is injurious only to those who are in the temple for purposes of merchandise, and not injurious to others. There are money changers today in the nominal temple who are robbing the people by accepting salaries for that which is not food, who, while professing to teach the way of the Lord and receiving honor

of men and other emoluments, are really misrepresenting the Lord and his truth. All such will be separated from the true Temple class, all such will be angry with the Master and his followers, as were the merchants and money-changers in the typical Temple, and they will have their sympathizers also, as they did.

THE TEMPLE A DEN OF THIEVES

Thieving, robbery, is usually done secretly, deceptively. The thief usually represents himself as the very reverse. He poses as an honorable man; but slyly, under cover, he secures to himself that which is not properly his. Is not this the case with very many professedly Christian ministers and teachers and elders in various quarters of Churchianity? Are there not many who pose as ministers of the cross of Christ and of the Word of God who deny the Word of God and to whom the cross of Christ is foolishness? Of this class are those who tell us that they are Evolutionists; that instead of man falling from God's likeness and needing to be redeemed by the blood of the cross and needing the second coming of the Lord to restore him, the very reverse is their conception of truth, viz., that if man has fallen at all he has fallen upward, that he has no need to be redeemed, and that to look for the second coming of the Lord for the salvation of the world is foolishness. Are not these men receiving money under false pretenses? and is not such a system of thievery the very worst kind in the world? Is not this an open robbery? Do they not rob God in that they detract from his honor? and do they not rob the people in that they take from them money and honors, etc., while deceiving them, selling them that which is not bread, which satisfieth not?

The Father's house, his church, should be composed solely of those who worship him in spirit and in truth. It is meet, it is proper, that all others should be cast out, and the Lord will see to this now because the due time for it has come. The sanctuary shall be cleansed; then in due time the glory of the Lord will fill it—the royal priesthood will be changed and become the temple of glory, honor, dominion and power, from which will proceed the blessing of the world of mankind.

The people in general were thoroughly aroused by the triumphal entry and then the scourging of the money-changers. To the inquiry, Who is this? came the answer, "This is Jesus, the Prophet of Nazareth of Galilee." The news spread, and the poor and the lame of the city began to flock to the temple. Doubtless they had heard before about this great Prophet, and many of them found this their opportunity for receiving a blessing at his hands. So it will be in the future, when the spiritual temple will have been fully cleansed, and the Lord of the temple will be in it in power and great glory, the healing and blessing of all the families of the earth will be in order and will be accomplished—all who will may then be blessed.

The shoutings of the multitude on the way had doubtless ceased, yet the children in the Temple had apparently taken it up and doubtless without any particular meaning were singing over and over "Hosanna, hosanna, to the son of David." This illustrated how by and by the praises of the Lord shall fill his temple, and the Pharisees who heard the children were annoyed by it. We may presume that they endeavored to stop them unsuccessfully and then appealed to the Master, as the one whose authority would be recognized, to rebuke them; but he answered them this was fulfilling prophecy again, as it is written, "Out of the mouths of babes and sucklings thou hast perfected praise." What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer the Lord caused to be accomplished even at the mouths of babes. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely, but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word coöperate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

TEACHING WITH AUTHORITY

Mark 12:13-27.—SEPTEMBER 16.

Golden Text: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Today's lesson considers the events of the last day of our Lord's public ministry. As already noted, he rested at Bethany over the Sabbath and participated in a feast to his honor that (Jewish) Sabbath eve. The next day, the first day of the week—Sunday—he rode on the ass, making a triumphal entry into the city of the great King. Mark informs us that he visited the Temple on that occasion, looking about on the condition of things, and that it was the next day, Monday, that he drove out the money-changers, etc. Now we come to the day following, Tuesday, the last day of his public teaching. Note the record thus: John 12:1 informs us that the Feast at Bethany was "six days before the Passover"—Sabbath; Mark 11:1 records the events of the next day, Sunday; Mark 11:2-19 relates the events of Monday; Mark 14:1 shows that Wednesday and Thursday intervened before the Passover Feast began.

PERPLEXITY OF THE JEWISH RULERS

The leading men of all the various sects and parties were in perplexity how to deal with Jesus. They believed him to be an impostor, because his claims seemed to them to be absurd, contrary to all worldly wisdom, the only kind which they possessed. True, they recognized that he was a brilliant man, that he had great force and power with the common people. But they said to themselves, "Although he does not publicly claim to be the Messiah, he nevertheless gives that intimation—promising his disciples participation with him in the kingdom when he shall be exalted to power—and is leading the people to believe that by and by the long-expected kingdom of God will be established. He is making headway, his miracles being especially effective in supporting his claims; he is establishing thus a new sect, a new party, that will prove antagonistic to all present sects and parties, and diminish our influence with the people. Although we have differences of opinon on many subjects, we are all striving together for the favor of the great Roman empire, under whose control we are now. We are seeking to have greater and greater liberties and privileges, and if this new party succeeds it will diminish our influence at Rome and appear to the emperor and senate like a rebellion. The Romans already have that opinion of us as a people, that we are rebellious, etc., and we have been endeavoring to allay that sentiment and establish confidence in the stability of our religious system and its power over our people. This new religious system, therefore, threatens not only the prosperity of our various denominations but also the prosperity of our nation. Jesus should be killed for the good of the cause: as patriots we owe it to ourselves and to the whole nation and its future welfare."

We are informed that they sought to kill him, and that privately they had determined this from the time of his calling Lazarus back from the tomb. His triumphal entry at the head of a multitude shouting, "Hosanna to the son of David," increased their concern and their determination against him. His driving out of the money-changers, etc., from the Temple was a further manifestation of his consciousness of his power with the common people. Apparently there was only one way to get to him: the people evidently would not stand by quietly and see him injured. Whatever was to be done must be accomplished in a quiet and stealthy manner and quickly. Moreover, the people had a reverence for the Roman soldiers, and it would be desirable therefore to have him executed under Pilate's decree. But how could they bring the matter before Pilate? What charges could they make? It was the people who had proclaimed him king and not himself. They must if possible get him to commit himself to some treasonable statement, on account of which they could bring him before Pilate as an enemy of the Roman empire, and thus have him legally executed in a manner which the public could not resist. The Romans permitted the Jews to govern themselves, merely stipulating for tribute and loyalty to Rome; and Pilate with his soldiers resided at Jerusalem, not to interfere with Jewish laws and customs, but merely to preserve the peace and the dignity of Rome.

AN ENTANGLING QUESTION

With a view to getting Jesus to commit himself as an opponent of the Roman Empire, two groups of Jews came to Jesus with a question. The Pharisees in a general way held that the Jews as the people of God were to be the rulers of all other peoples, and that they should never pay tribute, taxes, to other rulers. Their teachings on these lines, however, were privately given, for fear of being ap-

prehended as traitors to Rome. The Herodians, on the contrary, were Jews who took sides with Herod, and stood firmly and boldly and publicly for the suzerainty of the Roman Empire, claiming that it was to the advantage of the people of Israel to be under the Roman power, and that the paying of tribute was right and proper. The common people were understood to specially favor the view held by the Pharisees and were opposed to the view of the Herodians. Representatives of these two classes, coming to Jesus in public where he was teaching and where the common people could hear the question and note the answer, hoped to get him to do one of two things either declare with the Herodians that the tax was right and proper and thus break his influence with the common people, or publicly to side with the Pharisees and common people, denounce the tax tribute, declare it improper and contrary to the divine will, etc., and thus make declaration that under no conditions then prevailing could the instigation of insurrection amongst the Jews in opposition to the tribute tax be construed as traitorous.

Note the subtlety of the entire program: they addressed Jesus, saying, "Teacher, we know that thou art true and carest not for any one: for thou regardest not the person of man, but of a truth teachest the way of God." Here all the stress was laid upon his courage to utter truth, to be faithful to God at any cost, to be a teacher of the people on whom they could thoroughly rely, fearing nothing for himself. All this was so stated in order that the Master in the presence of the multitude might be compelled to give a straightforward answer to the question they were about to put, and that answer they fully believed would be one that would convict him of treason. Then came the question: "Is it lawful [according to the Law of Moses] to give tribute unto Ceasar or not?" Shall we give or shall we not give?

A HEAVENLY-WISE REPLY

Our Lord understood the situation in an instant and said, "Why tempt ye me?"—Why do you try to entrap me? Look at the motives in your own hearts and judge of how much sincerity or falsity is there. Get a lesson out of this matter that will do you good; show me the tribute coin. They handed him a silver penny or denarius of Tiberius Caesar, stamped with the likeness of Caesar and an inscription concerning him, just as the coins of today in Europe bear the image and superscription of the reigning sovereign. Jesus inquired of his tormentors, "Whose image and superscription is this [on this coin]?" They replied, "Caesar's." Then he gave them the answer to their question, saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Jesus did not go into the question of how much advantage the Jewish nation was reaping from the protection afforded the Jews against the assaults of other nations. He did not attempt to declare that justice was connected with every feature of the tribute tax, but he did sum up the matter in those few words, "If Caesar has some just claims against you, render to him accordingly—this will not interfere with God's just claims against you, which you should be equally ready to meet." This answer was not merely an evasion of the question: it was an answer in the full sense, probably far beyond what they could fully comprehend; but they did comprehend that they had failed to entrap him, that he had answered their question in a manner which would never have occurred to them, that he had a wisdom far beyond theirs and all natural earthly wisdom—he had the wisdom from above, first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits.—Jas. 3:17.

ADMONITION APPROPRIATE TO US

The Scriptural assurance that all things work together for good to them that love God is illustrated in this matter. The Pharisees, the Herodians intended evil to the Lord and his apostles, their teachings, etc.—they designed their overthrow. But in the Lord's providence the very reverse of this resulted. A lesson came to the common people who heard, a lesson which doubtless bore fruit in any who were in a right condition of heart; but the lesson was especially profitable, we are assured, to the apostles and to all of the Lord's followers since. Its lesson is that we are not called upon to war with carnal weapons against the powers that be—that all the followers of the Lord Jesus are to seek peace and pursue it, endeavoring to do good unto all men as they have opportunity, especially to the household of faith, and to speak evil of and to do evil to none.

To the disciples this would imply that the affairs of the world may be safely left with the world, under the Lord's supervision, for he is able to make even the wrath of men to praise him; the remainder he can restrain, and in due time all of his gracious purposes will be accomplished. (Psa. 76:10.) Until that due time shall come we are with patience to wait for it, knowing that in the end it will come and will not tarry. The Lord's due time for the changes in the world's affairs is what we are waiting on, and meantime we are occupying, using, our talents and opportunities, not in fighting worldly battles either by tongue or pen or with other earthly weapons, but fighting the good fight of faith, laying hold upon eternal life, whereunto we are called, that we may thus be prepared by the trials and difficulties and sacrifices of the present time for the glorious share in his kingdom reign and blessing which the Lord has promised to us as his followers if we are faithful.

If Caesar commands taxes and they are general we are not to dispute them. When the Lord's time shall come, when Caesar no longer shall collect taxes from the heirs of the kingdom, it will be manifest to us, for then Caesar will have no power or authority to collect these. If Caesar merely gives us liberty to vote it is not at all necessary that we should accept or use that liberty; should he by and by command us to vote, it would be proper for us to comply and use our best judgment. But in the absence of any command or compulsion it would seem that those consecrated to be followers of the Lamb, to walk in the footsteps of Jesus, would have plenty to do in following the Lamb whithersoever he goeth—in fulfilling the terms of their consecration as members of the body of Christ, in doing good unto all men as they have opportunity, especially to the household of faith.

WHAT WE RENDER TO GOD

What we shall render to God depends upon who we are and what we see and know respecting him and his will. The world in general realizes some responsibility to a Creator or First Cause, but their enlightenment being limited, their responsibilities are correspondingly limited. Those who have seen and heard and tasted that God is gracious, that his favor has been manifested in the redemption price paid at Calvary, have greater privileges than their less enlightened neighbors and correspondingly greater responsibilities. To these it is but a reasonable service that they should present to the Lord the little all that they possess in this present life, and this becomes a still more reasonable matter when they learn that God has sent forth during this Gospel age a special message of invitation to joint-heirship with his Son in the kingdom. Those who are thus enlightened and who possess any measure of wisdom should, it would seem, joyfully lay aside every weight and besetting sin and earthly ambition, and strive to attain to the gracious things of the divine promise to the seed of Abraham.—Gal. 3:29.

The Prophet, speaking for this class of holy favored ones of this Gospel age, the consecrated, inquires, What shall we render unto the Lord for all his benefits to us? What would be the proper course for such to pursue in their relationship to God? The Lord through the Prophet gives the correct answer, saying, "I will take the cup of salvation and call upon the name of the Lord." (Psa. 116:12, 13.) The cup of salvation, as our Master explains, has a two-fold significance: it implies that we all share with him in his cup of suffering, of self-denial, of self-abasement for the sake of the Lord's cause in this time when sin abounds, when the prince of this world rules in the hearts of the majority, when darkness covers the earth, society, and gross darkness the heathen. We have the promise that those who drink of the Lord's cup now will also drink of his cup of rejoicing and blessing and refreshment in the kingdom.

In other words, in the divine order these two features are indissolubly joined, "If we suffer with him we shall also reign with him," if we partake of the trials and difficulties and oppositions incidental to faithfulness to the Lord, we shall have a share with him in the glory, honor and immortality by and by; but if we refuse the cup of trial and discipline and experience and suffering of this present time we are thus also incidentally refusing and passing by the cup of glory and blessing of the Millennial age and of eternity. Let us take the cup, let us appropriate it, let us render unto the Lord our God our reasonable service—a full consecration of heart and life. And this appreciation of a reasonable service will doubtless continue to increase before the mental vision: as we go onward we will perceive greater privileges and opportunities of sacrifice, and as we measure up to these will get clearer and better and grander views of the coming glories, and also our heavenly rewards.

"WHOSE WIFE SHALL SHE BE?"

When the Pharisees and Herodians withdrew, discomfited by our Lord's wise answer, representatives of another sect, the Sadducees, came with a question to entrap him.

To appreciate their question we must understand that the Sadducees were a class of Jews well educated, intellectual, but utterly lacking in any faith respecting a future life. Whether or not they believed in a God, we are not informed, but that they did not believe in invisible angels or spirit beings of any kind, and that they denied that there would be a resurrection for mankind more than for the brute beast was clearly stated. They were worldly-wise men who believed that their countrymen were laboring under a foolish delusion in expecting any blessings in the future. They held that when a man dies that is the end of him. The Sadducees presented a question which they thought would show up the weakness of Jesus' position before the people, and incidentally also the weakness of the theories of other Jews.

Their question was probably a suppositious one, though stated as a fact. They cited the Jewish law respecting Jewish marriage stated in Deuteronomy 25:5-10. The object of that law seemingly was to prevent the obliteration of any family. The suppositious case was that under this law one brother married and, dying without children, the second brother married his wife, and so on until the seven brethren had married the one woman, each in turn. Now the query was, Whose wife should she be in the resurrection, since she was the wife of the seven during her earthly life? The question was intended to show the absurdity of believing in a resurrection, that it would occasion all kinds of confusion, etc.

Our Lord's answer was, Is not your difficulty, your error, this—that ye understand not the Scriptures nor the power of God? If you sufficiently appreciated the power of God you would know that he who is able to raise the dead is able also to order and direct all the incidental affairs connected with the resurrection of mankind. If you had a proper appreciation of God's character you would have faith in him and would not stumble over such a trivial matter as this. Leave it with God. Let me explain, however, that when they shall rise from the dead they will neither marry nor be given in marriage, but will be like the angels in heaven, sexless. This was a new thought to them.

Our Lord did not attempt a particular answer to their question, knowing (1) that they were not sincere questioners, and that such an explanation would be like casting pearls before swine; (2) furthermore, it was not yet time to give an explanation of many of the details respecting the resurrection. Many of those details belong only to the spiritual, and could not be understood by any except those begotten of the Spirit, and the Spirit begetting could not come until Pentecost, and Pentecost could not come until after the Lord had paid our penalty with the sacrifice of himself and had ascended up on high and appeared in the presence of God on our behalf.

From our standpoint, however, we see that our Lord, without designating the resurrection of the church or the resurrection of the world, stated the matter broadly in such a way as to apply to both. For instance, those who will constitute the church, and who will be changed from earthly to heavenly nature in the first resurrection—"changed in a moment"—will be Spirit beings like unto our Lord, and like unto the angels also in respect that they will be sexless. As for the world, which will not be changed from earthly to heavenly nature, and will not experience a resurrection change in a moment, but a gradual change or uplift, progressing step by step during the thousand years of the "times of restitution," it will also be true that when they shall have attained that world and shall have attained the resurrection from the dead they will neither marry nor be given in marriage, but be sexless. That is to say, the restored human family will, during the period of restitution, lose their sexual distinctions, and at the end of the thousand years be all of them in perfection, like Adam was before Eve was taken from his side.

"NOT THE GOD OF THE DEAD"

Having answered their question that the resurrection difficulties they anticipated arose from a failure to appreciate the divine power then in control, our Lord passed onward in the argument to show that they did not grasp the spirit of the Scriptural testimony. They had reasoned that the Old Testament said very little about resurrection anyway. Our Lord proceeded to show them that there were various features of the Scriptures which indirectly taught the resurrection without mentioning it in so many words. He pointed them to the time when the Lord appeared to Moses and spoke to him from the burning bush, saying, "I am the God of Abraham, the God of Isaac and the God of Jacob." Jesus' argument with the Sadducees was that since Abraham, Isaac and Jacob were at this time dead, for God to thus speak of them implied a resurrection of the dead, implied that he still recognized them in some sense or degree, that they were not extinct—that God, for instance, would not speak of being the God of a dead camel or a dead dog, because he had made no provision for a resurrection of camels, dogs, etc., but his provision for the resurrection of the human dead is a fact, and constitutes a full explanation of his statement here—that he is still the God of Abraham, Isaac and Jacob.

We live in a day when Satan's delusions through Platonic philosophy has gained a large control over the world. All the heathen today believe that death is not death, but an entrance into a fuller life, and Christian people in general so believe, some of them even using this passage of Scripture to demonstrate their belief, saying that if God be the God of Abraham, Isaac and Jacob they could not have been dead in any sense of the word, but must have been alive somewhere, they know not where. We answer that these also err in not giving proper attention to the Scriptures, which teach not that the dead are alive, but that there shall be a resurrection of the dead, both of the just and of the unjust. This is what our Lord taught, and this is therefore what all of his followers should believe if they would have the full blessing intended for those who contend earnestly for the faith once delivered to the saints. Note that our Lord so expresses it: his argument is based upon and introduced by the words, "As touching the dead that they arise, have ye not heard," etc.—he does not say "as touching the living that they shall arise," for how can the living arise? It is the dead who need a resurrection. The Scriptures never suggested the absurdity of the resurrection of the living, but continually assure us of the resurrection of the dead, both the just and the unjust.—Acts 24:15.

Every doctrine of the Bible is intimately associated with the statement that the wages of sin is literal, actual death—not merely the death of the body, but "the soul that sinneth it shall die." (Ezek. 18:4.) The death of the soul was the penalty upon Adam and upon all of his race; hence our Lord redeemed our souls from the tomb (Psalm 49:15), and the redemption price he gave was his own soul, his own being, when "he poured out his soul unto death," "he made his soul an offering for sin." (Isa. 53:10, 12.) Since it is the souls of men that are redeemed the resurrection is to be a resurrection of the souls, and the resurrection of our Lord, we are told, was a resurrection of his soul, as foretold by the Prophet and confirmed by the Apostle, "Thou wilt not leave my soul in sheol," hades, in the tomb.—Psa. 16:10; Acts 2:31.

While it is unwise to push this feature of the truth to the front because of the prejudice that exists in the minds of so many of the Lord's people, and because it is proper that we should be wise fishers of men, nevertheless it is absolutely indispensable to an appreciation of the divine plan that all should come ultimately to see that this is the fundamental teaching of God's Word, and to build the proper faith structure in harmony therewith. Adam died and we in him—Christ died as our Redeemer, and thereby made possible the resurrection of the dead, both of the just and unjust, as promised in God's Word. We who now are called have the special invitation to be of the just, the justified, the acceptable with God—to have part in the First Resurrection and be the kings and priests to reign with our Lord on the earth, to bless the world and to grant to mankind in general the gradual uplifting or raising up out of sin-and-death conditions to the full perfection of human nature lost in Adam and redeemed by the precious blood.

VOL. XXVII ALLEGHENY, PA., SEPTEMBER 15, 1906 No. 18

VIEWS FROM THE WATCH TOWER

THE JEW! THE JEW! THE JEW!

Spiritual Israelites, who recognize that according to the Word of God natural Israel is yet to play an important part in the world's affairs, naturally watch keenly everything transpiring throughout the world affecting the Jews. Noting that the favor to Spiritual Israel meant the disfavor of natural Israel, and that the completion of Spiritual Israel would mean the return of natural Israel to divine favor (Rom. 11:25-32),

we more than others were prepared to look for and to apply the prophetic promises which belong to fleshy Israel. Thus it was that thirty years ago we were preaching the regathering of natural Israel to Palestine before A. D., 1914. Others mocked, and even orthodox Jews assured us that they did not expect such things for several centuries. Not for fifteen years after that did Dr. Herzl and Dr. Nordau and others dream of and organize the Zionist movement for the reoccupation of Palestine by the natural descendants of Abraham, who, the Apostle says, are still "beloved for the fathers' sakes."

Just as the persecuted Jews of Russia were beginning to look for a place of refuge, and were debating colonies in South America, United States and elsewhere, some going to Palestine—the door of the Promised Land was suddenly closed by the edict of the Sultan of Turkey in 1892. That very prohibition led the Jews to look to the land of their fathers with greater intensity than ever, and the Zionist movement took form and took hold of the hearts of the Jews all the world over. The closing of the "door" led to the greater desire to enter it, and a Zionist fund was started, ostensibly to purchase the land. But only the poor Jews have faith in the promises of the Law and the prophets—the wealthy ones, generally unbelievers, refused their millions to the poorer Zionists and loaned instead to the persecutors of their race.

As years rolled on and the Zionists became more and more enthused, their plans were laid before the Sultan by Dr. Herzl, and it was said that all of their funds were proffered for concessions in Palestine looking toward the establishing there of a Jewish State, but to no avail—Palestine remained closed. Then the British Government offered specially favorable terms for a subordinate Jewish State south of Palestine, in Africa, and this drew off the interest of some, but only the more whetted the desire of the others for the Promised Land. Then came the death of Dr. Herzl, their great leader, and no one seemed to fill his place, and Zionism began to faint by the way. Now, suddenly, without the influence of a great leader, without the coöperation of the millionaire Jews, without the expenditure of one dollar, the Sultan has lifted the embargo on Jewish emigration to Palestine as suddenly as he placed it, and without ado or explanation. To us who are watching, this all reads, "Not by might, nor by power, but by my Spirit [power, influence] saith the Lord." God is behind the movement, and the Jews will yet realize this, and the meek among them will rejoice therein and learn to lean less upon the arm of flesh, and more upon the arm of the Lord.

Meantime the Jews are charged (no doubt justly) by the Russian autocracy with being largely responsible for much of the trouble of that revolution-shaken land. No doubt they will on this account be more and more made the scapegoat of the situation—the Government conniving at their persecution by the revolutionaries. If this persecution has gone on even when Jewish bankers loaned money to Russia, may it not be expected to be intensified when these shall refuse further loans, as is now generally anticipated? The intelligent opposition of the Jews to the present reign of legalized anarchy may lead to a forcible expulsion of the Jews as a popular remedy.

England, alarmed at the situation in Egypt, and by the efforts of the Sultan to encourage a "Holy War" by the Mohammedans, has viewed with alarm the building of a railway from the Sinaitic Peninsula into Palestine, lest it should give the Sultan a military advantage and endanger the interests and political value of the Suez canal. It is easy to believe that England therefore would be pleased to see the Jews, a friendly race, enter Palestine in considerable numbers. Some of the English people are manifesting a Jew-hatred, and saying that England has all the Jews she wants.

The Roman Catholic press, commenting on the verdict that Dreyfus was not guilty of treason, claims that he was acquitted because the Jews are in control of the French Government and responsible for the annulment of the *Concordat*, which for so long period has existed between France and the Roman church. She too, therefore, would be glad to be rid of the Jews in France, and may some day connive at their persecution. The Scriptures declare that at this time God will not only drive Israelites out of all the nations whither they have been scattered; but also that *hunting and fishing for them* he will see that at the proper time they shall return to "their own land."—Jer. 16:15, 16.

Germany is trembling with fear that what is now being enacted in Russia may ere long be her portion. The Socialists of Germany are expressing their sympathy with their brethren of Russia as loudly as prudence will permit. The German Emperor fears that the success of the Russian revolutionists in forming a Republic, or even the formation of a very liberal monarchy, would endanger his own autocratic powers, if not encourage the overthrow of the Empire. There is a serious Jew question in Germany, too; and possibly the Kaiser may make himself further illustrious by taking some public step favorable to the disposition of the Jewish question—in harmony with prophecy, though entirely ignorant thereof.

A little longer and the plan of God will be complete, and we shall know as we are known. But, meantime, the "watchers" will take comfort from the evidence we have, that all these and other matters of prophecy are reaching fulfilment, and that *on time*.

ZIONISTS TAKING NEW COURAGE

The death of Dr. Herzl, the acknowledged leader of the Zionist movement, was surely a great shock thereto. However, we should look for the Lord's providence in the matter, and now it appears. Dr. Herzl was bent on the formation of a Jewish State with chartered rights, which the Sultan of Turkey, the ruler of Palestine, was not willing to grant. Synchronously with the death of Dr. Herzl conditions in general changed: the Jews, under a new leader, Dr. Warburg, have abandoned present political aspirations almost at the same moment that the Sultan issued his edict permitting the settlement of Palestine by Jews. This is in full accord with the prophecy, which shows that a Jewish State cannot be restored until the gathering of Spiritual Israel beyond the vail—"until the fulness from among the Gentiles be brought in."—Rom. 11:25.

The following report of the American Zionist Convention in July, from the *Jewish Exponent*, will be read with interest:—

"There are three important subjects that will ever be linked with this convention—practical work in Palestine, financing the Federation and official antagonism toward Territorialism. The scholarly address of Professor O. Warburg and the report on Palestine came as an entire surprise. It was like a thunderbolt from a clear sky, or I should say a sunbeam from an otherwise cloudy and threatening heaven. Yesterday the Zionist forces were in utter despair; the idea of a Jewish State in Palestine seemed but a forlorn hope, which had died with its originator.

"Today a new leader has arisen. Dr. Warburg showed them this land, almost in their grasp. There was no need of a tramp in the wilderness, there was no need for a shower of miracles. They could go in and possess the land immediately. Yesterday they could only see their hopes realized through 'the Jewish State.' Chovevi Zionism, much as they favored it because it kept them occupied, was distaseful to them; it gave them but the faintest hope. Today they see their Zion through 'Practical Work in Palestine.' Dr. Warburg cast aside the Herzlian doctrine; he tells them, first develop the country, then you are worthy of the State. Nor is this plan one of mere lesser colonization, one that proposes merely to plant little agricultural communities until the land shall overflow with their members. It proposes a thorough commercial, industrial and cultural, as well as agricultural development of the country. Its scope is only limited by a lack of political acknowledgment, and this it considers of least importance, even though Herzl laid the greatest stress on it.

Political recognition shall merely adorn this edifice, whereas Herzl demanded it as the pillar of his State. Though the declaration of the Federation orders the 'Actions Comite to watch and take advantage of political opportunities,' yet it cannot be denied that political Zionism has been subordinated to 'the principle of active and immediate work in Palestine,' whereas the direct opposite was true with Herzl at the helm. No matter what future events this change may bring, whether it be disastrous or beneficial, time alone will judge; but the immediate effect of the change is already apparent. It has blown new life into the movement.

"The new impetus it has given Zionists for renewed effort can hardly be overestimated. It will require some time for a general realization of the stupendous effect of this change. During the coming year our forum will be occupied with discussions on the Palestine Society, the Palestine Industrial Syndicate, the Bazalel and kindred movements. Our press will echo with questions of museums, art galleries, colleges, olive trees, Palestine railroads and mines and weaving industries. The keynote of this whole new phase of Zionism is, 'Go in and possess the land.'"

THE 1906 CONVENTIONS

Behold how they gather from East and from West,
From North and from South they come;
No visible emblem nor banners are theirs,
Nor loud rolling beat of the drum.
But with faces alight with the hope which is theirs,
With the love which sustains, and the promise which cheers,
They herald the kingdom to come.

Unknown to the world, as their "Head" was unknown,
And willingly sharing his cross;
Believing the kingdom long-promised is near,
Are parting from all earthly dross.
The "sun" fast arising now gladdens their eyes,
And just within reach seems the rich cherished prize,
For which they count all else but loss.

Yes, here they assemble, these uncrowned kings,
On the Master's business intent;
All humbly and meekly pursuing their way,
In his service willingly spent.
And the world knoweth not, as they knew not of Him,
What honors are theirs who are serving their King,
And full on his mission are bent.

And who shall say that they met there alone?
For were there not forms more fair,
Of those who have heard their Master's "Well done!"
Rejoicing with him "in the air"?
Invisible yet, our dim eyes can not see;
Still, hovering o'er us their presence may be,
And we shall soon be with them there.

Full soon shall that Greatest Convention be held,
The faithful ones all to be there;
Our Master presiding in glorious garb,
And we in his glory to share
There highly exalted to sit in his throne,
To lift up the billions down-trodden so long,
"Oh, what must it be to be there." A. J. M.

GATHER MY SAINTS TOGETHER UNTO ME

As the time for the "general assembly of the church of the firstborn" draws nearer, the desire of the consecrated to meet together to "build one another up in the most holy faith" seems to increase. This applies to the little local gatherings in various parts, as well as to the "One Day Conventions" and to the "General Convention." We rejoice that this is so, and hail it as one of the proper signs of brotherly love and general growth in grace and knowledge. Once we inclined to begrudge the railway fares and other expenses, but now we are learning that there is a degree of economy in temporal matters, which fosters a money-loving disposition which is a foe to grace and tends to spiritual poverty. "The liberal soul shall be made fat." (Prov. 11:25.) It is a good sign to find God's people spending their earnings for the spiritual welfare of themselves and others.

The second of our general conventions of the year (at St. Paul, Minn.) is in the past, and many of our readers have already had verbal reports from those privileged to attend it. Nevertheless it is appropriate that the TOWER also set forth a summary of its prominent features.

Opening August 13, and closing Sunday the 19th, the convention week was one round of spiritual enjoyment, participated in by about one thousand WATCH TOWER readers—of whom probably 700 were privileged to be in attendance during the entire session, while the remainder came and went at times better suiting their convenience, but always we believe with regret that they could not be more with the friends and with the Lord, whose presence was preciously realized throughout.

We cannot report here the various heartfelt testimonies given by the dear friends who came together at their own expense from twenty-eight States, including Canada and Scotland, but you have our word for it that they were heart-cheering. Very quickly those who had never met or even heard of each other were "well acquainted" and friends, bound with a tie of the Spirit warmer and stronger than any tie of blood; others who had met previously had no less joy in renewing their fellowship and greetings. Perhaps a dozen of those who attended the Asbury Park convention were so enthused thereby that they came also to St. Paul.

All of our sessions were in the Armory Auditorium, except the publicly advertised discourse of Sunday afternoon, which was held in the new "People's church"—the largest in St. Paul. Both auditoriums were secured to us free by the business men of St. Paul at a cost to themselves, we understand, of $350. A vote of thanks was unanimously accorded them at our last session. "The People's church," we might remark, is known as very "liberal" in its religious tenets—how liberal may be judged from the fact that its beautiful and expensive stained glass windows represented donations from people of various denominations: Roman Catholics presented one representing a Pope, while the Presbyterians were represented by John Knox's features, the Methodists by Wesley, the Lutheran's by Luther, and the Free Thinkers of all shades of thought were represented by Huxley, Spencer and Confucius. And were not we represented? Yes! by a splendid ideal likeness of our Savior and Lord, the founder of our church. The public service held in the People's Church had of course the largest attendance, the audience being estimated at 1800.

The addresses of the convention were delivered by Brothers A. E. Williamson, John Edgar, A. E. Burgess, H. Samson, J. D. Wright, O. L. Sullivan, G. Draper, W. M. Hersey, W. E. Page, E. O. Loe. H. E. Hollister, J. A. Bohnet, G. LeFerry and C. T. Russell. They all discussed the old, old story—some emphasizing one feature, some another, each in his own style. It was the one "Song of Moses and the Lamb," rendered in different parts, but all in the one key of "Love divine, all love excelling, joy of heaven to earth come down." There was not a discordant note, because all took their keynote and time from the great Master of all, of whom the Apostle declares, "This Salvation began to be spoken by our Lord and was confirmed unto us by them that heard him"—the apostles. Such oneness is quite unusual, and is generally secured in conventions held by others by having manuscripts of what the speakers will say examined by a committee beforehand. But we needed no such restriction, because more and more, as the Lord intimated it would be, we find, "Thy watchmen shall see eye to eye." (Isa. 52:8.) Nor should we fail to remember the word, "They shall be all taught of God." (John 6:45.) The fact that the Great Teacher is present superintending the "harvest" work is, we believe, a further assurance along this line. We comfort ourselves with the thought that his eye, his rod and his staff are guiding his sheep from grace to grace and from knowledge to knowledge. Hence it is not astonishing that we find, as was predicted, that "the path of the just is as a shining light—shining more and more unto the perfect day." Little details may, indeed should be, expected to grow clearer day by day, but all the fundamentals of our faith super-structure are unchangeable.

One of the interesting features of the convention was the baptism service. The Baptists kindly granted us the use of their auditorium and pool, and 118 were immersed in symbolization of their full consecration of their all to the Lord—even unto death.

Two other items of general interest were: (1) The Chautauqua salute given Brother Russell on his arrival on Tuesday morning, followed by a hand-shaking reception in which about 600 participated; and (2) The Love Feast, which closed the convention. In front of the platform, ranged in line, gathered all the speakers of the convention, with them those who led praise and testimony services, and the elders of the St. Paul and Minneapolis class. Past these, shaking their hands and bidding good bye, came (1) the colporteurs and intending colporteurs; (2) The regularly chosen elders present from various congregations; (3) "Bible House" assistants and others from Allegheny; (4) Those present of the St. Paul and Minneapolis church; (5) All the remainder of the audience. It was a grand climax to a grand convention.

A little later, when the Editor of this journal and others arrived at the R. R. depot, they found a company of about 50 brethren and sisters awaiting their departure. We parted, singing, "Blest be the tie that binds," and "God be with you till we meet again."

REPORT OF ONE DAY CONVENTIONS

En route to the St. Paul Convention, Sunday, Aug. 12, was spent as appointed, with dear friends at Chatham, Ont. We had a delightful season. The afternoon meeting for the public was held in the Opera House, and was well attended—

the audience being estimated at about 600. Excellent attention was given. The evening service was an address to the interested. The discourse many of our readers already have seen in public prints.

At Cumberland, Md., we had a splendid season of mutual refreshment on August 26. First came the opening rally 10 to 12 a. m., a splendid "Testimony and Praise" refreshment, participated in by nearly all present. In the afternoon the public service was the largest we ever had there. The Academy of Music was well filled—the estimate of numbers being 1,400, who gave close attention. Next morning we learned that a well-known infidel of the city was going about proclaiming that he had finally heard a reasonable gospel preached. The night subject was printed in the daily journals, and you have it.

The Terre Haute, Ind., one-day convention proved itself a blessing. The opening rally from 9:30 to 11 a. m. was truly a season of refreshing. Besides the local class there were delegations from various places within the circuit of one hundred miles; and their united testimonies to the Lord's goodness as well as their prayers and praises were comforting and encouraging every way and to all. Brother Russell addressed the gathering from 11 to 12:15 noon when we adjourned for refreshments. The topic of the discourse was "The grace of God that bringeth salvation." (Titus 2:11.) It was duly reported in the usual newspapers, which many of you receive regularly. The afternoon subject for the public, "A Cure for Infidelity—To Hell and Back," was given a very attentive hearing by about 1,500 very intelligent looking people.

McKeesport, Pa., only about 15 miles from Allegheny and Pittsburg, was given a one-day convention from a desire to preach the truth to more of its citizens. The afternoon session for the public was attended by about 1,200. The evening discourse to the interested, which was reported in the secular journals, was from the text, "All have sinned and come short of the glory of God." (Rom. 3:23.) The earnest attention given by many leaves room for the hope that some of the Lord's jewels were brought in contact with present truth by these meetings.

A CHRISTIAN SOLDIER'S BATTLE

Gal. 5:15-26; 6:7, 8.—SEPTEMBER 30.

Many sing, "Onward, Christian Soldier, battling for the right," who but imperfectly comprehend the meaning of their words, the signification of the Christian battle. But it is a battle of freedom in the highest and best sense of the expression. In ignorance, the battle is often misrepresented before the public mind. To give an illustration, the newspapers recently told of how a colony of emigrants from Europe had killed one of their number for a violation of some of their social regulations, and how they were very much surprised when the officers of the law made investigation. They thought they were coming to a free country! They were surprised to learn that freedom here is understood only to mean literally to do right—liberty under the laws framed and approved by the majority. This illustrates in large measure the anarchist condition of the natural mind in its untutored condition.

Civilization, basing itself partly on an appreciation of the principles of justice and partly upon the lessons of history, attempts so to shape the laws of the land as to secure the rights of all. It is not surprising, however, that—with selfishneses a ruling element in all hearts by nature—neither the laws nor the practices of the most civilized are perfect: that is to say, the largest amount of protection and the largest amount of individual liberty are not always secured. When we consider that the lawmakers and executives are all imperfect, biased, selfish, we are properly amazed at the amount of justice we find in the world and the amount of liberty. If all the lawmakers were saints, fully in harmony with the divine arrangements and merely limited by the imperfection of their mortal bodies, we could not expect much better laws than we find in the world; and were it not that the Scriptures clearly show us that the church, as kings and priests of the future, will be absolutely perfect in every respect and backed by divine wisdom and power, we could not anticipate for the Millennium anything much better than we now possess in the way of governmental machinery.

As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most reverenced the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice and of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a freeman. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE HIGHEST CONCEPTION OF LIBERTY

The civilized world, like a school, divides itself into various classes, some more and some less advanced: the lowest class totally misapprehended liberty, thinking of it merely as license, self-will, and failing to recognize the fact that selfishness being in control and interests conflicting, its conception of liberty is unreasonable and injurious. The second class appreciates liberty, and more reasonably submits itself wherever necessity compels, and no more. With these it is a matter of policy and not of principle. One class approves liberty for the masses, because otherwise the masses would rebel. It lengthens its own rope of privilege to the extent that the majority permit. Selfishness controls in every granting of liberty, and in every attempt to secure more liberty and privilege for self these would be granted to others. Merely the conflict of interests at the present time preserves to the world the measure of liberty which it now enjoys.

The third class has a conception of liberty which neither of the other two classes can understand or appreciate—the liberty to serve and to do good to all men along the lines not of selfishness but of love for all. This Christian ideal is to the world in general foolishness. While they have grown to respect the great Teacher and his apostles who set forth this Christian view of liberty, they feel privileged to denounce as foolish the living representatives of this same doctrine—that the perfect law of liberty is love and service to God and our neighbor. Those who advocate and practice love from this Scriptural standpoint are by their fellows "counted fools all the day long," denounced as impractical, unsophistical, and sometimes reprobated as hypocrites.

THE FIGHT FOR LIBERTY

All the liberty there is in the world today has been paid for: none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess powder, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for. Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistakes that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress—that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth it will effect a wreck of all these. Thanks be to God that his program is that on this wreck of present institutions he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs.

THE CHRISTIAN'S FIGHT

If the world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes free." (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that he gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal

weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error. Against what, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-heirship with Christ through a full consecration of all to the divine service—to the service of righteousness and truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.

To the surprise of every soldier he finds that some of his greatest battles are within. True he finds the world an opponent to his full devotion of time and talent and influence to the service of the truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness: the world, therefore, sneers and cries "hypocrite," "saint," etc., and seeks to turn aside the consecrated. To be a good soldier he must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment—"even unto death." The adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various ways. The Christian soldier has the assurance of his Captain that all the arts of the adversary are known to him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment.

But, as we have said, the chiefest of all the Christian soldier's opponents is the human foe—the weaknesses and cravings and demands and subtle presecutions, etc., of the fallen conditions of his own mind and body. To his surprise he finds himself a slave to his own weaknesses, and that he must battle daily, hourly almost, for victory, in order to attain fully the liberty wherewith Christ makes free indeed. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts and propensities, are battles for liberty, battles for right, battles on the Lord's side. Our great Captain is not so much wishing us to fight his battles as wishing us to fight the good fight of faith in ourselves, and in this matter he is ready to assist us, and without him we can do nothing. True, our battles extend beyond ourselves sometimes when, either amongst the Lord's brethren and the church, we need to battle for the truth, the right, or in our contact with the world we may sometimes find hostilities necessary.

"IF YE BITE AND DEVOUR"

Amongst the Lord's people, even in the apostles' day, there was a tendency at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses within. The organs of combativeness and destructiveness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren—often over nothing, or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that greater is he that ruleth his own spirit than he that taketh a city. (Prov. 16:32.) The Apostle refers to that misdirection of Christian energy which bites and devours one another, and tends to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of the divine revelation, for he himself urged that we contend earnestly for the faith once delivered to the saints. (Jude 3.) But this earnest contending is not to be done in a biting and devouring manner—it is to be with patience and long suffering, brotherly kindness, love.

The Lord's people have enlisted as new creatures, Spirit begotten, to walk [to live] not after the flesh but after the Spirit, and must continually recognize this fact, and keep watch that they are walking in line with the spirit of truth, and must know that in so doing they will not be fulfilling the desires of their fallen flesh. The Apostle states this as a positive rule, without exception, that the flesh, the natural inclinations, tendencies, lusts or desires, are contrary to the Spirit, and likewise the Spirit desires are contrary to the flesh. These two desires being opposed one to the other we cannot gratify both, and whichever is gratified it will be so at the expense of the other. If we ever want to attain to the true liberty wherewith Christ makes free we should know that it can only be by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will we have reckoned dead. It is the new will warring against the flesh, which the old will used to control, and which flesh still has its evil tendencies.

The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for it as food, nourishment, strength, through the Word of God, whose exceeding great and precious promises are given in order that the new will may be strong in the Lord and in the power of his might through faith, and conquer in all of its battles with the flesh.

The Apostle's declaration, "Ye cannot do the things which ye would," is in full accord with all our experiences. We can sometimes do as we would in some things, we can gain the victory over the flesh; but there are certain weaknesses, failings, blemishes in our flesh which are so powerful that the new mind never gets as complete a mastery over them as it desires. Nevertheless in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker. The Scriptural proposition, however, is that we must expect to have more or less of these battles until our dying moments. Thank God that will be the end of the strife, for in the resurrection we are promised new bodies, perfect, complete, in which the new mind will be able to exercise itself without conflict. That is the rest which remains for the people of God, and associated with it will be various other blessings, honors, dignities and responsibilities which the Lord has promised.

"YE ARE NOT UNDER THE LAW"

The Jewish law was prominent before the minds of the early church, because the majority had come to Christ through Judaism. The law had its requirements and exactions and condemnations, and it was difficult for the early church to comprehend the liberty which was properly theirs in Christ. Their minds would waver as between the gift of grace in Christ and the rewards of the law, and hence they were continually in trouble because of a realization of the imperfection of their flesh. The Apostle urges the point that those who have accepted Christ are no longer under the Law Covenant, hoping for eternal life under its impossible conditions. The law could only approve that which was perfect, and while believers realize that their hearts, their wills, their intentions, are perfect, they realize also the imperfection of their flesh.

The Apostle's argument therefore is, "If ye be led of the Spirit then are ye not under the law." (Gal. 5:18.) That is to say, You who have accepted Christ, and who are now walking according to the new mind to the best of your ability, are following the lead of the Spirit, and you have nothing to do with the law, and it cannot condemn you as imperfect because of your fleshly weaknesses, for you are protected under the robe of Christ's righteousness, and the divine arrangement is that so long as you are following the Spirit, following the new mind, seeking to walk not after the flesh but after the Spirit, that long you are justified, approved of the Lord, and the imperfections of your flesh that are contrary to your best endeavors are not charged to your account, but to the Lord Jesus' account. Those unwilling imperfections were all laid upon him who bore our sins in his own body on the tree, as his perfections have been applied to us through faith to cover those unwilling blemishes.

"AGAINST SUCH THERE IS NO LAW"

While the Law Covenant was nailed to Jesus' cross it does not mean that there is no law covering the Lord's people. The very essence of the divine law is love for God and for man, and the Apostle points out that our course as Christians walking after the Spirit of Christ would be condemned by no law of God; but on the contrary, if neglecting our consecration to the Lord we walk after the flesh, there would be condemnation against us because judged according to the Spirit the intention of our hearts, we are either approved or disapproved by the divine law of love.

The works of the flesh the Apostle enumerates, and they are all violations of the law of love under which the New Creatures in Christ are being examined; they all come under the head of selfishness and imply injury to our fellow-creatures. He enumerates these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, malice, wrath, strife, divisions, heresies, envyings, murders, drunkenness, revellings, and such like. The Apostle points out that anyone begotten of the Spirit who walks, that is who lives, along the lines of these works of the flesh need have no hope of any share in the kingdom of Heaven. He does not say that all

such would share in the second death, but we know of a surety how such conduct persisted in would ultimately result in the second death. It is sufficient for our purpose, however, to leave the matter where the Apostle does, and to note that there is no prospect for a share in the kingdom for any who do these works of the flesh and of the devil.

It is unfortunate for some that they seem unable to realize the scope of this testimony; they seem to think of adultery, drunkenness and murder as being the crimes that would debar from a share in the kingdom. They overlook the fact that the Lord defined adultery to be a desire to do evil where only the opportunity is lacking; that he defined murder as represented in that condition of heart which hates a brother. They overlook the statement of the Apostle in this very list that the spirit of variance, the spirit of ambition and jealousy, the spirit of envy and division, are spirits of the flesh and in opposition to the new creature led by the holy Spirit. O, if all of the Lord's people could have in mind these searching tests and apply them to their own lives, what a profit would result, what a blessing, what a fleeing from these weaknesses of the old nature, what a fighting against them for the liberty of the new creature and its final attainment to glory, honor and immortality with their Lord in the kingdom!

THE FRUIT OF THE SPIRIT

Having pointed out to us what would constitute walking after the flesh, the Apostle next indicates the conditions and experiences which should assure the Lord's people that they are not only soldiers of the cross and followers of the Lamb, but that they are fighting a good fight, gaining victories over the flesh. He suggests that if we are begotten of the Spirit and guided thereby there will be a fruitage in our life which will be manifest to ourselves and should to some extent also be apparent to others. This "fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance."

There is no law of God against these things, these qualities, these characteristics of the new nature, and very rarely will any law amongst men be found in opposition to them, although indirectly those who practice these things will be unpopular with the world as well as with the adversary and have trying experiences as a result—experiences, however, which persevered in will work out a far more exceeding and eternal weight of glory. On the contrary, he who lacks such fruit in his heart, in his mind, in his experiences, lacks the evidence which he should have of his faithfulness as a good soldier in warring against the old nature. He lacks therefore the full assurance of faith, without which as a new creature he could not have peace and joy. It will be observed that all these fruits of the Spirit are contrary to selfishness. If the Lord's people could but come to the place where daily, morning, noon and night, they would have self-examinations to see to what extent they are growing these fruits of the Spirit and to what extent they are rooting out the works of the flesh, it would be to the comfort and joy of all who are in the right condition. Though it might be to the discouragement of others, it would be a discouragement which eventually would be to them advantageous and in the end would hinder them from making shipwreck.

"CRUCIFIED THE FLESH"

Pursuing his subject, showing why we should fight against our natural desires and inclinations toward things that are selfish and sinful, the Apostle declared that they that are Christ's [his consecrated ones, prospective members of his bride] have crucified the flesh, with the passions and lusts thereof. What does he mean?—that those who have accepted Christ as their sin offering, believing that the crucified one paid their ransom price, have counted their flesh in as though crucified with Christ, saying, Since sin cost the crucifixion of our Redeemer we will be opposed to sin and dead to sin forever. The thought is that whoever has clearly and intelligently accepted Christ as his Savior from sin will be so opposed to sin that he will count his own flesh as condemned to death and be hoping for the new body, the spiritual, and be willing that his flesh should die a lingering death until the last gasp, so strong will be his opposition to sin and everything allied therewith, so strong will his sympathy be with God and the Redeemer, and the holiness which they represent.

"If we live in the Spirit let us also walk in the Spirit," the Apostle adds. That is to say, begotten of the Spirit we reckon ourselves new creatures, spirit beings, not yet perfect. To us old things are passed away, the things of sin, and all things have become new in harmony with the exceeding great and precious hopes which have been begotten in us by the Lord's promises. If these be true, let us walk, let us live our daily life accordingly, in harmony with this thought—as new creatures in Christ, not as men energized by their ambitions or projects, not as taking pleasure in the things contrary to the new nature.

"PROVOKING ONE ANOTHER"

As before suggested, while our difficulties arise from our own fallen flesh, they are apt to manifest themselves in the affairs of the church. The old spirit of selfishness inclines to be ambitious for influence, power, authority, glory amongst the brethren, overlooking the fact that such vainglory and envyings are entirely contrary to the Spirit of the Lord, by which we have been begotten—entirely overlooking the fact that while this ambitious spirit dominates us in any measure we are unfit for the kingdom and will have proportionately less and less of the Lord's favor and blessing and guidance in our hearts and heads. Hence the Apostle urges, "Let us not be vainglorious, provoking one another, envying one another." Whoever manifests a vainglorious spirit tempts another in the same direction through retaliation, and thus there is a provoking or inciting to an evil course; whereas the Apostle urges, on the contrary, that the new creatures in Christ should provoke or incite one another to love and good works, that would be to their mutual advantage and development.

"GOD IS NOT MOCKED"

The compilers of this lesson here introduce Galatians 6:7, 8 very appropriately. The theme is the same. We might succeed in deceiving ourselves, possibly succeed in deceiving others into thinking that we are spiritual, walking after the Spirit, while really heady, highminded, vainglorious and envious, but, says the Apostle, we could never deceive God. For such to claim that they were walking after the Spirit and not after the flesh would be mocking God, would imply that God could not read the heart and discern the motive. And the Apostle suggests that in God's arrangement we are sure to reap the very crop we sow. If, in our daily intercourse with the family, the brethren and the world, we allow the envious, selfish, vainglorious, ambitious spirit to control, with more or less of anger, hatred, strife, and dissension, we may surely expect the legitimate crop will not become the reverse of this; instead of finding ourselves in the resurrection copies of God's dear Son, we will find ourselves wholly unfit for the company of the elect.

But, on the other hand, if we sow to the Spirit—that is, if in the daily affairs of life we seek to have our hearts and minds in full accord and sympathy with the Spirit or the Lord, as presented to us in his Word and exemplified in our Redeemer and the apostles—then we may have the assurance with God that he will not forget us however weak we may be, however insignificant according to the flesh, but we will be remembered of him in the resurrection and be granted a share with all the overcomers in his kingdom; we will reap of the Spirit the spiritual body, as the Apostle intimates. For he that soweth unto his flesh shall of the flesh reap corruption; death, but he that soweth to the Spirit shall of the Spirit reap life everlasting. We are to remember, however, that this sowing and reaping is done by the new creature, the new mind, the new will, and not by the flesh. However weak and imperfect the flesh may be, God judgeth us not thereby. On the contrary, he looketh upon the heart, upon the intention, upon the will, and his reward or condemnation will be according to what our hearts have desired and endeavored. He will count us as victors if loyally and firmly we endure hardness as good soldiers, faithful to the end.

OUR GOLDEN TEXT

Those who arranged the lesson series designed this for a lesson on temperance, and chose as the Golden Text, "Wine is a mocker, strong drink is raging." (Prov. 20:1.) While we trust that few if any of the readers of this journal need special exhortation along this line, we do desire to express our full sympathy with the temperance cause. From our standpoint of observation, intoxicating liquors, while not the root of all evil, may well be said to be the root of much of the crime of our day. Surely no consecrated child of God could feel that he was in line with the divine will if, yielding to his appetites, he became intoxicated. If he did not feel ashamed of himself surely the hearts of all rightminded saints would burn in sympathy for him. The cost of alcoholic beverages consumed in so-called Christendom is enormous, and nothing could better demonstrate, we think, that the name "Christendom," signifying Christ's kingdom, has been misapplied. When Christ's kingdom shall rule the world, we believe that a great change will be effected along the lines of temperance. The cost of intemperance is not merely measured by the cost of the liquors consumed, but also by the crimes and the diseases attendant.

OUR NATIONAL DRINK BILL

The American Grocer prepares yearly an estimate of the drink bill of the people of the United States. These figures, while not official, are recognized as being the best data obtainable on the question. Of course, much of the work is estimated, as is shown by the statement that liquor is figured on the basis

of sixty drinks to the gallon, the average price per drink being taken at seven and a half cents. The entire drink bill for stimulants is placed at the enormous total of almost one and one-half billion dollars, far more than the bonded indebtedness of the United States, and almost three times the ordinary yearly expenditures of the Government, exclusive of the postal item. On a per capita basis this means more than eighteen dollars a year, the more harmless stimulants, such as tea, coffee, and cocoa, accounting for less than three dollars, while alcoholic beverages make up the remainder. Of course, no small part of this drink bill goes into public treasuries either as internal revenue, as custom duties, or to the various municipalities in license fees, etc.; but the drink bill is a great burden on the people, a burden that cannot be fairly measured by the cost alone of the liquors consumed. To the over indulgence in alcoholic stimulants must be attributed the greater part of the crime and poverty in the country. Were those all reckoned into the accounting, our national drink bill would be advanced from its present figures, large as they are, to a total that would be appalling.—*Boston Herald,* May, 1905.

"Rot of barley, rot of corn.
That's where Alcohol is born,
To his rotten nature true
To rot is all that he can do.
Rotten men and rotten boys;
Rotten hopes and rotten joys;
Rotten slums of degradation
Rotten politics in the nation.
Rotten ballots, rotten laws;
Parties with a rotten cause;
Nursed on nature's rotting juices,
Rot is all that it produces."

A story is current in the Orient of a wise old sheik, who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young prince turned in horror from murder, theft and loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that," said the wise old man, "which will bring you all."

HIS PILGRIM LABORS ENDED

On September 13, our dear Bro. J. N. Patten, well known to many of our readers as one of the "Pilgrims," laid down his cross and we surely believe entered "beyond the vail," a spirit made perfect in the "first resurrection." How blessed at such times to be able to realize that we are living in the "harvest" time, in which such a "change"—"in a moment, in the twinkling of an eye"—is the Lord's provision for the last "members of his body." We hearken to the message, "Blessed are the dead that die in the Lord from henceforth! Yea, saith the Spirit; they rest from their labors, but their works follow with them."

How blessed to think of "the rest that remaineth for the people of God," as well as to enjoy a goodly share of it even while yet in the enemy's country: yet how blessed, also, is the thought that our present opportunities for using our mortal bodies in the service of our Lord and his cause are but the prelude to the greater and more satisfactory works of grace we shall be privileged to engage in with our dear Redeemer throughout the glorious "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

Privileged to see our Brother shortly before his death we discerned that he was just at the border and spoke a few words of comfort and joined in prayer for God's will to be done and his gracious arrangements perfected, and requested that he bear our greetings to those "on the other shore;" expressing the hope that ere long we will all be gathered home. Thus we were enabled to rejoice together, even in the presence of the foe. Surely the Apostle said truly,—"We sorrow not as others who have no hope;"—nor do we sorrow as do those with vague and uncertain hope. Our faith sings while we weep,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

Dear Sister Patten was ceaselessly in attendance on her husband, and as he sank to rest with her hand upon his forehead and a sweet smile illuminating his face, she sang to him in low tones those two precious hymns: "Sweet peace, the gift of God's love," and "I shall see him face to face."

WONDERFUL WORDS OF LIFE

SEPTEMBER 23.—REVIEW

"And they were astonished at his doctrine, for his word was with power."—Luke 4:32.

This lesson is set apart as a review for the past quarter. We leave it for each one to review as he may find opportunity, and here merely offer a few remarks respecting the Golden Text above. The text brings to our recollection the words of Oliver Wendell Holmes, illustrating the power of the truth and its effect upon those who are not of the truth—not of the light but of darkness. We quote:—

"THE TRUTH"

"Have you ever, when walking about out of doors, found some big flat stone that has lain no one knows how long, just where you found it, surrounded by grass that forms as it were a little fence around it—and have you not, obeying some sort of feeling, thought that it has been there long enough, put your stick or your finger or the foot under its edge and overturned it?

"What a scene, and what an unexpected and disagreeable surprise for a little colony, the very existence of which you did not imagine before you observed the sudden confusion and anguish of its inhabitants when overturning the stone! No sooner is the stone overturned, and the wholesome daylight entered to the compressed and light shy society of creeping things under it, than every one of them possessing legs—and many of them have a whole lot—run wildly about and push against each other and everything in their way, and it ends with a universal general rush for the subterranean hiding places from a circuit poisoned by the sunlight.

"Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among the sickening little world living under it!

"Every real idea and every real subject bring one or another to gasp. And having regained the breath he will probably begin to misuse it for blasphemy. These are the best proofs you can get that you have expressed a truth for which the time was ripe."

LIGHT, TRUTH, MAKES MANIFEST

From time to time the Lord has allowed the world to follow its own wisdom into dense darkness, and then has suddenly turned on the light, producing very much the effect described in the foregoing illustration. It was thus in Elijah's day, and through many of the prophets God turned on the light and brought corresponding testings. But at our Lord's first advent, when the great light came into the world and was displayed in the midst of those who had claimed to be the people of God, the children of the light, it demonstrated that many of them were really children of darkness who loved not the light, loved not the truth. Similarly, in the days of the Reformation through Luther, Knox, Wesley and others, the light was turned on, and the accumulated errors and darkness were removed, to the advantage of those who loved the light, but to the disturbance of those who loved the darkness. And today conditions are very much the same: the light of present truth finds comparatively few even in enlightened Christendom to appreciate the riches of God's grace and take a fuller view of the love and mercy of God, manifested in the great redemptive work of Christ, to be accomplished in the "times of restitution of all things spoken by the mouth of all the holy prophets."—Acts 3:19-21.

In every case it has been the Word of God that has caused the disturbance, the commotion. Whether sent through the prophets of old or through the apostles and reformers of this age it has been God speaking from heaven—and his Word is quick and powerful searching beyond any human message. It will separate, it will distinguish; it will find the truth hungry, it will separate the others; it is the light of which the Apostle declared, Whatsoever doth make manifest is light. The attitude assumed by the people toward the light, the truth, demonstrates better than all their professions would do whether they are of the light or of the darkness. In our imperfection of judgment we might suppose that some were children of light

who really are not of the light, and we might presume some to be children of darkness who are really different at heart. The Lord knows them that are his, he demonstrates who is on his side and who on the side of darkness; let us be content and let the sickle of truth do the separating in the harvest work; and let us not be self-willed and self-opinionated, but waiting on the Lord. Let us wait patiently on him to bring about the separation with divine wisdom and love—we know that his plan is the best in the end.

"ASTONISHED AT HIS DOCTRINES"

It is an old adage that truth is stranger than fiction. The fallen condition of the human mind and heart seems to lead us to accept as more reasonable its own imaginings of others rather than the direct clear statement of the divine Word. Hence, whenever the truth has been published the effect has been, as here stated, that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, blurred, inconsistent when compared with the wonderful divine plan of salvation. We are not surprised, therefore, indeed it becomes the evidence of the truthfulness of our position, that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its reasonableness, the way it glorifies God, the way in which it explains circumstances and conditions in the present time, birth, death, our hopes, our fears, the world's ignorance and the coming time of blessing and turning away of the curse and of darkness, and the shining in of the Sun of Righteousness with healing in its beams, bringing in "times of restitution." No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. (1 Cor. 2:9.) More and more we are convinced that the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

NOT FAR FROM THE KINGDOM

Mark 12:28-34, 38-44.—OCTOBER 7.

"Thou shalt love the Lord thy God with all thy heart."

In our study of September 15th we considered our Lord's answer to the Pharisees and Herodians and Sadducees on the Tuesday preceeding his crucifixion. The present lesson closely connects with that one. A Scribe and Doctor of the Law, noting with apparent sincerity the wisdom of our Lord's replies to the Pharisees and Sadducees, broached the question respecting the Law—quite a common one among the Jews—namely, which commandment is the first or chief, the most important. It will be remembered that on another occasion a Scribe asked the Lord a similar question, and our Lord drew from him the answer by inquiring, "What sayest thou?" In the present instance, however, Jesus answered the question directly, quoting from the summary of the ten commandments. (Deut. 6:4, 5.) "Hear, O Israel: the Lord our God is one, Jehovah, and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

Our attention is called to a comment on this Scripture set forth in a Sunday School Teachers' Manual, as follows:

"This describes, designates, the God whom we are to love supremely. Jehovah, the God of Israel, is the one absolute, self-existent, eternal God, and he alone. He is the Creator, Ruler, Preserver, Guide, Savior, Father, Source of all good. One of the best services science has done for religion is the completeness of the proof that there is but one God, by proving the unity of material, of force, of government throughout the known universe. The unity of moral law is another unassailable proof."

"No Unitarian can insist upon the absolute unity of God with more earnestness and emphasis than do the Trinitarians. We believe in one God, and only one. It would be a terrible thing if there were conflicting deities, some having one dominion and others another. There would be no peace, no safety, no exaltation of soul, no assurance of hope, no eternal heaven."

NEITHER UNITARIAN NOR TRINITARIAN

Trinitarians and Unitarians seem to have divided the truth between them so that neither one possesses it in the Scriptural sense. Unitarians, so far as the name belongs to a denomination, and judged by their public declarations, reject Jesus as the special son of God, who was with the Father before the world was, and who left his heavenly state to become a man, to accomplish the redemption of Adam and his race, and who having died for our sins has been raised from the dead by the Father's power, far above angels, principalities and powers, and every name that is named, to participate in the divine nature and glory and honor. From the Unitarian standpoint, therefore, our Lord Jesus would appear to have been merely a good man and a noble example of good living. According to this view, our Lord is not divine, but human. We cannot accept this as the teaching of the Scripture.

We must hold to the contrary that he who was rich yet for our sakes became poor, not only experienced the humiliation but has since experienced still higher exaltation, so that as a result all men should honor the Son even as they honor the Father also. While we cannot admit with the Trinitarians that this last expression would mean that the Father and the Son would be one in person, we claim that they are, nevertheless, one in purpose, in plan, in coöperation, in heart harmony—one in the same sense that the Master desired that all of his disciples might be one with the Father and with himself, praying, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The Trinitarian view, while nearer the truth than the Unitarian, in some respects is, nevertheless, wide of the truth and very confusing both to head and to heart, and proportionately injurious to the cause of the Lord. As our Lord's quotation from the law clearly states, "Jehovah God is one God" and not three Gods.

THE FATHER AND SON ONE IN SENTIMENT

The Son of God is not the Father but the Son, who "proceeded forth from the Father," who was the Beginning of the creation of God. (John 8:42; Rev. 3:14.) Nevertheless, even before he became man's ransom price his close association with the Father and his oneness of heart and purpose with him are clearly indicated in the Scriptures. We are assured that he was the "Word of God"—the logos, the expression, the channel of the Father's communication. We are assured that while the Father was *the* God above all others, the Son, the Logos, was *a* God above all others, next to the Father but subservient to the Father. We are assured that he was the Father's active agent in the entire work of creation, so that "by him were all things made that were made, and without him was not one thing made." (John 1:1-3.) His subserviency to the Father is testified to by himself, "The Father is greater than I," "The Father hath sent me," "As I hear I speak." (John 14:28; 20:21.) This subservience and dependence upon the Father not only was true of our Lord while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection to glory, honor and immortality to divine nature.

The Apostle tells us that the Millennial kingdom glory, honor and power are to be specially given to the Son by the Father, and that when the Son shall have finished that appointed work he will deliver up the kingdom to God, even the Father, and the Father will be recognized as the "all in all" of the universe. (1 Cor. 15:28.) Every utterance of the inspired Word of God is in full accord with those which we have quoted. For instance, we have already referred to the statement that he and the Father are one, and have shown that he meant not oneness in respect to authority or person but oneness in respect to their plans, purposes and work, he having set aside his own will to do the Father's will. In the same manner he desires that all who would be recognized as his disciples, and by and by constitute his bride, should lay aside their own wills and be fully submissive to the Father's will, and thus be in the fullest harmony with the Father and the Son, "That they all may be one in us." In accord with this view we have also the statement of our Lord, "He that hath seen me hath seen the Father:" that is, humanity being of earthly nature could not see a spirit being, as it is written, "There shall no man see me and live." (Exod. 33:20) A perfect human being would be the best illustration of the Heavenly Father that it would be possible for mankind to see with the natural eye, and this they did see in our Lord Jesus, the Father's image in the flesh. For a further and complete analysis of this subject the reader is referred to MILLENNIAL DAWN, Vol. v.

HOW TO LOVE GOD PERFECTLY

The definition here given of the love due to our Creator is all comprehensive: our hearts, our affections, must all reverence and love him; our souls, our being, our bodies,

must all be controlled by the love for God; our minds must similarly recognize, reverence, appreciate and love the Lord, and our strength of mind or body must recognize him as worthy of every loving service we can render. Not only so, but our hearts, minds, etc., must not be divided in their love —the Lord must be first with us in every sense of the word. This means the full consecration of time, talent, influence, everything that we possess—it means a condition of heart that is unknown to the vast majority even of those who are justified by faith in the precious blood, and who have a measure of peace with God through our Lord Jesus. This fulness of love for the Father represents not the beginning of the consecrated Christian's condition, but its fulness, its completeness. It represents not his attitude at the time he enters the school of Christ to learn of him, but the condition he must attain to before he can reach the mark or be ready for the graduation to the heavenly condition.

FIRST REVERENCE—LATER LOVE

The reverence of the Lord is the beginning of wisdom, but is not the end of it. We cannot love God until we have become acquainted with him and ascertained the loveable qualities represented in him. Hence the importance of the knowledge everywhere pointed out in the Word of God, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." (John 17:3.) The fear or reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life—no man cometh unto the Father except by him. Many lessons are to be learned respecting the power and greatness and wisdom and justice of our God before we are able to understand and appreciate the "love of God which passeth all understanding."

If we were all perfect as Adam was perfect we would have little difficulty in appreciating the divine character, because the perfect man was created in the divine image and would therefore readily appreciate all the divine qualities and attributes; but born in sin, shapen in iniquity, we are all more or less fallen from that perfection and must learn to know our God. As already suggested, our fallen conditions permit us to learn of his wisdom, justice and power quicker than to learn of his love. Indeed God's love has not yet been manifested to the world in general. Only to a comparatively small number is God's love manifested at all, and it is seen by them only with the eye of faith. The Apostle declares, "Herein was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."—John 4:9.

How few realize the need of this sacrifice! Such only can appreciate the love that was back of it and manifested through it. The great majority are blind to these things, and must wait for their appreciation of the love of God until the glorious time foretold in the prophecies, when the Sun of Righteousness shall arise and chase all the darkness and sin away, when there shall be no more curse resting upon the world of mankind, when Satan shall be bound and the knowledge of the Lord be caused to fill the whole earth—then, as one of the chief elements of the glory of God, will be clearly seen by all mankind the love of God which passeth all understandinig. Thank God we are so highly favored that the eyes of our understanding are opening to this great love of God in advance of the world's blessing and enlightenment! Nevertheless, to the most enlightened this appreciation of the divine character as the God of love came gradually, little by little, as we came to understand the lengths and breadths and heights and depths of the divine plan, and have come to appreciate the love that prompted that plan and is outworking it and guaranteeing its consummation to be glorious.

KNOWLEDGE NECESSARY TO LOVE

In proportion as we discern the perfection of the divine character, in the same proportion are we able to love the Lord with all our hearts, all our minds, all our beings, all our strength. The Christian who attains to this in his heart has surely reached the mark expressed by this command—the first command, the principal command. The Lord may permit him to be tried, tested and proved along the line of this love and to demonstrate a fixity of love, but all the time he was thus being tested he is at this standard of the divine law. There is a distinction, however, to be made between the heart standard by which the Lord is judging the church and the fleshly standard by which the same persons might be judged of others. Because of the weakness of the flesh, the heart love for the Lord might at times not be fully and clearly expressed so that it would be apparent to all mankind. The world, which judges only by the flesh, knoweth us not. It is a consolation to our hearts that the Father realizes our love and devotion, and is judging us not according to the flesh, but according to the spirit, the heart, the intention, the new mind. And in proportion as we realize the imperfections of our flesh and our inability to show the loving devotion of our hearts and minds, being and strength, we should have compassion and sympathy with our fellow members who similarly more or less imperfectly manifest in their flesh the devotion of heart which they have professed. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow-members of the body as they seek also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

"THY NEIGHBOR AS THYSELF"

Lest this Doctor of the Law should misapprehend, the Lord quoted from Leviticus 19:18 the statement, "Thou shalt love thy neighbor as thyself," and this he designated as also of primary importance and second only to the previous statement of love to God. As stated elsewhere, on these two commands hang all the Law and the prophets. In other words, the keeping of these two would touch upon, cover and include every item of the divine law. As spiritual Israelites, therefore, it is appropriate that we notice this as well as the other command. Indeed we hear the Apostle John as the mouthpiece of the Lord declaring, "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

It is well that we keep this test clearly before our hearts lest we deceive ourselves. Love, the greatest attribute in the world, stands related to all the other things in the universe. While God should be first in our hearts and affections, nevertheless our love for God is more difficult to measure than is our love for man. Love is opposed to selfishness and does not even "seek her own" rights, although it may be necessary that love be restrained and ruled at times by justice and wisdom. What a grand lesson on all that is implied in the word love is furnished us by the Lord through the Apostle in 1 Corinthians, 13th chapter. There we are not only shown what elements of conduct are loving, but what elements are contrary to love—which elements of our characters should be cultivated and which should be restrained, subdued, mortified.

Our Lord's questioner was evidently sincere. He perceived not only the wisdom of the Lord's reply to those who were seeking to catch him, but now he had a grand illustration of that wisdom when applied conscientiously to the most important of all doctrines—the most important features of the divine law. His reply was, "Of a truth, Master, thou hast well said, for there is but one God and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than whole burnt offering and sacrifices." Jesus, beholding his candor, gave him an encouraging word, which should have been of great assistance to him, saying, "Thou art not far from the kingdom of God."

One sincerely recognizing the truths just enunciated must surely have been of honest heart, and hence of the kind whom the Lord would be pleased to have enter the kingdom class by full acceptance of him as their Redeemer and by a full consecration of their every power and talent to his service. This would be the practical outworking of this great commandment, fulness of love for God that would lead to endeavors to serve and please him in every possible manner, and their love for fellow men that would have delight in telling the good tidings of great joy which shall be unto all people. We read that after that no man durst ask Jesus any question. This was possible because his ministries and teachings as divinely intended had reached their fulfilment, accomplishment, or possibly it may signify that all classes of his religious opponents held the Master in such awe and respect that they feared to attempt further questioning, which could only result disastrously to themselves, showing their own deficiencies and making him the more prominent as the great Teacher.

"KEEP YOURSELF FROM IDOLS"

Quite a good many of the Lord's earnest followers realize the danger which besets us all of rendering too much love and homage to an earthly creature, and thus to some extent robbing God of what is his due. This seems to be the Apostle's thought in the above expression. He had no thought of Christian people becoming worshipers of sticks and stones, but he did appreciate the fact that the human heart may consecrate itself to serve wealth or fame; and some of the Lord's people, keeping themselves from such idols, are in danger of putting too large a proportion of their love upon wife or husband, parent or child, brother or sister, and thus

idolizing them and bringing an earth-born cloud between their hearts and the Heavenly Father. It is well to be on guard and to remember that, however, much we may love others, the Lord must have all our hearts in the sense that he would be first and chief, and that if it were necessary every earthly tie might be broken, however tender, rather than the tie that binds our hearts to the Lord.

When in such fear, when realizing ourselves in such danger, let us remember that there would be two ways of correcting the difficulty: the one would be by breaking off some of our love for earthly objects and conditions, the other by increasing our love for the heavenly. It surely would be in line with the divine arrangement that we should be discriminating as respects our loves for earthly things, to discern whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute, and discouraging all others as unworthy of us as new creatures in Christ. This would not, of course, mean that we should hate anybody, though it might mean that we would properly be separated from some whose influence would be to the contrary of these divinely appointed guides and sentiments. With our earthly love all centered upon good and noble persons, and especially appreciating these because of their relationship to that which is perfect, to the Lord and his standards, we should then measure the love for these with the love for the Father, and determine that the love for God must be cultivated more and more, until it shall far outreach and outweigh any earthly love, however precious. From this standpoint we would love our dear ones of earth no less, but the heavenly Father proportionately so much more. This we may be sure would be the right attitude which the Lord would most approve.

KEPT FOR THE MASTER'S USE

This thought is presented in a poem quoted by Miss Havergill in her work entitled, "Kept for the Master's Use."

"I tremble when I think
How much I love him; but I turn away
From thinking of it, just to love him more;—
Indeed, I fear, too much."
"Dear Eleanor,
Do you love him as much as Christ loves us?
Let your lips answer me."
"Why ask me, dear?
Our hearts are finite, Christ is infinite."
"Then till you reach the standard of that love
Let neither fears nor well-meant warning voice
Distress you with 'too much.' For he hath said
How much—and who shall dare to change his measure—
That ye should love as I have loved you.
O sweet command, that goes so far beyond
The mightiest impulse of the tenderest heart!
A bare permission had been much; but he
Who knows our yearnings and our fearfulness,
Chose graciously to *bid* us do the thing
That makes our earthly happiness,
A limit that we need not fear to pass,
Because we cannot. Oh, the breadth and length,
And depth and height of love that passeth knowledge!
Yet Jesus said, 'As I have loved you.'
"O, Beatrice, I long to feel the sunshine
That this should bring; but there are other words
Which fall in chill eclipse. 'Tis written 'Keep
Yourselves from idols.' How shall I obey?"
"Oh, not by loving less, but loving more.
It is not that we love our precious ones
Too much, but God too little. As the lamp
A miner bears upon his shadowed brow
Is only dazzling in the grimy dark,
And has no glare against the summer sky,
So, set the tiny torch of our best love
In the great sunshine of the love of God,
And, though full fed and fanned, it casts no shade
And dazzles not, o'erflowed with mightier light."

"BEWARE OF THE SCRIBES"

His opportunities for teaching his apostles were rapidly passing, and our Lord, sitting in or near the Temple, said to them, "Beware of the Scribes, which love to go in long robes and to receive salutations in the market places, and the chief seats in the synagogues, and the chief places at feasts: which devour widows' houses and for a pretense make long prayers: these shall receive the greater condemnation."

Our Lord did not say that all of the scribes, all of the learned Doctors of the Law, had the disreputable qualities he reproved. More properly we might understand him to mean: You have been taught to honor and respect the learned Scribes or teachers of your nation, but take heed to those of them who have the characteristics I have just denounced. They are far from the kingdom condition; their selfishness is manifest in the ways I have enumerated, and proportionately they are lacking in the traits which would have the Father's approval either under the letter or the spirit of the law.

We might make two applications of this lesson to our own times: one would be that we are not necessarily to reverence and follow Doctors of Divinity, but are to be discriminating in regard to the respect we have for them and their teachings. We are not to think that those who manifest a self-seeking spirit, the highest place in the Conference, who boast of their learning, whose special adorning is not of the meek and quiet spirit, but of the long robes of profession, who love to receive recognition in public places and to be called Rabbi, Reverend, etc., and to be made very prominent before the people; these should not be regarded as proper exemplars or patterns. Rather we should look away from such, realizing that the Lord despises not only the proud but selfish, and shows his favors to the humble and to the lowly. Another lesson for us would come still closer home to every reader of this journal.

In spiritual Israel those who are instructed in the true knowledge of the Lord's Word should be overcomers of the spirit of the world, the spirit of selfishness. If any such find in themselves any of these enumerated characteristics which the Lord condemns, he should flee from the sin as he would from a contagious disease. For instance, if he finds himself greatly influenced by the opinion of others respecting his clothing, if he finds in himself a self-seeking spirit, a selfish disposition to grasp the best for himself on all occasions, and love of public praise and of recognition, titles, etc., let such beware. Whether he has a greater or less degree of earthly learning, or a greater or less degree of heavenly learning, he is in a dangerous condition if he has the selfish tendencies which the Lord here enumerates. Especially is he in need of divine grace to help him out of the horrible pit of selfishness if he finds himself so devoid of love as to be willing to take the goods of others without proper recompense, whether they be widows' houses or what not. The more one knows, the more of a Scribe he is, the greater will be his condemnation if the characteristics here set forth by our Lord are his.

GREAT AND SMALL GIFTS TO GOD

We have seen the kind of love for God and man which the divine law stipulates; we have seen how some of the most prominent of those professing to be teachers of the divine law come far short of the divine standard, as in the case of the Scribe in the illustration just given. Our Lord next presented his teachings from still another standpoint: he would show his disciples that they must not measure the divine approval along earthly lines, but must remember that the Lord looketh on the heart; that many who are esteemed amongst men are an abomination in his sight, and some not esteemed amongst men are his jewels. He pointed out the poor widow who had just cast two mites into the treasury of the Temple, and he declared that her gift, although insignificant from the human standpoint, was greater in God's sight than many of the larger gifts, because she had given of her penury. Others had given from their abundance what they would little miss: she out of her nothing had given that which would cause her considerable self-denial. Here, then, is the Lord's appreciation and estimate of our sacrifices in response to our love for him. Whoever loves another will seek to serve him and be willing to render service at an expense that would be proportionate to his love.

The wealthy can give liberally and be blest in giving, but the poor are to remember that the Lord highly esteems the spirit of their hearts when they desire to serve him and his cause. Their humble efforts are appreciated by the Lord even though man might despise them and consider them insignificant. Our Lord's judgment was that the poor widow had cast in more than they all from the standpoint of divine appreciation. What a thought is here for every one of us: however small our talents, however few, however limited are our opportunities for service, our offerings are not despised, but on the contrary are credited proportionately to the real spirit of sacrifice prompting them. What an encouragement is this to all who have the right spirit of love for the Lord and desire to be his self-sacrificing followers. The Scribe with much ado and outward show of reverence and love for God got the reward which he sought—the approval of his neighbors or those of them who were deceived by his various, pious mannerisms. This poor widow, however, unnoticed and disesteemed of the multitude, would be sure to have the Father's blessing and favor and love; and her procedure mentioned favorably constitutes encouragement to ourselves and to all who desire to follow the Lamb withersoever he goeth.

VIEWS FROM THE WATCH TOWER

PRACTICAL RESULTS OF THE CHURCH FEDERATION MOVEMENT

The following, clipped from a pamphlet entitled "Liberty," we esteem worthy of presentation in these columns.

"No movement inaugurated during recent years is probably of greater significance than the Inter-Church Federation movement. It is one which cannot fail to be attended with tremendous consequences, and, if followed to its logical outcome, will terminate in results which ought to cause every thoughtful person to shudder in advance.

"The outcome of this federation movement has been plainly outlined in the 'sure work of prophecy.' History also illustrates, by similar movements, its meaning.

"Concerning its importance, the chairman of the Inter-Church Federation Conference, recently held in New York City, said: 'This is one of the most notable assemblies of believers in Jesus Christ that has ever been seen. John Calvin wrote to Cranmer, archbishop of Canterbury, and declared he would cross any sea to make such a union effective. The dream of the great reformer and the great archbishop has met with realization in these latter days.'

A BIBLE PROHIBITION OF CONFEDERACY

"'Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.' (Isa. 8:12.) It is evident, from the context of this passage, that God's professed people inaugurated this federation movement against which he warned them, because they had departed from him, and 'refused the waters of Shiloh that go softly,' and 'vexed his holy Spirit.'

"The rejection of the holy Spirit lies at the foundation of every church federation which has blighted the prosperity of the church during her history. The only union the true church has ever sought is a union with Jesus Christ, the great Head of the church; and when such a union has been maintained, mighty power has attended it. As evidence of this, one has but to revert to apostolic times, when the church went forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"Years ago much power attended revival efforts, conducted by such men as Professor Finney, President of Oberlin College, and later, Mr. Moody and others. These old-time revivals were attended with a harvest of souls; but they are largely now things of the past. Many ministers deplore the absence of spiritual power which prevails to such an alarming extent at the present time. Realizing keenly the weakness and lack of spiritual life which characterized the once Spirit-filled church with a power which brought conviction to sin-sick souls, churchmen are seeking for some remedy by which the church may regain her former power.

"The means by which this restoration of former power is sought is a gigantic church federation movement, through which the church may secure the power of the State to institute moral reforms and enforce her decrees. To many, at first thought, this may seem an innocent, harmless, and desirable thing. For this reason we desire to submit a few of the inevitable practical results of such a union.

"One of the results of this movement was outlined by a prominent delegate at the conference, as follows:

"'I trust that one of the practical results of this conference will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved. Our Gospel is the fulfilment of the law. It is our province, in the name of our Supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument.'

"When the end has been attained for which they have been seeking, we will have a parallel to that which existed in the fourth century, when the bishops of Rome were united in compelling the Emperor Constantine and others to yield to their demands concerning the settlement of 'grave moral questions,' among which was chiefly the enforcement of Sunday observance by law.

A CHURCH TRUST

"Another result of the evil principles underlying this proposed Federation will be a veritable church union, or trust; and the same tactics will doubtless be employed by it as are common to other unions. Freedom to preach the gospel will be denied. Any denomination not conforming to the creed, rules, and regulations of this religious trust, will be regarded as an unlawful rival. This was indicated by one speaker at the recent conference, who said:

"'No community in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims. A feeble church should be revived, if possible, rather than a new one established to become its rival.'

"This is an age of unions and confederacies. Every department of the commercial world is being bound together. The power which is being wielded by these unions in securing their desired ends has exerted an influence which the church, in its worldly condition, has been unable to resist. On this point a prominent speaker at the recent Inter-Church Federation Conference said: 'The two words which express the principles that rule today in the business world are coöperation and economy. Apply these two thoughts to the work of the church. Our sects and denominations have often been sources of rivalry and competition, and they have left the church as a whole weakened and shorn of its power. We have not presented a united front against a common enemy, but have too often fired into one another's camps . . . Coöperation through a closer federation is the need of the hour.'

"It will readily be seen from this proposal that any denomination which does not belong to the union, would at once be considered a 'rival,' or, in a more characteristic term familiar to all unions, a 'scab.' This would at once arouse endless animosities and controversies between the unions and the sects which are not connected with the federation, or union. Such a course would result only in the federation churches bringing pressure to bear upon those who refuse to yield to their demands, which would be nothing short of religious persecution. Again it will be seen that the only safe union for the church, the only true union, is a union with Christ."

TO PURIFY THE SONS OF LEVI

"Who shall abide the day of his coming? Who shall stand when he inspects? For he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord an offering in righteousness."—Mal. 3:2, 3.

Blessings have come to us through an appreciation of the teaching of the Scripture respecting the great day of trouble coming upon the whole world of mankind—especially upon Christendom. Truly the Scriptures teach a time of trouble such as was not since there was a nation, because of which even now, as our Lord prophesied, "Men's hearts are failing them for fear, and for looking after those things coming upon the earth." We do well that we rejoice that this day of trouble coming upon the world as a thief and a snare has not so come upon us, but that we already by faith see many of its details and the glorious outcome, the establishment of the kingdom of God under the whole heavens. We fear, however, that this great trouble upon the world, which in some sense we hope to be "accounted worthy to escape," has so filled the mental horizon of some of the Lord's people that it has hidden from their attention another kind of trial which is especially for the church, and which must reach us and test us and prove us before the world's day of trouble is ushered in. It is this day of trial upon the church, this special testing of the elect, that is referred to in our text.

PRIESTS AND LEVITES

The house of Levi, the priestly tribe, typified the household of faith of this Gospel age. As the priests constituted the highest order or class amongst the Levites, so the royal priesthood, the Lord's consecrated, the saints of this Gospel age, constitute the highest class amongst the spiritual Levites, the household of faith. When, therefore, the Lord through the Prophet declares the testing and purging of the house of Levi it includes all of the "household of faith," the "little flock" and the "great company." The end of this age is the time for the Lord's inspection of the entire household of faith, and properly enough the inspection begins at the top of the house, begins with the saints, but will extend to every consecrated one. The two classes subjected to the fiery trials of the Re-

finer are represented by the gold and the silver. The gold represents those whose loyalty to the Lord will specially demonstrate itself in their love and zeal to lay down their lives for him, for the truth, for the brethren. These are the gold class, whose portion as the bride class shall be joint-heirship with the great King of kings and Lord of lords in his universal empire for the blessing of all the families of the earth. The other class, represented in our text as the silver, will be the class less precious in his sight, the great company of Revelation 7, also spoken of in Psalm 45 as "the virgins, her companions, that follow" the bride into the presence of the King of glory.

If the words, "Who shall stand when he inspects?" bring to our hearts an anxious throb, relief comes to us again with the thought that although the inspection will be most critical, most searching—although the trying in the fire will separate the dross completely and purify both the gold and the silver—nevertheless he who thus inspects, who thus tries, who thus purifies, who thus refines, is our Lord and Master, who bought us with his precious blood, who has assured us of his love and sympathy, and has promised with the Apostle that he will not suffer us to be tempted above that we are able, but will with the temptation also provide a way of escape; and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose.—1 Cor. 10:13; Rom. 8:28.

TRIALS FROM UNEXPECTED QUARTERS

If we knew in advance just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience and love be correspondingly less tested. But the Lord wishes to test us along these very lines, and hence our trials usually come from unexpected quarters. This makes the trial more severe and proves the better the real sentiments of our hearts. The Lord desires to purge out of us everything in the nature of dross—self-will, personal ambition, pride: he wishes to cultivate in us loyalty to himself and the principles of righteousness, represented in his character, and exhorts us through his Word.

Looking out at Christendom in general we hear the Prophet's declaration that "a thousand shall fall at thy side"—at the side of the body of Christ, the church. And we see that falling in progress, falling from faith in Christ as the Redeemer, falling into Evolution, Higher Criticism, Christian Science, etc. But now we are looking closer at home to the members of the body, to see which of these will be able to stand the tests of our day—"Who shall be able to stand?" (Rev. 6:17) inquires the Apostle. "Who shall stand when he inspects?" is the inquiry of the Prophet in our text. The intimation evidently is that the inspection will be so crucial as to test all of the saints.

Because the WATCH TOWER, by the Lord's gracious arrangement, has such an outlook over the harvest field, such contact with all the little flock of the Lord's people through the mail, through the pilgrims, through the colporteurs, we perhaps better than others can discern that the great Refiner's fires are already burning and that the gold and silver are being tried. And O, what sorrow it gives us at times to behold some not standing well the testing of this hour. We love all of the Lord's dear ones who are now in the furnace of trial; we are sure that the Lord himself, the Refiner, loves them still more. If these have pain and sorrow, as we discern tendencies of weakness, disloyalty to the cause, ambition for name and fame or position, desire to be greatest, tendencies to lord it over God's heritage—if we are pained by these things, grieved, disappointed in some, shall we suppose that the great Refiner is indifferent? Nay, verily! It is written of him that having loved his own, he loved them to the end; and we see from the narrative that he was very patient and slow to cut off the self-seeking, ambitious, truth-selling and Lord-selling Judas. And the more we attain to the Master's character and likeness the more sympathy we will have with all who are out of the way, and who, unless recovered, will be surely cut off from membership in the body, as our Lord indicates—even though, as the Apostle declares, they may be saved so as by fire, as members of the "great company."—1 Cor. 3:15.

"REBUKE WITH LONG-SUFFERING AND PATIENCE"

It is impossible for us to write to all who seem to be in danger, for two reasons: (1) Time would not suffice; there are other duties of the hour; (2) If they will not hearken to the Word of the Lord, if they will not hear Jesus and the apostles and Moses and the prophets we need not expect that they would hearken to us. Hence the most proper course for us seems to be to occasionally give such words of warning as these foregoing, that although they may have a savor of death unto death to some yet we hope that they may have a savor of life unto life to others.

Strange as it may appear—yet in full accord with all the records of the past—these fiery trials, these siftings, seem to find in many cases the most dross amongst the leaders of the flock. Perhaps it is merely because they are more conspicuous, perhaps just as many who are not in so great prominence will really fall, be consumed, "suffer loss," and be "saved so as by fire." The Lord alone is able to read the heart and to discern the thoughts and intents, and it is his will that now every member of the household of Levi, the household of faith, should be purged, purified, refined; and the fiery trials of our day are his own arrangements, his own fannings, that he may accomplish the work in harmony with the divine arrangement.

DAWN, Vol. VI. we believe, like the other volumes of the series, came out in its due season, and no doubt the Lord is using it to some extent as the earthly bellows wherewith to kindle the refining fires of this time. In that volume as in the others we endeavored to set forth not our own thoughts but the teachings of the Word, and this in some instances seemed to arouse a spirit of anger and resentment in the hearts of some of the leaders where there should be only love out of pure hearts and appreciation of the glorious liberties of the church. We did nothing more than our duty in calling the attention of the brethren to the fact that the leaders are not the lords of the flock, and that any leader who assumes a lordly position endangers his own standing in Christ as well as hinders the progress of the flock in the liberty wherewith Christ made us free. And any of the Lord's flock who coöperate with such ambitious leaders are doing them injury as well as rendering an unauthorized subserviency injurious to themselves and the others associated with them in the study of the Word.

"TO ERR IS HUMAN, TO FORGIVE IS DIVINE"

It is written, "To err is human," and we know that though begotten of the Spirit we all have the treasure of the new nature in earthen vessels, therefore are liable to err. Realizing this we should not deal harshly, unkindly, toward leaders who are inclined to usurp to themselves leadership in the church of God without appointment by the church; or inclined to override the right of others after they have been regularly chosen. Nevertheless, kindly, gently, firmly, the congregation should hold control of all of its affairs, and see that the leaders recognize that the voice of the congregation is the voice of the consecrated. This will be to the advantage of all: it will assist the leader in keeping humble, in remembering that he is merely a member of the church, which is the body of Christ, and that in the Lord's providence he serves the church because they desire him to do so and consider such to be the will of the Lord. This will help to keep the leader from being puffed up, haughty, from speaking arrogantly of the congregation as "my people," "my church," "my class," "my work." It will help him to recognize that it is the "Lord's people," the "Lord's church," the "Lord's class," the "Lord's work," and that it is a favor, an honor, to be its servant and not at all within his province to be its ruler, its "boss."

This course benefits the congregation also, teaching them their responsibility to the Lord and to his cause to be in proportion as they uphold and give approval to the one who as leader or servant of the congregation is their representative. Whatever the leader does that is wrong is the fault of the majority of that congregation, and the realization of their responsibility means the strengthening of their characters, the broadening of their minds and in general their preparation for the Lord's service here and hereafter. It should even grate upon our ears to hear an elder in a discourse address the congregation in the second person saying, for instance, "You ought not to do this." It should be considered by all elders, all recognized teachers in the church, the leaders in any sense, that they do not speak of the congregation as of a different class from themselves, as in the nominal church there is the usual style of recognizing the clergy as one class, the laity as another. On the contrary the better form, the humbler form, would be for the leader to address the congregation as including himself in the exhortation, as for instance to say, "We should not do" thus and so.

"LOVE IS THE FULFILLING OF THE LAW"

If the spirit of love were largely developed in all of our hearts it would require no discussion of this subject from either standpoint, but we are only partially developed in the fruits of the Spirit: hence our difficulty, and hence also the great importance of helping one another, so that our relationship together as fellow-members of the one body may be as helpful as possible to all. And when any feeling of criticism is aroused in our hearts in respect to the course of a leader, it would be the proper, loving course to say to ourselves—Well, perhaps if I were just in the leader's place I might do no bet-

ter than he does in the matter of keeping my body under—in the matter of walking humbly with the Lord and with the brethren—in the matter of exemplifying the perfection of love, which seeketh not her own, is not easily provoked, is not puffed up, thinketh no evil.—1 Cor. 13:5.

When we realize that ambition was the cause of Satan's fall, that it was the cause of mother Eve's disobedience, that it has been the cause of the stumbling of many of the noblest ones of God's people in the past, the lesson should not be lost upon us, whatever our station. It should give us sympathy for the leaders and the greater trials and temptations to which they are exposed, and to the leaders it should give greater alertness, care, watchfulness, lest they should be in any measure overcome by this fault, which has harmed so many in the past and which evidently is so grievous a one in the sight of the Lord, for the Lord resisteth the proud but grants his favors to the humble.—Jas. 4:6.

Another point, we must never forget that as the will of the leader should not be taken as the mind of the congregation unless it has so expressed itself, so likewise we should not for a moment suppose that the will or judgment of any other member should be taken as the judgment of the entire congregation. If then any brother conscientiously esteems that the leader of a meeting is not following the wisest or best Scriptural course, he may indeed go to the leader privately, kindly, lovingly, and give him his opinion, but it does not follow that the leader must follow this opinion. He might say, "This is the opinion of one, and my own is the opinion of another no less worthy of credit," and he might properly enough hold to his own opinion or modify it slightly. It is the voice of the congregation as a whole that should be sought on any subject, and which should decide every subject in the church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

A DANGER FROM THE OTHER SIDE

Neither should any one too hastily conclude that his view of matters is sounder or better than that of the leader. On the contrary, the fact that the leader has been chosen by the congregation as the one best fitted of its number to look after its interests should have weight, and the brother or sister who thinks he or she has reason for difference of judgment respecting certain matters should hesitate a little, reconsider the matter, weigh it carefully, try to see it from the standpoint of the leader, if he or she can so find it in the Scriptures. If after all he or she feels certain, it is not his or her duty nor his or her privilege to harass the whole company by trying to impress his or her views suddenly, hastily, vehemently. His or her moderation should be manifested, as the Apostle says, "Let your moderation be known to all men." (Phil. 4:5.) He or she should approve what could be approved of the leader, and in objecting to certain features of his course it should be done in all kindness, moderation and brotherly love, and surely with meekness.

The public acts of a public servant are subject to the examination and criticism of the public, and likewise the open teachings and open conduct of the leaders of the church are open to criticism by their brethren, but the spirit of love and sympathy should always prevail, and nothing should be done through strife or vain glory, and any one criticising an elder with the evident view of supplanting him should be viewed the more critically himself, and all should recognize that the selfish, self-seeking spirit is a dangerous one, inimical both to the interests of the individual and the interests of the congregation. The brother who is in the right condition of heart to be a leader amongst the Lord's humble followers should manifest humility in word and manner—in everything. Others need not be frowned upon nor openly rebuked, but they should not be encouraged—they should not be put into places of influence in the church lest it injure them and others who would come under their influence.

"LET PATIENCE HAVE HER PERFECT WORK"

Do not be too hasty in acting in connection with the church's interests. Be sure first that your own motives are good, pure, loving toward the one you criticise; be sure that you have no sympathy with evil speaking; be sure that you are seeking merely the liberties of the church which the Lord proposed—that you are seeking merely the welfare of the church in respect to the times, places and character of meetings and leaders; and be sure that you are as anxious that others should have liberty to express their sentiments as you are solicitous that your own liberties of expression be not overridden or ignored.

It is rarely advantageous to have one leader or elder only in a congregation for a number of years in succession, unless it be very small or otherwise unavoidable. Some who begin humbly enough with a desire to be servants of the church and with feelings and expressions of their own unworthiness of the privilege and incompetency for the service, if continued in the position year after year come thereby into sore trial and testing, and are in danger by and by of coming to feel that they own the position, and that the selection of any one else for the service would be an insult. This of course is entirely wrong, yet we have an illustration in Scriptures along this line. We read, "Now Moses was the meekest man in all the earth." Doubtless this had to do with the Lord's choice of Moses as a leader for his people. For forty years the nation of Israel looked to him in every emergency, and it should not surprise us at all that at the close of that forty years the meekest man in all the earth was too arrogant to be allowed to go into the land of Canaan. Moses was deprived of the privilege of entering Canaan because he was not sufficiently meek—because, having lost so considerably of his original meekness, he smote the rock in the wilderness, saying, "Ye rebels, must we bring you water out of this rock?"

A LESSON FOR ALL LEADERS

If the meekest man in all the earth and one of the greatest men in the world's history was thus overcome by the circumstances of his position amongst the people, it should not surprise us if we find that in Spiritual Israel some who start out meek and humble become more or less arrogant, too, and talk about what they do and must do, and assume that the others are dependent upon them for the water of life. Whenever we look at this picture of Moses it should say to us all, especially to all leaders, "My soul, be on thy guard!" Only a frequent looking to the Lord and a realization of this danger and a continual strife against it can keep us safe at our Redeemer's side—at the side of him who was meek and lowly of heart—the great Teacher who endured such contradiction of sinners against himself (Heb. 12:3), and with such meekness—laying down his life in immersion, in loving service—seeking not his own welfare and honor, but humbling himself even unto death, even the death of the cross. The Apostle showing this exclaims, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." Exaltation, influence, place, power, authority in the church, now bring extra trials and extra sacrifices as well as extra dangers. The higher one is up the more careful he must be lest he miss his footing and fall.

Sometimes a congregation may have its patience sorely tried by an elder who, possessing good traits, good qualities, persists in "running" the church according to his own conceptions and ignores the desires of the church. If the objection to the elder, leader, be along the lines of immorality, or along the lines of false doctrine as respects fundamentals laid down in the divine Word—for instance, the ransom—then steps should be promptly taken, as a congregation is responsible before God and men on these points. Laxity on these lines cannot be brooked; the matter should be firmly dealt with by the congregation. But if doctrinally, or at least on the fundamentals, the leader be found loyal to the Lord and his Word and to the harvest message, and if he be above reproach in the eyes of those of the congregation who know him most intimately, and if the difference merely be along the lines of his unwillingness to conduct services of a character or at a time or at places which the majority have requested, it might in the interest of peace be the wisest course to continue such an elder until the expiration of the term for which he was elected.

Then at that election, without becoming too personal or saying an unkind word to him, the congregation owe it to themselves, to the Lord and to the truth not to elect him again to any such place of absolute control. This would not mean that the brother should be dropped from leadership entirely, but that the particular meetings he desired to lead and the character of the meetings should be understood, and his election should be along those lines, so that there could be no misunderstanding in the future, and others possessing some qualifications for service in the company should be sought with the expectation that the Lord, who has the entire situation in his eye, probably has others in preparation to fill the breach.

"BE YE KINDLY AFFECTIONED"

If this kindly and gentle reproof of the brother's course leave him still self-willed and arrogant and indisposed to serve the congregation according to their ideas, it would be wise to drop him entirely from leadership for a time. But let nothing be done through strife or vain glory—let not an unkind word be expressed. Rather remember the services of the past; he should be esteemed for those services. Do not be afraid that matters will all go to wreck without some one human being having control. While esteeming every brother and servant in the Lord very highly and in proportion to their works as well

as their characters, we should ever remember that the Lord himself is our Shepherd, our Bishop, our Pastor, our Leader, and that we are his sheep. If the congregation feels such a dependence upon any one person for its spiritual comfort and refreshment and edification there is something wrong, and the sooner matters in such a case come to a crisis the better it would probably be for all. Those who have gotten started in the truth can build one another up in the most holy faith, edifying one another and assisting one another in various kinds of Berean Scripture studies, and they would probably make much more progress in so doing than if they continued to allow leaders to lord it over God's heritage and to manage the church contrary to the wishes of the *majority*.

We emphasize the word majority because so frequently minorities attempt to rule. Our thought is that the loving consideration of the different members of the body for each other should so exercise their sympathies and loving coöperation that the majority would be quite willing to agree to some recognition of the desires and preferences of the minorities—with individuals even. In other words, majorities are not to be selfish, and to determine that because a majority gives the authority therefore it would be proper to exercise that power to the ignoring of their brethren of somewhat different views. Union of heart means that each and all will ignore some of his or their own natural tastes and preferences wherever principles of the Word of God are not involved.

We need not tell you, Beloved, that every word of this article is written with a heart full of brotherly love and a desire for the edification of the Lord's dear people, and without any personal animosity or other evil impetus or desire. We seek your good. We are in touch with the entire field, and know the sifting and testing that is going on, and desire to lend a helping hand to the injury of none and the blessing of many. Consider these things and note our further suggestions along the same lines in the sixth volume of the DAWN STUDIES.

Recurring to our text we remark that the very thought that we are in the presence of the great Refiner, the very thought that he is supervising the fiery trials through which all of the house of Levi must now pass, should quicken us, energize us, put us on guard. We are under his inspection. The intimation is that this is the final testing, and that those who are refined by present experiences, purged of pride, ambition, selfishness, having meekness of heart, will be received into the kingdom. There the humble will be exalted to glory, honor and immortality. Can we wait for this? Can we not afford to humble ourselves? Do we not desire so to do? Will we not all unite our hearts and minds and prayers and efforts to the intent that this work of humbling may progress in our own hearts, and that thus the spirit of humility may be shed abroad in the whole church, from the humblest to the most prominent of its servants?

"AN OFFERING IN RIGHTEOUSNESS"

The expression of our text, "an offering in righteousness" may be viewed from two different standpoints, both true. (1) We may understand it to signify a right offering, a proper offering, an acceptable offering; or (2) we may also understand it to signify an offering in the interest of righteousness or justice, in the sense that the sin offerings of Israel, the Day of Atonement, were offerings in righteousness or to effect righteousness—to effect cancellation of sin.

Both thoughts are true: we have presented our bodies living sacrifices and God has accepted them in Christ, but with the understanding that we would be conformed to the image of his dear Son, that we would attain to the character likeness of Christ under his instruction and guidance and blessing and assistance. If now we fail to attain this, if pride or ambition or any other thing hinders our development in the likeness of the Lord, our offering will not be acceptable and we will not have a place in the highest glory to which we have been called. Likewise we have seen that the church is filling up that which is behind of the afflictions of Christ; that as the body of Christ whom the Head is guiding in sacrifice we were represented in the Atonement Day offerings by the Lord's goat of sin offering. The offering made by our Lord, of which we are granted a share, by which he justifies the world, shall ultimately bring in everlasting righteousness to all those who will come into accord with him. We are still in the time when we are expected to share in this sacrificing—"If we suffer with him we shall also reign with him," otherwise we shall not. We are very desirous, therefore, that we should be enabled to offer the acceptable sacrifice represented in the type, that we thus might have membership in the body of Christ in glory and in the great work of blessing all the families of the earth. Shall we not all conclude more earnestly than ever before that the matter at stake is of the greatest value? and shall we not all with fresh zeal allow the Lord in his providences and by his Word to purge our hearts from all dross and to fill us instead with his meek and quiet Spirit?

WISE AND FOOLISH VIRGINS

Matthew 25:1-13.—OCTOBER 14.

"Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh."

Probably on the last Sunday of his earthly ministry our Lord foretold the destruction at Jerusalem, the scattering of his followers, a long period of wars, rumors of wars, etc., and finally his second coming, as recorded in Matthew, 25th chapter. This information was most appropriate to the apostles at this very time, for their expectation had run in a different direction—they had been expecting the exaltation of the Lord as the Messiah, and that Jerusalem would be the seat of his empire. They had asked, When shall these things be? and, What shall be the sign of thy presence? and Jesus in his great prophecy of Matthew 24, had explained these matters, indicating to them that his second coming would be in strenuous times, when, if it were possible, the very elect would be deceived—in which, as it was in the days of Noah, so it would then be in the days of the Son of Man, that the multitude of the world would be eating and drinking, planting and building, marrying and giving in marriage, and be unaware of the storm impending and the consummation of the age preparatory to the beginning of the new age, of his kingdom.

To impress the matter upon their minds, he gave the parable of the ten virgins—five wise and five foolish. The scene of the parable is laid near to the close of the Gospel age, as is indicated by its opening statement, "*Then* shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom." The parable has not been applicable all the way down through the Gospel age, but to our understanding is applicable now, because we are living in the end of the age, at the time when the Bridegroom will be present—at the time when the wise virgins will go in to the wedding and the foolish will be excluded. The understanding of this parable at the present time, therefore, should be meat in due season to all who are the Lord's true followers.

Throughout the Scriptures the church is represented as a bride in preparation for her marriage. The Bridegroom uniformly is the Lord Jesus, to whom belongs the entire inheritance, and the opportunity granted to the Lord's followers in the present time is that of becoming his bride and joint-heirs. They have no status or relationship to the King eternal except as they obtain it by union with the King's Son. The type of this in the Old Testament is a very beautiful one: Abraham typified the Heavenly Father, very rich; Isaac typified our Lord Jesus, the seed of promise, the heir of all; Abraham's servant, sent to call a wife for Isaac, beautifully typified the holy Spirit, which, during this Gospel age, has been selecting the church, of which the Apostle says, I have espoused you as a chaste virgin unto one husband, which is Christ.—2 Cor. 11:2.

Throughout the Gospel age this church, under the guidance and protection of the holy Spirit has been approaching the Father's house of many mansions, the heavenly kingdom, the glorious conditions promised in joint-heirship with the Bridegroom. If we rightly understand the matter we are now at the end of the journey, and the bride class, typified by Rebecca, is putting on the vail and alighting from the camel and being received by the heavenly Bridegroom. As the entire matter has occupied a long period of nearly nineteen centuries, so the coming features are occupying several years for their accomplishment. Soon the Bride will be with the Bridegroom and in the Sarah tent—joint heirs with him in the Abrahamic Covenant. It is in harmony with this that the Apostle assures us that "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

Several of the Lord's parables related to this marriage of the King's Son, and his last message to the church tells us of how ultimately the bride, the Lamb's wife, shall shine forth resplendent in the kingdom, and she is symbolized by the New Jerusalem. The announcement is there made, too, of the marriage supper of the Lamb after the bride, the Lamb's wife, shall have made herself ready. (Rev. 19:7-9.) John the Baptist as a prophet referred to this relationship between Christ and the church, saying, "He that hath the bride is the Bridegroom; but the friend of the Bridegroom when he heareth his voice rejoiceth greatly. This my joy is fulfilled." John

realized that he was neither a member of the bride class nor was he the Bridegroom. He recognized Jesus as the Bridegroom, and was glad to be honored of God as the servant of the Bridegroom and bride to give the introduction. The high position John will occupy in the future, as one of the faithful prophets of whom our Lord said there was none greater, is assured; but we have the Lord's assurance that the least one, the humblest one in the bride class of this Gospel age, the least one in this kingdom class, will be greater than John the Baptist, because these are to be joint-heirs in the kingdom, partakers of the glory, honor, immortality, while John and the faithful of the past will be upon the earth plane as representatives and princes of the kingdom amongst men.—Matt. 11:11; Heb. 11:39, 40; Psa. 45:16.

TWO CLASSES OF VIRGINS

Having the parable then located before our minds as belonging somewhere about the present time, we note the fact that it refers only to virgins—pure ones. The parable does not refer to the world at all, nor even to nominal church people. Both of its classes represent Christians, the kingdom of heaven class, believers, consecrated believers, believers who have heard the Gospel of the kingdom, who are expecting the King at his second advent and who have lamps, and who get from their lamps light, information and instruction. These two classes of pure ones, separate from the world, informed respecting the Bridegroom's coming and kingdom and waiting for them, represent the two classes of the consecrated—the "little flock" and the "great company," the "more than conquerors" and the conquerors "through great tribulation." (Rom. 8:37; Rev. 7:14.) These are the same two classes that are represented in the Tabernacle type by the two goats, one of which became the Lord's goat for sacrifice and the other the scapegoat, only that in the Tabernacle type the goats represented the two classes all the way down through the Gospel age as well as particularly at its close, while the two classes in the parable under consideration represent the church only in the present time in the end of this age.

Evidently the Lord's object in giving the parable was twofold: first, to give a salutary lesson to the apostles and the entire church of this Gospel age on the necessity for alertness, watching and praying, anticipating and preparing for the coming King and his kingdom that they might be constantly ready for a share therein. Second, the parable was specially intended for us living in this time, to let us see that it would not be sufficient to be hoping and praying for the kingdom and in a general way expecting the Bridegroom, but that we must be so alert and so full of enthusiasm for the event that it would lead us to make the wisest possible preparation for it, that we might not be disappointed at the final moment.

SECOND ADVENTISTS IN THE PARABLE

True to the picture of the parable, a movement took place amongst the Lord's people of all denominations in the last century, which culminated in what was known as the Second Advent movement. The virgins, the pure ones amongst Christians all over the world, were aroused with the thought that the coming of the Bridegroom was near, and a general lamp trimming, a general investigation of the Bible especially on that subject resulted. True to the parable, the expectation of those dear people was disappointed—"the Bridegroom tarried," and while he tarried "they all slumbered and slept." The lamps were measurably neglected and a general stupor fell upon this class. Indeed we may properly enough agree that many of the virgins not only slept but dreamed most peculiar, fantastic and unreasonable things. But by and by came the midnight announcement, "Behold the Bridegroom!"

This cry has been going forth ever since A. D. 1874, and in response to it all of the virgin class everywhere are awakening and a fresh examination of the divine Word is in progress, the lamps are being trimmed. Amongst those who hear the announcement are some who insist that it is a false cry: they have become so drowsy, so overcharged with the cares of this life, so comfortably nestled, that although they love the Bridegroom and desire above all things to be ready to receive him, they are unprepared, refuse to investigate, and merely murmur to themselves, "Yes, we love the Bridegroom, we will surely be ready to receive him, we have long been waiting for him, but not yet, not yet. Soul, take thine ease; no one knows anything about the matter; those who are announcing the Bridegroom are surely in error."

As days and weeks and years roll by more and more of the virgins awaken, and as they do so the investigation begins, the trimming of the lamps. Then it is discovered that some, who thought they were ready to enter into the joys of their Lord, find that they are deficient in the all-important oil, which represents the holy Spirit, and from which alone comes their enlightenment. The delay of the Bridegroom thus serves as a test to the virgins invited to go in with him to the marriage—the delay serves to prove who are the wise and who are the foolish. A certain amount of oil, a certain amount of consecration, a certain amount of the holy Spirit, was necessary to be counted in with the virgins at any stage; but a larger measure is necessary now in the time of the actual presence of the Bridegroom, in the time of actual joining in the procession—more truth, more light, are now due, and must be possessed by those who would go in to the wedding.

The virgins merely represent the Lord's people in general at this time, so that many are now amongst them who had nothing to do with the Adventist movement of 1844. However, the general spirit must be the same, love for the Bridegroom, expectancy of his presence in the kingdom and a desire above all things to be prepared to enter in with him before the door is shut. The question now then is, Who has a sufficiency of oil, of light, of the holy Spirit, from which this illumination proceeds, to be able to stand in the procession of the virgins who will enter in with the Bridegroom before the door closes? It is an important question, and one which appeals to every one who has his lamp burning. How necessary that we see to it that we have a good supply of the Spirit of the Lord—the spirit of meekness, patience, gentleness, long suffering, brotherly kindness, love. We may be sure that unless we have a good supply of these our lamps will go out.

"GIVE US OF YOUR OIL"

To illustrate this holy Spirit, this spirit of consecration which all of the wise virgins must have in full measure in order to maintain their light and their place in the Bridegroom's favor and to gain an entrance to the marriage, the Lord in the parable represents the foolish virgins as asking the wise for some of their oil, and then shows the impossibility of its being thus obtained from one another. The fruits and graces of the holy Spirit cannot be had for the asking; they must be bought in the market of experience—they are of gradual growth and cost painstaking care of words and thoughts and doings. It is because these fruits of the Spirit are so difficult of attainment and cost such a price of self-sacrifice and sacrifice of worldly interests that they are valuable in the Lord's sight.

None can get too much of this holy Spirit, none can secure an over supply for his own use so that he could supply others from his abundance. The Bridegroom has made in advance abundant provision by which all those who are invited to go in with him to the marriage may be properly equipped, not only with robes and lamps, but also with the oil; and if any are careless in the procurement of the oil, they thus indicate their unfitness to be of the class who are to enter with the Bridegroom before the door is shut. This is the essence of the Lord's instruction by this parable—that those who hope to enter into the kingdom and share its glories with him must expect to make preparation in advance. If they wait until the moment for the door to close, however willing they may be, however anxious, they will not be prepared—the preparation requires time, patience, care.

We meet continually those who give evidence of being true Christians, "virgins," pure of heart, of intention, who are considerably interested in the heavenly Bridegroom, in the gathering for the marriage supper, but who have little light upon these interesting subjects. They sometimes say to us, "Give us of your light, tell us how you know these things, why you feel so sure about them while others are asleep. We are awake enough, but our lamps give no light." We answer that it is impossible to give them faith in these things by proxy; that there is only one way to obtain the light, and that is through a patient, persevering study of the divine Word under the guidance of the holy Spirit. We inform them that patient perseverance in well doing, in Scriptural study, in cultivating the fruits and graces of the Spirit, is necessary in order to have this oil and its light. They express regret, for they are so overcharged with the cares of this life or the deceitfulness of riches, or family pride, or what not, that they have not the time to give to their spiritual development and the study of the Word. We are sorry and disappointed at such; we would that they could enjoy with us the blessings of a good supply of oil and the clear light of our lamps as they are now shining. We can do no more than tell them how and where the oil, the light, must be obtained. We must go on in our personal preparation and in our hastening to hold up our lights in our salutation of the Bridegroom, and expressions of joy in connection with his presence and the anticipated entrance with him to the marriage.

"AND THE DOOR WAS SHUT"

To our understanding the wise virgins have been entering into the marriage since the autumn of 1878, A. D., and are still entering in—passing beyond the vail, changed in a moment, "in the twinkling of an eye." (1 Cor. 15:52.) Soon

the entire first resurrection will be complete, the last member being changed. Then and there the door will be shut and no more will be permitted to enter. Thank God that this does not signify so dreadful a condition as some of the Lord's dear people think. It does not mean the close of the door of hope, and that all outside, the foolish virgins as well as the world, will go down to hopeless despair in the second death. It does mean, however, the close of the great and grand opportunity which will never open again—it signifies the completion of the kingdom class, the bride class, the close of the narrow way to glory, honor, immortality and joint-heirship with Christ.

The foolish virgins go and buy the precious oil and get their lamps trimmed and burning, but too late for the marriage, too late to be of those who will be the bride, the Lamb's wife. And thus in the parable it is represented that when they knock the Bridegroom will say, "I do not recognize you as being members of the bride class; you must not come in." Instead of entering into the joys of the Lord with the others they will be permitted for a time at least to have their portion in the great time of trouble which will then prevail throughout the world; weeping and gnashing of teeth, sorrow, disappointment, chagrin, will be the portion not only of the foolish virgins but of all the families of the earth in that time. We are glad to know that that great day of trouble will prepare the world of mankind for the glorious conditions of the Millennial kingdom, which will then shortly be ushered in. The Sun of Righteousness will arise with healing in its beams, and many people shall go and say, "Come, let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his paths. For the law shall go forth from Mount Zion [the glorified kingdom, the heavenly kingdom], and the Word of the Lord from Jerusalem [from the earthly representatives of the heavenly kingdom]."—Mal. 4:2; Isa. 2:3.

How inconsistent the thought that the folly of these virgins should not only exclude them from the kingdom blessings, but that even after they get the oil of the holy Spirit later on they should be consigned to an eternity of torture or loss! How unreasonable! how inconsistent! On the contrary, how much in harmony with the general divine character and program is this parable as we have here pictured its fulfilment. We can sympathize with the foolish virgins while we cannot commend them, but must reprove them. We can look forward to the time when they, as the great company of Revelation 7, shall wash their robes and make them white in the blood of the Lamb, and be ushered into the presence of the Lord and the bride and become, as represented in Psalm 45, the virgins, the bride's companions and co-laborers in the kingdom work—servants before the throne, where they might have been, by proper love and zeal and knowledge in the present time, members of the bride class, in the throne.

"NEITHER THE DAY NOR THE HOUR"

Our Lord concludes the parable with the words, "Watch, therefore, for ye know neither the day nor the hour." The revised version omits from verse 13 the words, "wherein the Son of man cometh," because these are not found in any of the old Greek MSS. The thought, however, is practically the same—Watch, because ye know neither the day nor the hour in which this parable will be fulfilled. The watching, no doubt, has been beneficial to the Lord's people all through the Gospel age, and is still more profitable to the wise virgin class of the present day, because it explains to these their circumstances, conditions, etc. All of the wise virgin class should be in the attitude commanded in this parable; they should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth, "Behold the Bridegroom is present." We are living in the *parousia* (presence) of the Son of Man—the wise virgins are already falling into line in the procession and entering in to the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the Spirit of the Lord in their hearts will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement, and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's Spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perseveringly to their attention.

It is not the supposition of the parable that when the time comes that the Bridegroom's presence is announced the virgins will not know of it. How could they trim their lamps and go out to meet him and go in with him without assurance of his presence? The watching suggested therefore by our Lord refers to the time *prior* to the presence. Those virgins who realize that the Bridegroom has come, those who have trimmed their lamps, those who have joined his procession, are not watching for his *coming,* but know of his *presence,* because that day and hour has come and has not found them unprepared, without sufficient oil.

Let us praise God for the blessings and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the families of the earth. He that hath this knowledge will by it be separated more and more from the world and its spirit, and be gradually more and more transformed from glory to glory in the likeness of the Bridegroom.

BEFORE CHRIST'S JUDGMENT SEAT

Matthew 25:14-30.—OCTOBER 21.

Golden Text: "A faithful man shall abound with blessings."—Prov. 28:20.

The parable of the pounds was uttered on the way to Jerusalem, the parable of the talents about five days later, on the Tuesday preceding our Lord's crucifixion, if Matthew's account is in consecutive order. The two parables, although similar in many respects, are different. One pound was given to each servant by a nobleman going into a far country to be invested with his kingly authority, and the servants each increased his trust in varying degrees. The parable of the talents now before us is different in that one received five talents, another two, another one—corresponding to the varying conditions of the Lord's people, mentally, morally, physically, socially, etc. Since one pound apiece was given it follows that the pounds could not represent talents, opportunities, which are very dissimilar. The pound must therefore represent something that is common to all of the Lord's people.

The holy Spirit is common to all of the Lord's people, but not in the same measure, since each must receive it according to his capacity; therefore the holy Spirit could not be represented by the pound. The Word of God is common to all of the Lord's people, but a natural ability to understand the Word of God is not the same in all the consecrated; hence the pound could not represent the Word of God, the divine revelation. One thing, and only one, we believe, is common to all of the Lord's people in every sense of the word, and that is justification. Justification is a gift of God through faith in the precious blood, and is common to every one accepted of the Lord. It compensates for his weaknesses and blemishes, whether they be few or many; it therefore in the most absolute sense represents the one important blessing of God bestowed upon his people. Upon the use of that "pound," that blessing, that entrusted gift, depends the Master's reward in the end. The proper use of it is an investment of it in the Lord's service in a full, hearty consecration of time, influence and all to the service of the Lord. Any failure to use our justification will signify a complete loss of everything hoped for in respect to the kingdom blessings and privileges of this Gospel age. By *justification* our powers, however humble, are made acceptable to the Lord as though we were perfect. And every service we are able to render has its merit or value in our justification. We are not forgetting that we previously (Dec. 1, 1900) applied these pounds as signifying the holy Spirit, etc., common to all of God's people. We still hold to that application with the *limitation* that the holy Spirit is reckoned to us only on the basis of our *justification.* Thus it is through our *justification* that we are *complete* in him who is the Head of the new creation and partakers of his holiness of spirit.

THE PARABLE OF THE TALENTS

Our lesson today deals especially with the talents, which undoubtedly represent the opportunities and privileges of those consecrated servants of the Lord who throughout this Gospel age are accepted as followers of Jesus and laborers in the vineyard. It should be noticed that in no way the parable relates to the world, but merely to the church. While the world has certain talents, privileges, opportunities, these are not at the disposal of the household, because the world by wisdom knows not God, is blind to his gracious offer that they may become his servants, co-laborers together with his Son. True, the world should recognize that it is bought with a price, even the precious blood of Christ, and that it would be a reasonable service to lay down time, talent, energy, influence in the service of the Redeemer. But the world is blind and cannot realize the situation at present. Its opportunity will come by and by, when the darkness shall have rolled away and the Sun of Righteousness shall shine forth to fully illuminate the situation and cause the knowledge of the Lord to fill the earth.

There are various valuable lessons taught by this parable, and one of these is respecting the character of the church's judgment. It is admitted that those who have become the Lord's bond-servants are possessors of various talents, powers, privileges and opportunities, some more and some less, and it is admitted that these were entrusted to them as the Lord's, and they were made the Lord's stewards after that they had recognized him and accepted him as their Master and consecrated themselves to his service. It should be clearly seen then just where the responsibility begins which will terminate when we stand before the judgment seat of Christ.

True, whatsoever a man sows he will reap. Every noble desire or effort will bring reward, every wrong course a measure of punishment in the present life, even before we come into the attitude of the Lord's consecrated ones—"bond-servants." This is true not only of the consecrated but of the whole world, but the parable does not take in the world nor the affairs of the church up to the time they became the Lord's servants. It merely deals with them subsequently—as the servants. It shows that in the day of reckoning the Lord will ignore the affairs of our lives which preceded our consecration, and will merely deal with, reckon with, judge us, according to our use or misuse of our consecrated time, influence, talents, etc.

To realize these things clearly and distinctly should mean to every one of us renewed zeal and energy, and carefulness that the words of our mouths and the meditations of our hearts, and so far as possible all of life's conduct, might testify to our faithfulness in the use of talents and opportunities entrusted to us, and might bring us the Master's approval when our trial time shall come. As the Apostle declares, "judgment [trial, testing] must begin at the house of God [the church]." (1 Pet. 4:17.) This, the parable before us shows, will be in the end of this Gospel age. This trial of the church at its conclusion will demonstrate who are the Lord's elect, who shall be associated with Jesus in the great work of the future age, the Millennial age, namely, the judging of the world—the giving of the world a trial or test to demonstrate whether or not under favorable conditions and with clear knowledge they would be obedient to the Lord or disobedient—that the obedient might be blessed with everlasting life in perfection and the wilfully disobedient be utterly destroyed from amongst the people.—Acts 3:23.

OUR VARYING TALENTS

We sometimes hear the claim that all men are born free and equal, but there could be no greater mistake than this. Men are indeed born free so far as liberty of thought, will or intention are concerned, the only limitation being their knowledge or lack of it. But they are not born physically free, mentally free nor morally free. There is an incumbrance, a mortgage of sin and death, upon the whole human family which has descended from father Adam. This mortgage is called the curse. Some bear a larger share of it than others by heredity, environment. The original image and likeness of God has thus been marred, measurably effaced. If we assume that Adam as a perfect man had ten talents, it would be quite appropriate to say that not one of his posterity today, after six thousand years of falling, had more than five talents, and the majority much less, two talents and one talent. It is safe to estimate the mass of mankind as one-talented by nature. These talents which we possess by nature were transferred and became the Lord's when we accepted him, gave him our hearts, consecrated our all to his service.

A "talent" represented 3,000 shekels of silver, and the shekels in turn were the great and the small, representing in value in our money one thousand dollars or two thousand dollars. In the parable the servants are represented as trading with these, that is, working with them, using them. They were left free to exercise their best abilities with merely the general regulation that these were for use, and that their faithfulness would be represented in the results they would secure from using them. So it is with the Lord's consecrated people; we are not specially hampered by directions as to how we shall use our consecrated talents, powers, privileges, opportunities. The Lord has a great work for the future, and is less interested in what results we shall obtain from the use of our present talents than in the demonstration of our loyalty and zeal. The parable admits that our talents at present are inferior, not great in the sight of our Master, and that he seeks to see our diligence, our faithfulness to him and his cause.

TWO VIEWS, BOTH TRUE

We may view these talents and their use from two different standpoints, and both will be true. (1) Our natural talents may be considered, first, as representing wealth, influence, intellectual power, education and public utterance. The person possessed of all of these we might consider to be very richly endowed indeed, a five-talented person; very few are in this class. They possess grand opportunities and proportionately great responsibilities. With the proper zeal in the use of these talents such individuals would be a power for good in the body of Christ, the church. The two talented man might have intellectual power and the gift of public utterance, but be without education, wealth, influence, and correspondingly his ability would be less. Or he might have wealth and influence and lack the other qualities, or possess mental power and education and lack the talent of public utterance, influence and wealth. The one-talented man might have wealth or education or influence, but lacking the other qualities would be more or less handicapped. With the majority of people, however, these matters might be considered slightly different: as, for instance, the one talent might be understood to represent a small degree of wealth, influence, education, mental caliber and public ability; the two-talented man might represent twice as much; the five-talented man five times as much. Viewed from this standpoint the use of our talents in the Lord's service should be increasing daily, and each one of his servants should be able to honor him more and serve his cause better in every sense of the word each day, each year.

(2) These talents may be viewed from the standpoint of our spiritual qualities, meekness, gentleness, patience, brotherly kindness, love. All of the Lord's people come short in these graces of the Spirit because of our fallen inheritance; because we are born in sin, shapen in iniquity; because selfishness in all of its concomitant parts, arrogance, rudeness, unkindness, impatience, have in large measure obliterated the opposite qualities, which are the likeness of God. Hence some that are naturally much impaired and very selfish, in whom the various fruits of the Spirit are naturally much dwarfed, might be considered as those possessing only the one talent of spiritual power and Godlikeness; others, possessing more, would correspond to the man of two talents, and others possessing this quality still more would be five-talented. From this view of the talents, the object of each of the Lord's servants should be to increase these fruits and graces of the Spirit in his own heart and life, and thus, by gaining the victory over selfishness and sin, to be more and more a copy of God's dear Son, and more and more prepared for coöperation with the King in the kingdom for the blessing and instruction of the world.

(3) The Lord has so arranged the matter that our talents, viewed from the two standpoints foregoing, in large measure combine. The person possessing the largest number of talents, abilities, opportunities, should be the person best qualified to rule his own spirit and to bring its every power into submission to the will of God, and to cultivate to the highest degree the fruits and graces of the Spirit. The Lord will doubtless measure us according to both of these standpoints, but we may be sure that eventually the chiefest of all gifts and blessings and talents in the Lord's sight is love—"Love is the principal thing." It will be only in proportion as love of God and for our fellow men shall have guided the use of our talents, whatever they may be, that they will be acceptable in the Lord's sight at all.

RECKONING WITH THE SERVANTS

In this parable the Lord clearly taught his disciples not to expect the end of the Gospel age very soon, for the statement is, "After a long time the Lord of those servants cometh and reckoneth with them." It was doubtless best everyway that the exact time for the ending of the Gospel age and the beginning of the Millennial age should not be made known until now that we are in this reckoning time. In the verse just pre-

ceding this lesson our Lord had cautioned his disciples to be faithful and to remember that they would not know the exact time of his return. But surely all of the servants will know of the Master's return at the time mentioned in this parable, after he has arrived and has begun to reckon with them. To our understanding this period of time was reached in A. D. 1878, and all of these servants of the Gospel age have been rendering their accounts since. First were the apostles and they who fell asleep in Christ throughout the Gospel age, because it is written that we which are alive and remain should not hinder, prevent, or take precedence of them that had fallen asleep. From our standpoint, then, the apostles and others of the church have already passed the inspection that is here described, or rather the judgment of the church is in progress and the decisions and rewards will not be given until the last members shall have passed beyond the vail to render their accounts; and this we understand will be accomplished some time before October, 1914—quite possibly sooner.

We are not to understand from the parable that all who have five talents will use them wisely, effectively, and hear the "Well done," nor that this will be the case with all who have two talents, nor that the greater number who possess but the one talent will all fail to use it. On the contrary, the parable is so arranged as to emphasize the responsibility of even those of the Lord's servants who have the smallest natural ability, whose consecrated powers are the most insignificant. If the one-talented man misusing his was disapproved, it goes without saying that the two-talented or five-talented would be even more reprehensible in the sight of their Lord. It goes without saying also that if the five-talented man succeeded and received a blessing and commendation and reward, the one-talented man succeeding would receive an equal blessing of approval and a proportionate share of the good things provided by the Master for the faithful.

FAITHFULNESS DOUBLY REWARDED

The parable shows the Master beginning with the more influential and rewarding faithfulness (1) with a share in his favor, the "joys of the Lord," and (2) with a rulership or control of larger blessings and opportunities and talents. This statement briefly outlines what is elsewhere more elaborately set forth, namely, that the chief blessing upon the church will be the manifesting to them of divine favor and love as represented in the glory, honor and immortality with which they would be clothed upon when received into the divine presence as participators in the first resurrection. If this were all the blessing how rich it would be! How wonderful the thought that for faithfulness for a few short years in so reasonable a service—the service of him who loved us and bought us with his own precious blood—we should be counted worthy of such great dignity, honor and blessing everlastingly! The second or additional blessing is the honor of the kingdom, the dominion, the privilege and opportunity of being participators with our Lord Jesus in the glorious work of uplifting the world of mankind out of present sin-and-death conditions. How forceful is the statement, "Faithful over a *few* things, ruler over *many* things." How abundantly the Lord does reward all of our little efforts in the service of truth and righteousness—in his service—whatever our talents, few or many.

HID TALENT IN THE EARTH

The one-talent man of the parable is represented as being strictly honest; he had not wasted the talent, he had not used it in ministering to the flesh, in riotous living of any kind. He had kept it safe, and seemed to feel that his Lord would commend him and say, While you have not brought me any return I appreciate the fact that you exercised great care with the talent entrusted to you, and hid it and kept it safely, and that now you are able to return it. But not so. The Master was angry with him and said, "Thou wicked and slothful servant." The point of this reproof lies in the fact that these servants represented only the consecrated and not the world—in the fact that every consecrated child of God in his consecration vow has agreed to spend and to be spent in the Master's service, whatever his talents, whatever his power.

This man was admitted to the Lord's family, made partaker of the holy Spirit and granted a relationship in the body of Christ only because of this consecration to do and to serve, to use, to spend, to be spent. Hence conduct that would not be reprehensible on the part of the world is a violation of his covenant on the part of this servant. Correspondingly a punishment is meted out to him—his talent, his opportunity, his privilege, whatever it was, shall be utterly taken from him, and he shall be permitted to go into the time of trouble with which this age will end—"There shall be weeping and gnashing of teeth"—there will be sorrow, disappointment, chagrin, in every sense of the word. The parable does not carry the matter further to show us the result of this time of trouble upon this class of servants, unfaithful to their vows of consecration, but other Scriptures show us that this is a numerous class, "a great company," who in the time of trouble will be awakened from their dreamy stupor to realize that they have been seriously at fault, and to earnestly, tearfully, painfully, repent and obtain divine forgiveness and ultimately "come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7.) They will be before the throne, whereas the faithful servants will be in the throne; they will have palm branches because ultimately victorious, but those in the throne, the more faithful, will wear the crowns.

It will be noticed that there are two grades of faithfulness: the servant who hid his Lord's talent in the earth was faithful in that he did not waste or squander it riotously, sinfully, viciously. He did not repudiate his Master either, for he still acknowledged himself as his servant and the talent as not his own. The higher faithfulness that in the parable was rewarded went beyond this and represented earnest, self-sacrificing zeal in the Master's cause. These in the parable are the same that are represented by the Lord through the Prophet, saying, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) This jewel class must all be sacrificers. This is their covenant with the Lord—that they will sacrifice, that they will use their talents, opportunities, privileges, favors, zealously in his service, in the service of his household, in the service of his cause, to the honor of his name.

After entering into this covenant with him any other course of conduct would be properly, as in the parable, designated wicked and slothful. From this viewpoint it is to be feared that the class represented by this unfaithful servant is a large one, a great company. While still our term for rendering our accounts is future, while still the opportunity for using our time and influence and all in the Lord's service is with us, how it behooves every one who has made the covenant by sacrifice to be vigilant, energetic, that he may ultimately hear the Master's precious words, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many things."

A father illustrated this principle to his child at the seashore by laying a silver dollar upon the beach within reach of the incoming waves. Soon the sands were covering it and it was out of sight: then before he allowed the child to dig it up he said, "Everything valuable that we allow to lie unused is soon buried by the tide of life as this dollar has been by the tide of the ocean." This is a good illustration: It is not necessary that we dig into the earth to bury the talent; if we simply allow it to lie unused it will soon be out of sight.

RECEIVE THINE OWN WITH INTEREST

The words interest and usury once had the same meaning, but in our day this has changed, and interest is that payment for the use of money which is deemed just and reasonable, while usury signifies an unjust and extortionate charge of interest, the result of taking advantage of some one's trouble or necessity. Usury, therefore, in our present use of the term, implies extortion, and is everywhere reprehensible. The Lord's people are everywhere warned that they shall not be extortioners or unjust. The loaning of money upon a reasonable rate of interest may at times be of advantage both to borrower and lender. Nevertheless the Lord's injunction to his people is along the lines of lending rather than borrowing—especially in opposition to borrowing where no security of value is given.

The Lord uses this illustration of interest, increase, usufruct, to represent the increase which would under his providential guidance naturally and reasonably result from our proper exercise of the talents consecrated to his service. We may be sure that his arrangements are wise, and that whoever is not slothful in business but fervent in spirit, serving the Lord, will find his talents increasing to his own pleasure and profit and to the Master's honor.

ONE TALENT FAITHFULLY USED

When we remember that the large majority of the Lord's people are of necessity one-talented, we feel especial interest in a little verse by John L. Shorey, which illustrates a faithful one-talented person. We quote it as follows:—

"He couldn't sing and he couldn't play,
He couldn't speak, and he couldn't pray,
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents five began,
He started out with only one.
'With this,' he said, 'I'll do my best,

And trust the Lord to do the rest.'
His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast.

"And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright,
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said, 'Good-bye,' and all confess
He made of life a grand success."

BEREAN BIBLE STUDY ON LOVE

SEE COMMENTS IN OUR JULY 1 ISSUE

SEPT. 30

39. Would it be showing partiality to manifest different degrees of love? Z. '02-198 (1st col. ¶ 1 to 3); Z. '05—92 (1st col. ¶ 2).
40. How may we "consider one another to provoke unto love"? Heb. 10:24; F. 308.
41. How should we apply the Golden Rule? Matt. 22:39; Z. '99-72 (1st col. ¶ 1); F. 375, 376; Z. '98-199 (1st col. ¶ 2, 2nd col. ¶ 1, 2); Z. '02-188 (2nd col.) to 189 (1st col. ¶ 2).
42. How may love exercise combativeness? Z. '05-216 (1st col. ¶ 1 to 2nd col. ¶ 2).

OCT. 7

43. How should the spirit of love control the tongue? F. 291, ¶ 1, 2; Z. '01-398 (2nd col. ¶ 2, 3); F. 587, ¶ 1, 2.
44. What should be our attitude toward all our fellow creatures? Rom. 13:8; Z. '03-121 (1st col. ¶ 2); Z. '95-74 (1st col. ¶ 3, 4); Z. '02-187 (2nd col. ¶ 1) to 188 (1st col. ¶ 3).
45. What is the significance of the warning, "Love not the world"? 1 John 2:15, 16; Z. '96-66, 67; F. 604, ¶ 2, to 606, ¶ 2.
46. How should we examine ourselves lest our "heart" deceive us? F. 600, ¶ 2, to 602, ¶ 2.

OCT. 14

47. After having reached "the mark," is activity still essential? Z. '01-10 (2nd col. ¶ 2); F. 190, ¶ 1, 2; F. 373, ¶ 2, 3.
48. What should be the leading characteristic of an Elder? Titus 1:7, 8; Z. '99-74 (2nd col. ¶ 1); F. 251, ¶ 2.
49. How does love enable us to be "comforters in Zion"? Z. '04-292 (2nd col. ¶ 1 to 3); 296 (1st col. ¶ 2); Z. '04-121 (1st col. ¶ 1); Z. '05-311 (1st col. ¶ 3, and 2nd col.).
50. Why is love one of the "tests of the harvest"? Z. '04-297 (2nd col. ¶ 2).

OCT. 21

51. Will our love be proven and tested to the utmost? Deut. 13:3; Z. '98-40 (2nd Col. ¶ 1); F. 369, ¶ 1.
52. Why does the Apostle rank patient-endurance above even love? Z. '01-116 (2nd col. ¶ 1) to 117 (1st col.):
53. How will the law of love operate during the Millennial Age? Z. '98-202; Z. '01-39 (2nd col. ¶ 1, 2).
54. What is the bond of oneness in the Divine Family? F. 467, ¶ 3, to 469; Z. '03-77; Z. '05-139 (1st col. ¶ 2) to 140.

OCT. 28

55. What was the greatest manifestation of love toward man on the part of him who "is love"? 1 John 4:9; John 3:16; '00-311 (2nd col. ¶ 4); Z. '04-53 (1st col., last ¶); E. 462, ¶ 1, to 463, ¶ 2.
56. How should the contemplation of Jesus' life help us to "abide in the Father's love"? Z. '02-172 (2nd col. ¶ 2).
57. What special experiences and practices have notably assisted you in developing more of the spirit of love?

VOL. XXVII ALLEGHENY, PA., OCTOBER 15, 1906 No. 20

VIEWS FROM THE WATCH TOWER

THE HEAVENS SHALL ROLL TOGETHER

It is interesting to those who see the approaching Federation of Christian churches, as set forth in the Bible, to note the various little straws which denote the gradual change of sentiment on the part of the public into harmony with what the Bible teaches us to expect. For instance, how strange it seems that Presbyterians and Congregationalists, after fighting so long against all forms and ceremonies and liturgies and "printed prayers," should now be adopting these. The Congregationalist attitude toward the Church of England's Book of Common Prayer is thus set forth in their new

BOOK OF LITURGY FOR CONGREGATIONAL SERVICE

The Congregational attitude toward the English Book of Common Prayer is thus expressed by one of the leaders in that body:

"Our real inheritance is in the English Book of Common Prayer, which gathered up the best elements of the service books of its time, both historic and reformed, and was the possession of the undivided English Church from which we derive. Our fathers used their liberty in discarding it. If we mean to return to written forms, we shall be using our liberty if we return to it, or such a modification of it as shall suit our modern life. We shall impoverish and not enrich ourselves by stepping further outside of the tradition of the whole church.

"The time is ripening for such a revision of the Book of Common Prayer as may serve our need."—(New Haven) *Journal and Courier.*

A FEW NATIONAL REFORM UTTERANCES

"We want State and religion; and we are going to have it."—*Jonathan Edwards, D. D.* In other words, they want a State religion.

"Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or admit anything called religion."—*Prof. C. A. Blanchard.* And this will mean an established religion.

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."—*Rev. M. A. Gault.* And this means religious persecution.

They desire an amendment to the Constitution that will "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."—*Art 2 of their Constitution.* That is, they desire the Christian religion made the "legal" religion of the nation.

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—*Dr. David McAlister.* This is what Rome said after Christianity, so-called, became the established religion of this empire. Justinian told the people that if they did not embrace the established religion, confiscation and other punishments would follow.

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."—*Rev. S. V. Leech, D. D.*

A young man recently from Russia attending a Baptist church service at which a resolution was offered urging legislation on the Sunday question arose and said:

"I am from Russia, the land of intolerance; the land of a union of church and state. I have seen the scars on the wrists of the missionaries whom you sent to my country,—scars made by chains placed on them by Russia's union of church and state. I joined the Baptist church in Russia because it trusted in God, not in the state. And now I come to America and enter my beloved Baptist church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellowmen. In

he name of God, send your petitions to the throne of God, and ot to the Congress of the United States."

A REMARKABLE FORECAST

In a sermon, in the year 1846, Charles Beecher declared: "The ministry of the evangelical Protestant denominations s not only formed all the way up under a tremendous pressure f merely human fear, but they live, and move, and breathe n a state of things radically corrupt, and appealing every hour o every baser element of their nature to hush up the truth, nd bow the knee to the power of apostasy. Was not this the ay things went with Rome? Are we not living her life over gain? And what do we see just ahead?—Another general ouncil! A world's convention! evangelical alliance, and uniersal creed!"

When this state of things shall have been reached, then, in he effort to secure complete uniformity, it will be only a step o the resort to force.

The following striking paragraphs show how another, with emarkable foresight, outlined this federation movement years go:

"There has been for years, in churches of the Protestant aith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived."

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."

OUR OWN TESTIMONY ON THIS SUBJECT

Our older readers will recall that, so long ago as Oct. 1881, this journal set forth that this Church Federation as the "image of the beast" (Rev. 13), was constructed in *The Evangelical Alliance* organized in 1846; and that the giving of life or living power to this federation might be expected by now, and that shortly it would prove its likeness to the original papal system which is imaged by violent suppression of the truth and persecution of its defenders. In all these twenty-five years the matter has been ripening, though nothing then seemed farther from realization. Our presentation on the subject in *Millennial Dawn*, Vol. III., p. 119, is or should be in the hands of all of our readers.

THE GATHERING OF THE CHURCHES

BY EUGENE WOOD

We quote the following from the columns of *Everybody's Magazine*, not by way of endorsing it, but because it gives a fairly good view of the way the "worldly wise" look at matters; and in order to the better point out the writer's erroneous view. Introducing the article the editor of *Everybody's* says:

"We asked Eugene Wood, whose frank article on consumption set people thinking intelligently about the white plague, to attend the two religious conferences organized to discuss the unification of the churches, and to report what he saw and heard. This is his report. It is presented exactly for what it is—the individual impressions and thoughts of a plain-spoken man, who is himself a believer, but who takes the ground that Christianity is greater than dogma and more important than its sects. We submit this article to you, our readers, not as a contribution to theological controversy, for that has no place here, but in the sincere belief that a little 'talking out in meeting' now and then will help the Christianity most of us profess, and aid morality and virtue. There are many new things in the world today. Thought is a living and growing thing. Modern scientific investigation has lightened up dark places in the annals of the race and we are all looking at life through different peep-holes from those through which our grandfathers viewed the eternal problem. Knowing more of the beginnings of religion than our ancestors, and realizing as we must that other men in other lands are thinking about the selfsame problems that are our concern, it is impossible not to believe that the God our forefathers regarded as a private possession of their particular sect is the God of the Chinese and the Hindus and the Mohammedans, as well as of us Americans and Europeans. As our outlook widens, we begin to see that the spirit of the Sermon on the Mount is of higher consequence than the Apostles' Creed, and that though forms may differ, most honest men, be they Buddhists or Confucians, Protestants or Roman Catholics, are struggling toward the same goal, looking up at the same stars, praying to the same God and for much the same things."

The writer, Eugene Wood, takes as his text the words of Prof. Goldwin Smith, and begins:

"*This anxious gathering of the churches shows that they believe a religious crisis to be at hand. It is also a social crisis.*"

Two extremely significant, not to say portentous, conferences, with apparently the same underlying purpose, were held in November last on nearly coincident dates, the New York State Conference of Religion at Rochester, 13th-14th, and the Inter-Church Conference on Federation, in Carnegie Hall, New York City, 15th-21st.

To say that the underlying purpose of both conferences was to further the unity (either after the flesh or after the spirit) of the many dissident religious bodies will not be vividly interesting to the public at large. It might have been fifty years ago, when there wasn't much else to talk about, but being absorbed in weightier matters than differences of opinion as to the orthodox way to sharpen a lead pencil, or whether wetting the top of a man's head is more efficacious than having the water run out of his shoe-tops, the public has long ago dismissed the subject as impracticable and unprofitable. It is perhaps a little late in the day to query: Why separate organizations for the Reformed church in America and the Reformed church in the United States of America? Why a Presbyterian church, and a Reformed Presbyterian church, and a United Presbyterian church, and a Welsh Presbyterian church, and a Cumberland Presbyterian Church, and so on, to the end of the chapter? Why the colored Methodist Episcopal church in America, and an African Methodist Episcopal church, and an African Methodist Episcopal Zion church? There is a Methodist Episcopal church and a Methodist Episcopal church South (and, I am told, some Methodist Episcopal churches in Baltimore that are neither one nor the other, but kind of betwixt and between), between whom there is no difference in doctrine or polity, but only a soreheaded poutiness about a quarrel fifty years old, settled forever by the rude arbitrament of war, as to whether the negro was ordained of God to work only for his board and keep, or for wages that will just about pay for his board and keep, if he is lucky in getting jobs and careful with his money.

Conferences to make up the clothes-line fusses between Mrs. Cassidy and Mrs. Ryan would possess about the same interest for the general public, were it not for the notable fact that it sometimes happens that more comes out of the bag than was put into it. This is my only excuse for blackening good white paper to tell you that what happened in Rochester and in Carnegie Hall on the dates I have given.

THE PLAN OF FEDERATION

Not by way of reporting so much as by way of refreshing your recollection, I will say that the Inter-Church Conference on Federation adopted a Plan. Delegates from some thirty evangelical bodies voted for it, and the legislative assemblies of these thirty religious bodies will ratify the plan in due season, provided it doesn't prevent their sharpening their lead-pencils their own orthodox way. Then they will elect members of the Federal Council, four for each denomination, and one in addition for each 50,000 communicants. This Federal Council will meet for business in December, 1908, and once every four years thereafter. So there won't anything be done precipitately; we can rest easy as to that. "The Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel, and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed, or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." So we need not fear drastic action; we may rest easy as to *that*.

To the objection that this seems a rather tenuous bond of union one may say that mighty empires have been formed of States whose first coming together was quite as—er—quite as—well, "cage-y." To speak of "Christian bodies adhering" to such a confederacy seems rather a brilliant metaphor than a precise statement, but we shall see—what we shall see. It's all over until 1908, anyhow. * * *

MANY SECTS—ONE RELIGION

Membership in the Inter-Church Conference on Federation was representative. The delegates went there and voted, not as they thought as individuals, but as they thought their denominations thought, which is the same as what the most unprogressive of their denominations thought, the Uncle Billy

Hardheads with ear-trumpets up there in the front seats. The fact that membership in the New York State Conference of Religion was individual, and that a man went there to represent himself, made all the difference in the world between the two conferences. At Rochester they didn't formulate a plan. I think all the voting that was done was on whether they should thank the city of Rochester for its hospitality, and whether they should accept the kind invitation to go to Schenectady the next time. Clergymen and laymen from the dissident bodies, Christian and Jewish, were present and spoke. The motto of this conference was "Religions are many; religion is one," and the effort was not so much to arrive at corporal union; not so much to constitute a council which should have no authority to do more than say that it looks like rain but may clear up after all, as to declare that spiritual kinship subsists of itself and without formulated effort—kinship not only between the Reformed church in America and the Reformed church in the United States of America; between evangelicals and the misguided but well-meaning creatures who think there is no hell; but also between Catholics and Protestants, between Christians and Jews—nay, more, between those whose heritage is the Bible, and Mohammedans, Buddhists, Jains, Parsees, Confucianists, Shintoists, Brahmins, even those who "in their blindness bow down to wood and stone."

GOD AN IDEAL OR IDOL

There were none of these latter present, but they would have been welcomed if they had come, for at this conference it was seen that whether a man forms a god with his hands and it is called an idol, or forms one with his mind and it is called an ideal, the Father of us all, in whom we live and move and have our being, knows how it is with us: how we grope in the darkness that is about us if haply we may find him. And the homage we pay to his broken reflection in idol or ideal he takes unto himself as he spake by the mouth of his prophet Malachi, saying, "In every place incense is offered unto my name, and a pure offering, for my name is great among the heathen, saith the Lord of Hosts."

[This the Revised Version of Malachi 1:11, is not in our judgment correct. The Common Version reads: *shall be* instead of *is*, and thus agrees with facts and other Scriptures. See 1 Cor. 10:20.—Editor Z. W. T.]

ROMAN CATHOLIC APPROVAL

The air at this Rochester Conference was clearer, freer of the smoke of Smithfield and Geneva. Said one good soul: "It is of more importance that I shall understand your position than that you shall understand mine." You couldn't jaw with that man because he doesn't sharpen a lead-pencil the way you do. As a result of that spirit at Rochester, Jews learned that Christians, for all their insistence upon the Three Persons in the Godhead, can say with them the Sh'ma Israel, "Hear, O Israel, the Lord thy God is One," and Christians learned from Jews that Jesus was a typical Jew, and that what divides the creeds is not his teachings, but concessions made to heathen Europe afterward.

It is matter for regret that at Rochester and at Carnegie Hall there was no representation of either the Roman Catholic church, whose membership is estimated at about one-eighth of the entire population of the country (certainly one-third of the entire population of New York City is Roman Catholic), or of that unorganized but perhaps even larger body known as the Big church, whose members loaf around home Sundays and read the paper. Of these two great bodies, the Big church stayed away probably because it feels much as Noah did when a storm began to blow up. And the Roman Catholic church stayed away because it knows there won't be much of a shower, anyway. If there were, there would be something about it in the "Summa Theologiæ" of St. Thomas Aquinas. I haven't seen what the Roman Catholics have said of the Rochester Conference, but the *Boston Pilot* approved of the stand taken for the divinity of Jesus by the Federation Conference (meaning the shutting of the door in the face of the Unitarians), and the Rev. Morgan M. Sheedy in another Catholic paper commended the irenic spirit which prompted the gathering, and mentioned the significant fact that Catholics and Protestants found themselves able to coöperate in good works, as in associated charities. The purpose of the Federation, by the way, is "to promote catholic unity," but "catholic" and "Catholic" are not quite the same. Not quite.

BIG CHURCH DOCTRINE

The Big church would have approved the Rochester Conference the more heartily of the two. For instance, Rabbi Schulman, of the Temple Beth-El, of New York, in his paper, "Our Definition of Religion," said that "religion is human life lived in the presence of God." Prof. Joseph Leighton, of Hobart College, in the discussion following, denied that the idea of God was necessary to religion, which in his turn he defined as "the tendency of personality to enlarge itself, the persistent demand for the ideal by the actual. Religion represents the demands of the individual for ideal environment," differing from philosophy mainly in method. This does not violently contradict the creed of the Big church.

But the most radical expression at the Rochester Conference was that of the Rev. Algernon Crapsey, D. D., rector of St. Andrew's Episcopal Church of that city. He was replying to the Rev. Dr. Josiah L. Strong, who had argued that in order that the coming generation should seek after righteousness of conduct it behooved us to see to it that the public schools taught these three formal dogmas: The existence of God, the immortality of the soul, and the future accountability of all men. (By the way, I hear that the proposition to split the kindlings for Dr. Crapsey's bonfire was defeated by a vote of three to two.)

In this discussion he said: "I must take issue with Dr. Strong. The remedy he proposes is impracticable, and the three dogmas of the existence of God, the immortality of the soul, and the future accountability of all men are without ethical value. The Mohammedan believes all three far more devoutly, far more earnestly than the average Christian, and because he believes he murders Christians. The Russian believes all three, and because he believes he massacres the Jews. Those who have been prominent in the conduct of affairs, those whose wealth threatens the country now, are firm believers in the three propositions. If you were to pick out a man today who stands firmest for these three things it would be the Master of Standard Oil.

"Every man's God—for 'God' is an abstract term—every man's God is the exact reflection of that man's moral nature. He makes his God in his own image. It is impossible to do otherwise. Therefore, a man's God to any human mind is simply the measure of his own ethical progress. Therefore, you will get in the name of God every sort of action from the sacrifice of a man's son upon an altar to the sacrifice of himself upon the cross.

"To teach the existence of God is not to advance at all. It is the same with belief in man's immortality, because a man's notion of the life he is to live beyond will exactly correspond with the life he is living now. When we think of immortality it is with the idea of continuation, going on and doing the same things we are doing now. We seek to keep on in our own personality, we shrink from annihilation; our picture of the life beyond is a reproduction of the life we are living here. It is without ethical value.

ORTHODOX INSURANCE THIEVES

"So with the accountability of man," continued Dr. Crapsey. "Our notion of how we are to account for ourselves will accord with our ethical conception of what we do here. I do not think for a moment that those gentlemen lately so much spoken of in the public prints have been disturbed in their sleep, because I have known some of them. Those men who have taken $150,000 a year for not knowing anything about life-insurance are all real believers in God, in their own immortality and accountability, but their understanding of it is such that they can account for every dollar they have taken; can account to themselves, and thus account to God."

That's Big church doctrine, pretty High, perhaps, certainly very much higher than Bob Ingersoll. As for Tom Paine—oh, well, he was a Low Churchman, away 'way down low. That is, he would be nowadays. The essence of their doctrines is the same: That belief in the supernatural has no influence on conduct. But hark to this that follows from Dr Crapsey: "We are living today in the midst of a great dissolution. *We are standing by the death-bed of a great religion.*" That's Big church through and through.

In the discussion following, the Rev. Nelson Millard, D. D. said that the students of parochial schools where the teaching of religion is an emphatic factor were not more moral than those of the so-called "godless" public schools. He added "In the South there is a very bad state of morals. Yet the South is most orthodox. The three points of belief in God the immortality of the soul, and the future accountability of all men are well understood. Also, it is a demonstrated fact that Mammon is unimpeachably orthodox."

AN IMMINENT CRISIS

The Rev. Dr. Strong in closing said that he had been making investigations himself, and he had found that the hundred richest men in the United States who had the greatest influence in the financial world are almost without exception orthodox church members.

Here, at any rate, more came out of the bag than was put into it. What has this assumption that Mammon is immoral, no matter how orthodox it may be; what has the statement that this is an "age of dissolution," and that "we are standing by the death-bed of a great religion," to

do with finding a common ground of unity of all faiths? What has it to do with federating the churches, and trying to get the scuffling sects at home to show the same table-manners that they do in the missionary field, where they do not all grab for the same piece at once, but carve the turkey so that it will go all around? Very much, very much indeed to do with it. "This anxious gathering of the churches shows that they believe a religious crisis to be at hand. It is also a social crisis."

The Inter-Church Conference was less moved by this impending crisis than that at Rochester. Its getting together was more numerous and prolonged, but that was all. It was right after the elections, when, as you recollect, men heard the voice of God speaking through the people as it had never been heard before. The earth was still trembling with it. The laymen who spoke had much to say about the "awakened heart and conscience of the people" and the "new impulse toward civic righteousness," but all that got entirely by the reverend clergy, white-headed within and without. Their latest news on any subject is dated 1859.

THE CLERGY BEHIND THE TIMES

Apparently they could not discern the signs of the times. If they saw at all, they saw only that the evening sky of a dying day shines redly through the gloom. They wist not that it promises that the morrow shall be fair, fairer than earth has ever seen before. I heard one gentleman with a white tie whose theme was "Labor and Capital" make a fervent and a loud appeal for "a fair day's wages for a fair day's work," the open Bible, and the public schools. I am sure if he had had more time he would have said a good word for wearing rubbers when it is wet. And a bishop who may be described as the most extinct of his species squabbled and scolded at apartment-houses as destroyers of the home, and denounced the law by which a woman tied to a drunken, worthless hound may free herself and her children from him.

To tell the honest truth, it wasn't much better at Rochester. The paper read that attracted the keenest attention was that of the Rev. Washington Gladden, D. D., on "The Relations of Moral Teachers to Predatory Wealth." He said that "predatory wealth" was that which has been "gained by plunder rather than by legitimate commerce, and which is used to promote the facilities of plunder. It has not been won by open and honorable competition, but by getting unfair and generally unlawful advantages; by secret agreements and rebates; by the liberal use of money to corrupt legislation and to subsidize the press; by using trust funds for private purposes; by arts which corrupt character and destroy the foundations of the social order. . . . It is childish," he urged, "to deny the existence of a class of rich men whose presence is a menace to liberty and a blight upon the national life. . . . The battle of the mart is often fierce, and men are often tempted to be hard and false and cruel. But the ordinary American manufacturer is not in intent, or in fact, a thief or a plunderer. . . . We may admit that he is not a saint, but he is not a pirate, and there are a number of things he will not do to win a fortune."

And so on. The moral teacher, this being the case, must carefully distinguish between millions made honestly and millions made piratically. The truth is that "tainted money" taken by the moral teacher for his church or charity or college does more harm than it does good. It isn't like taking the contributions of a gambler or the keeper of a house of ill-fame, because they are under the ban, and it is understood that whatever gifts they give will not take off the curse. But the predatory rich ought to be under the ban and are not. They are applauded, flattered, and courted; they sit in the seats of the mighty, which is an unlawful miscarriage of justice.

Dr. Gladden's economics may be summed up by the statement that you have a right to beat your wife, only you mustn't hit her with a wagon-spoke. The moral teacher and panhandler may take the money gained by "open and honorable competition," but he must give back that "gained by plunder."

GRAFT IN THE WAGE SYSTEM

"Open and honorable competition!" What do our "moral teachers" think the scuffle for a living is? A game of tiddledywinks? If two starving men see a loaf of bread, is it going to be "After you, my dear Alphonse?" And if the two starving men see one job of work, will one give way to the other or will each underbid the other until the man that gets the job makes out of it just enough to keep him going? Part of what the Federation of Churches is to do when it gets started is to denounce "graft." Indeed, but what's the whole wage system but graft? What are profits but the difference between what a man earns and what he can live on, that difference going to his employer as a tip, a gratuity, a bribe—graft, if you please? And this employer must enter into "open and honorable competition" with others in the same business. Tell me, you American merchants and manufacturers whom Dr. Gladden praises so, how is it with you? Is it "After you, my dear Alphonse," or is it "Dog eat dog"? You know well enough what you hate to do and yet what you've got to do or go out of business. You've no illusions about "open and honorable competition." Is there such a thing? Tell me. Honestly now. . . .

CHURCH COMPETITION

If there were, we'll say, a dozen factories in a given trade, each outfitted with an expensive plant and a long salary list, but just managing to scrape along, working on half-time, we should see something doing in the reorganizing line right suddenly. It calls for no great intellect to see the similarity of a dozen denominations in a town, all outfitted with expensive plants, churches with stained-glass windows, altars, pulpits, organs, pews, carpets, Bibles, hymn-books, prayer-books, lesson-leaves; officered with pastors, lay-readers, organists, choristers, teachers, vestries, ushers, sextons, and Ladies' Aids; heated, lighted, swept, and garnished; running on one-seventh time and a little while after supper on Wednesday evenings, to very light business; all in debt up to the roots of their noses, and all grabbing after any stranger that appears. (I must tell you of a personal experience of mine. I was in my shirt sleeves and ragged trousers, opening up the barrel that had the dishes in it, when the bell rang. The gentleman in black I found at the door apologized for interrupting before we had got settled in our new home. "But," said he, "there's so much competition nowadays, I thought I'd call early and ask you to come to *our* church.")

The fruits of competition are skimped wages and scamped wares. Did you ever have to look to a vestry or the church trustees for your money? I hope not. I know a very fine young man who, a little while ago, contemplated taking holy orders. His mother was distressed to death about it. It was terrible for her to think of him just throwing his life away, as you might say. And that brings me to another personal reminiscence. The rector of the parish went past the barber shop. "A fine man," I said to the barber. And he was, too, the finest all-around man I think I ever knew. "Yes," said the barber, "a fine man—in a mighty poor business. I'd be ashamed to get my living that way."

CLERGYMEN AND CHURCH FAIRS

And the barber isn't the only one of that opinion. Once in a while you get an inkling of what the clergy think about it themselves. Do you suppose when they were in the seminary, all on fire with high and holy enthusiasm for the souls of men, they ever thought it would come to trotting from hen-party to hen-party, from the Ladies' Aid to the Helping Hand; to rigging up catchpenny devices wherewith to get in the winter's coal, or pay the interest on the debt; to naming committees who should "mace" the department stores and the neighborhood groceries for contributions to the fancy-goods counter and the household counter, cash if you can get it, but if not, something to sell chances on? Do you suppose they like to do that? I know that some won't allow chances to be sold at church fairs. They say it's gambling. I don't admire a gambler greatly, but I guess I think full as well of him as I do of a beggar.

Do you suppose the clergy like to do this sort of thing? Not more than you, American merchant and manufacturer, like to do the things you have to do or get out of business, the things we know about, but will not tell here. You have to; so do the clergy.

Who can thunder at the Mammon of unrighteousness when the Mammon of unrighteousness is right down there in the best pew, when he is on the board of trustees and pulls the parish out of every financial hole, and when in an age of rampant unbelief he is "unimpeachably orthodox"? Who can denounce "predatory wealth" from the pulpit for getting "unfair advantages" and railroad rebates when the churches share the benefits of government and dodge paying taxes, and the clergy get transportation at half rates?

RICH MEN'S SINS UNREBUKED

If a son ask his father for bread, will he give him a stone? Ask your fathers in God for counsel. Shall I, as alderman, take the consideration that this set of capitalists wants to give me for a street-railway franchise? Somebody will get it if I don't. Shall I, as capitalist, give up to the demands of the aldermen? If I don't, the other set will, the set that would ask nothing better than to down me. What shall I do?

It isn't because your fathers in God don't mean to do right, but because they don't know what is right. There's nothing about these problems in Suarez; there's nothing about them in Pearson on the Creed. All are very clear as to the wickedness of taking chickens off a roost after dark. That's a poor man's sin. But when it comes to the consideration of

the fact that the public street is the only place in which we are free men, and that in every other place we exist only on the sufferance of our lords, who treat us as conquered people; that the very center of these streets solemnly dedicated to our common use is taken by our lords for their own private use, a continuous strip of the best city real estate, which no money could or should buy—the right of way of a street railroad—why, that's a rich man's sin.

The experiment of Federation has been tried. Doubtless you have lived in a small town where there was a Union church. There weren't enough Baptists or Methodists or Presbyterians or Lutherans or Congregationalists for each to maintain a separate little conventicle, so they all combined. Instead of a dozen stoves, they had one big comfortable furnace, and saved on the coal bill; instead of a dozen reed organs, or footy little heart-breaking thousand-dollar organs, they had one $10,000 organ that you could do something with; instead of a dozen preachers that hemmed and hawed and stumbled through their sentences, making a brave stagger at getting verbs to agree with their subjects, they had one smart, fine-looking man who could talk it right off. A great advantage over the old system. Yes, but as soon as enough Baptists and Methodists and Lutherans and Presbyterians and Congregationalists moved into town for each sect to set up its own conventicle, they left the Union church.

AT THE DEATH-BED OF A RELIGION

Just hold that a minute, and consider another experiment in Federation, the Young Men's Christian Association. That is far from fizzling out. What's the difference? The Y. M. C. A. looks to the good of all, physical, mental, and moral. Right now. Here on earth. "Service" is its motto, not "support." That's the difference.

The Rev. Dr. Crapsey has told us that we are standing by the death-bed of a great religion. Some of us are. An increasing number. But not all. This great religion is very much alive indeed, and long will be, to every man yet in that stage of progress in which he thinks that nothing is more important than that he save his own particular little soul. The whole world may well be lost if only he is not. What does it matter anyhow, these cruel wrongs, these black injustices, this trampling down of human souls and bodies by those who have seized the earth for their own possession? It will all be over in a few years, and then—a heaven of endless happiness.

So long as "he that believeth not shall be damned," it is highly important to be "unimpeachably orthodox," and to save one's soul (which is not incompatible with gaining the whole world, too, as Mr. Rockefeller has shown us). Federation with those who have different notions of the way to sharpen a lead-pencil will not appeal to such.

Those of us who have risen beyond such blunt, frank selfishness, who turn the question end for end, and ask what it shall profit the world if it be wholly lost to save here and there a soul, will not linger in the death-chamber to see how long the doctor's oxygen of Federation defers the inevitable.

That which is born of the flesh is flesh, and so must die; that which is born of the spirit is spirit, and can never die. All this clothes-line quarreling of the churches is born of the flesh, and except they be born again of the Spirit of the coming age, they cannot see the kingdom of God. Nicodemus saith now as of old time, "How can these things be? Can all the sects enter the second time into their mother's womb and be born?" And, as of old, is the answer: They must be born again. They must start all over, start now as in the very beginning with the vivid expectation of the speedy coming of that age in which the sword of competition shall be beaten into the plowshare of coöperation, so that in no line of effort shall we be forced to skimp wages and scamp wares; when our government in city, state, and nation shall privilege no man or set of men, but shall be so just that it shall be in very deed the kingdom of God. "Have we not all the one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother?"

"EVEN SO, COME!"

That was how Christianity started. In their little sodalities they had all things in common, so the Bible says. "The communion of saints" was no empty phrase to them. And why did they look so earnestly for his coming, expecting it any day? Because then that kingdom, the life of the coming age, would spread the whole earth over. And we, too, who see the western sky of this dying day all flaming with the red glow that promises a fair morrow; we, too, who have heard with our ears the oracles of God, speaking to us in the voice of the people last November; we, too, whose hearts are torn with grief at sight of the miseries of our brothers, when the world is rich enough for all; we, too, who see how special privilege rots the very souls of those who hold it; we, too, must pray the words the early Christians prayed, putting our own meaning upon them, it is true, but longing with the same unutterable longing as theirs—we, too, must cry with them, *Even so, come quickly, Lord Jesus!*

OUR VIEW OF THE FOREGOING

In the above is set forth the sentiment of the worldly wise in respect to the federation of the various denominations. This class of thinkers usually take a very practical view of everything, and mix with it very little of faith in the supernatural. It is still fashionable to refer to a personal God, though a great many of the worldly wise have lost any real conception of such a being, and think of God as merely a great force or power in nature. Others personifying nature as a God, leave out all thought of a personal being of body, shape and parts, willing, thinking, planning, creating, maintaining, etc., "working all things according to the counsel of his own will." (Eph. 1:11.) To this type of mind, which is to be found in many pulpits, banking houses, and among many of the more intelligent mechanics, and which is rapidly growing, the foregoing article will appeal strongly. The last paragraph of the article, for instance, illustrates our point. The writer sees Socialism, and he sees that there was a start in this direction in the early church at Jerusalem. He approves of that start, not as a divine example of what ought to be, but as a mere suggestion of something greater, that men will work out for themselves shortly. He dreams of an ideal kingdom in which love will be the controlling influence, and hopes that man will bring this about for himself through Socialism, though perhaps not without trials and difficulties by the way.

To this writer and others the voice of the people last November was the voice of nature—the voice of reason, the voice of right, the voice of God. To him it speaks of a social revolution and the bringing in by Socialism of a glorious Millennium. Carrying his figure of speech to the closing words of the article, he quotes a Scripture passage respecting the Lord's second advent, "Even so come, Lord Jesus." Not that he believes in the second coming of Jesus, but that the expectation of the early Church—that the second coming of Jesus would bring the Millennial kingdom—accords somewhat with the conception of the worldly wise, in that they are hoping for the Spirit of Jesus to come into the world through Socialism—hoping for the spirit of love to gradually take possession of the world and reorganize it, and bring in the new heavens and new earth.

As the Prophet has declared, "God is not in all their thoughts"—such plans and schemes of Socialism, etc., are purely worldly wise and are far from the hopes and expectations of those who are truly the Lord's people and directed by his Word. From our standpoint, the overturning of the political machines and the investigation of trusts and the bringing them under a measure of governmental control, are all very good in their way, as indicating that the world in general desires righteousness to the extent that they can see righteousness. Where their earthly interests would be advantaged, they would welcome so-called reforms, investigations, better politics, etc., but otherwise not.

Alas, the poor world does not know itself: it does not realize that selfishness is at the basis of its every move and ambition; that the number who are not thus moved, controlled, is so insignificantly small as to be without weight and influence. Nor is it our thought to deride any efforts toward righteousness, even though they be inspired by selfish motives. We merely point out that the true Christian view of matters is a still different one—is the Bible one—that it recognizes God, the divine will, purpose, plan, revelation, as having to do with and overruling all of this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial scandals, etc., another force making ready for the great time of trouble which the Scriptures indicate will be fully upon us in 1915, and gradually approaching in the meantime.

From this standpoint it has been necessary that the gross superstition of the "dark ages" should to a considerable extent be dissipated, that the minds of the people might be set free, not only from a religious superstition but also set free from allied superstitions respecting the divine right of certain families to inherit the kingdoms, the dominions of the world, and to live on higher places of social privilege than other families. All these matters are now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior, deliverer from priestcraft, superstition, and political and financial autocracy. The world is being invited to look not to him who redeemed us with his precious blood, and promised to come again and establish his kingdom in righteousness, but to look to itself, to its own affairs, to its own success at the polls, etc., as the only hope—thus ignoring the Lord and his overruling providences and the divine inspira-

tion respecting the future outcome of present conditions in a glorious Millennial kingdom.

From our standpoint the gathering of the churches is the fulfilment of Scriptural prediction, and the Lord's intelligent and faithful and consecrated people are warned against having any part in any such Church federations, the Word of the Lord being to such, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid." (Isa. 8:12.) It is the tares that are to be federated and bundled and gathered together for the great trouble time, which is shortly in a great revolution of society to set fire to all the social, religious, financial institutions and arrangements of this present time, eventuating in anarchy, which by overthrowing all things incompatible with righteousness will prepare the way for the kingdom of God's dear Son at his second advent, a spirit being, in power and great glory, which will be manifested in various ways through earthly channels and agents.

"SHE HATH DONE WHAT SHE COULD"

Matt. 26:6-13.—OCTOBER 28.

Golden Text—"She hath wrought a good work upon me."

This study turns us back from the discourse of the Tuesday preceding our Lord's death to the Saturday night preceding his death—the close of the Jewish Sabbath day. In harmony with the prevailing custom, Jesus and his disciples and others were invited to a feast that evening. They had just arrived the previous evening from Jericho as intent upon keeping the feast of Passover at Jerusalem—the feast of which our Lord Jesus said, "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15.) Although Jesus had been telling the apostles that he was going to Jerusalem and would there be crucified, they seemed not to realize the matter, probably because he had spoken so many things to them in dark sayings, as, for instance, when he told them that he was the bread that came down from heaven, etc., and that they must eat his flesh and drink his blood. Perhaps the crucifixion suggested was also hyperbolical language; at least they could not realize that it would be so, even though Peter had been reproved for his disbelief in the matter.

The feast was in the house of Simon the leper. Simon was a common name in those parts at that time, and this Simon was distinguished by the fact that he had been a leper—quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance between Jesus and the family of which Lazarus, Martha and Mary were prominent members. One of the Evangelists tells us that Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume (not ointment in the present use of the word). One of the accounts says that it was very precious, another that it was worth 300 pence, which in our money would be about $50.

Such anointings were very rare, usually for kings or princes or nobles; and the disciples, under the lead of Judas, who seems to have been the spokesman (see John's account), were all filled with indignation at the waste. John tells us that Judas was a thief, who carried the bag, the treasurer of the company, and that his solicitous remarks respecting the use of the money for the poor were hypocritical. In any event we may sympathize with the other apostles for falling in line with his arguments, for they were all poor men, unused to such luxury and extravagance, and in this respect probably represented the majority of the Lord's people today, who likewise would consider a perfume bill of $50 a very extravagant waste of money. We are the more interested to know how Jesus himself regarded the matter. We realize that our conceptions of matters of this kind are more or less biased by our own selfishness or poverty and necessity for economy.

"WHY TROUBLE YE THE WOMAN?"

Our Lord discerned at once the criticising, faultfinding spirit amongst his disciples and promptly took the part of Mary, saying, "Why trouble ye the woman? For she hath wrought a good work upon me." Woman's intuition had guided Mary in the doing of the proper thing at the proper time. She realized that she owed the Master a debt that she never could pay, and that this costly offering of the perfume would be but a small tribute, a small expression of her gratitude. She had found in the Lord an object worthy of her heart devotion; she was not a woman's rights advocate; she found no fault with the Lord that he had not chosen her and Martha to be members of the company of apostles and to go abroad preaching his name and fame. Doubtless she would have gladly undertaken this work had she been so directed, but her womanly instincts did not lead her in this direction nor cause her to take offense at the Lord's showing a difference between the male and the female as respects the promulgation of his message.

Although debarred from the honorable service of a public ministry of the truth, our Lord declared, "She hath done what she could." She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart, love, devotion, fidelity; she spoke by actions rather than by words, and the perfume of her acts of love and kindness and adoration of her Lord have come down through the ages, filling the entire church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. This is in accord with what our Lord prophetically declared respecting the act, "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there also this that this woman hath done shall be told for a memorial of her."

What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. Undoubtedly woman has filled profitably just such a niche as this in the church history during all the centuries from then until now. Without her part undoubtedly the religion of Jesus would have been much more cold and business like and formal than it is; but the broad, deep sympathy of true womanhood has helped to interpret the heart of Christ, the love of Christ, and has proven a blessing to all of the followers of the Lamb.

"THE POOR YE HAVE ALWAYS"

It is a miscalculation to suppose that the moments spent in communion with the Lord, in the study of his plan, and the dollars and hours spent in his service, in the promulgation of his truth, are wasted, and that thus the poor have less. On the contrary, in proportion as any one has true, loving devotion to the Lord, he will have devotion to his service and to the poor. No one can love the Lord in sincerity without being the more sympathetic and the more generous proportionately to the poor and to all within reach of his benevolence. As the Scriptures admonish us, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"—to want—to poverty of soul as well as poverty of purse. (Prov. 11:24.) The Lord's followers are to be prudent, economical but not parsimonious, not miserly, not stingy, not hoarders of wealth. They are to cast their bread upon the waters; they are to do good and trust to the Lord for the results; they are to use freely the riches of the Lord as entrusted to them, both temporally and spiritually, and are to receive their blessing from the exercise or increment of these.

This very act on the part of the devoted Mary and our Lord's commendation of it have doubtless been helpful to the Lord's people along these very lines throughout this Gospel age. Similarly we were once inclined to consider the one-day conventions and the general conventions of the Lord's people to be entirely too expensive, to represent a waste of money that might have been used otherwise; but our experience is that there is a blessing in the using of the money talent—that whoever fails to do some investing, some sacrificing in the interest of the truth, will surely fail to get the large returns of spiritual blessing. Whoever on the contrary seeks to use his means in serving the truth to others and in nourishing his own heart receives proportionately the greater blessing. We are even inclined to think that the Lord makes up to them in temporal matters also; but should this not be the case—should they be the poorer in temporal matters as a result of their spiritual feasting—we know that spiritual nourishment, fatness of soul, prosperity as new creatures in Christ, is by far the most important matter with which we have to do. It is the very object of our present membership in the school of Christ, association with the fellow-members,

that we may grow in this very grace as well as in knowledge and love in the Master's likeness.

ANOINTED FOR HIS BURIAL

Our Lord declared that Mary's action was a preparation for his burial. We remember that several of the honorable women of the Lord's company came to the tomb early on the first day of the week with spices and ointment, perfume, for his anointing, after the custom of the time, and because they failed to remember and recognize his prophecy of his resurrection from the dead on the third day. Their motive in thus going was undoubtedly a proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more to the point, very much more appreciated by him. And so it is with us, with our dear friends, the brethren and others. It behooves us to anoint them with kindly words, loving sympathies, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. We know not how much even the very strongest of the Lord's followers may need a word of sympathy and encouragement at times, and we do our own hearts good when we tender such sympathy.

We do not mean that fulsome flattery should be poured upon one another; but there is a wide difference between flattery and encouraging, sympathetic words; and who is there of sympathetic heart, possessing a heart filled with the love divine, that is not himself an alabaster box of perfume, which should be opened and poured upon the spiritual brotherhood and all of our earthly friends and relatives as we might come in contact with them, and in proportion as the blessing of the Lord would be appropriately theirs. Let us not forget this; let us use these opportunities which are ours day by day of scattering flowers in life's pathway for others, and perhaps as we do this the Lord will allow some one to scatter some flowers also for us. On the principle that he who watereth others shall himself be watered, he who helps others should never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings in return when most needed.

"OF THE PEOPLE THERE WERE NONE WITH HIM"—ABLE TO SYMPATHIZE FULLY

Very evidently at the close of his ministry our Lord was feeling more or less of disappointment that a larger number of the Jews had not received his gracious message, had not believed on him. Especially would this thought come to him as he read in the mind of Judas that he already was planning to be his betrayer. Moreover, he saw something of the same spirit of fear in the other eleven of his apostles, for he already knew who should betray him, and knew also that the others would forsake him and flee in fear in the hour of his distress. If his message, if his love, if his Spirit communicated to these men would still leave them so weak in many respects, it argued that he had accomplished comparatively little in his ministry, and that the other five hundred brethren might not be more devoted than the twelve.

What a comfort it must have been to the Lord in the midst of these thoughts to find that there was one loving soul which did appreciate him and brought the alabaster box and anointed him before his burial. The joy, the comfort, the blessing that came to the heart of our dear Master, and that strengthened him for the experiences of coming days, was worth far more than the 300 pence. Not only was he willing that the matter should be told for a memorial of Mary, but we may safely conclude that in the everlasting future Mary will be ranked very high amongst the faithful followers of the Lord. She may not be one with the apostles upon the twelve thrones of Israel, but we may be sure that she will have some grand, some honorable place near to the one she loved and for whom she showed her devotion.

An unknown writer says, "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

SELFISHNESS VERSUS GENEROSITY

Our lesson concludes with the account of how Judas soon afterwards went to the chief priests and bargained with them that for thirty pieces of silver he would seek an opportunity and betray Jesus into their hands. What a sharp contrast is here drawn between the love and generosity of Mary and the mean selfishness of Judas! The one was so full of love that she could not do enough for the great Teacher at whose feet she loved to sit, from whose lips she had received so many blessings, such joy of heart, and by whose power her brother had been recalled from the tomb and probably previously her father healed of a loathsome disease. We also should remember how much we owe this same Teacher, that his are the wonderful words of life which have brought unto our hearts joy, peace and blessing. By his words we ourselves have been called from the dead condition, for, as the Apostle declares, we were once dead in trespasses and sins, but now are quickened, energized, by the Spirit of the Lord, by the spirit of love.

We ourselves also had the leprosy of sin, condemnation, were children of wrath even as others, but our sins have been graciously covered by the Redeemer, the leprosy has been cleansed, and we have been made whiter than snow in the sight of our Lord through faith in the precious blood. We, too, have learned to sit at the Master's feet and to enjoy his teachings, and have been transformed thereby by the renewing of our minds. Is it not appropriate that we should feel that no offering we could bring him could in any sense or degree express the gratitude of our hearts? Can we not also find alabaster boxes of precious perfume for the master? True, the Head has been glorified, and the members of the body, too, are now passed beyond the vail, but his "feet" are still with us, the last members of the body of Christ are here. Let us hasten to do all in our power, both temporally and spiritually, for the feet of Christ; let us do all in our power to cleanse them from earth defilement, even though it cost us tears; let us anoint them with the precious spikenard perfume. The more costly the affection and love that we bestow upon the members of the body of Christ, the very lowest and humblest of them, the better; all should be but an expression of the warmth of love which is in our hearts for him and his. The time is passing rapidly—soon the last members will have crossed and be beyond the vail, beyond our anointing and beyond the blessed word, "She hath done what she could." Let us earn that expression from the dear lips of our Lord by faithfulness to those who now represent him in the world—to the household of faith, to the members of the body of Christ.

FOR THIRTY PIECES OF SILVER

Selfishness seems to lie at the very foundation of all the mean, ignoble deeds of our fallen nature. It was selfish ambition that led mother Eve to grasp the forbidden fruit, and it is safe to say that selfishness ever since has prompted to all the mean and ignoble things of the six thousand years' reign of sin and death. The spirit of a sound mind is what we should each and all strive for. This would mean, on the one hand, that we should not be too extravagant, and, on the other hand, that we should not be too parsimonious. But if we should err on either side would it not be safest and best that we should err on the side of too great generosity rather than on the reverse? Well did the Apostle write that the love of wealth is the root of all evil. This might include not only money but wealth of honor, name, influence or power. The Apostle adds, "which some coveting after have erred from the faith and pierced themselves through with many sorrows."—1 Tim 6:10.

As an illustration of this class take the case of Judas in our lesson, selling his Master for thirty pieces of silver! No matter if he did reason that Jesus had said that he was about to die, and that this perfume was associated with his burial. No matter if Judas were sure that all these things would happen to the Lord anyway, and thought that he might just as well have the thirty pieces of silver. It did not condone the offence. Selfishness and meanness had so far been encouraged in his heart that, notwithstanding his intimate association with the Master, his knowledge of his precious words and mighty acts, neither love nor reverence stood in the way of selfishness.

Judas "went to his own place," the second death, and that with a realization that it would have been better for him had he never been born. Whoever will allow selfish ambitions of any kind to have control in his heart, whoever will not allow the Lord's grace and truth to come into his heart and enlarge it and fill it with love, will likewise go to his own place, the second death. The divine provisions are

only for those who will eventually be filled with love, the Spirit of God, the spirit of generosity. Let us all then more and more avoid the Judas spirit, the heart of selfishness, money love, self love and ambition, and let us more and more have the loving heart of Mary and her humility, which not only made her willing to spend her means to serve the truth, but made her willing also to humble herself even to the extent of tears and the use of woman's highest ornament, her hair, in the service of her Master, her Lord, and that upon his humblest members, the feet of him.

"THIS DO IN REMEMBRANCE OF ME"

Matthew 26:17-30.—NOVEMBER 4.

While holding, in common with the great majority, that the Memorial supper was instituted by our Lord on Thursday night in connection with his last celebration of the Passover, and that he was crucified on the next day, Friday, we have no contention with those who suppose that these events took place on other days of the week. We lay great stress on the fact there accomplished and its significance as the antitype of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins—the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of "the faith once delivered to the saints"; but as respects the particular days of the week we will not contend, as in our estimation they are trifling matters, of no value, no consequence, and should therefore in no sense of the word disturb the minds or heart-fellowship of the Lord's people.

Our lesson opens with our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord Jesus as the Lamb of God. Respecting this supper our Lord himself said, "With desire have I desired to eat this Passover with you before I suffer." He did not refer to the principal feast, which lasted a week from the 15th day of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded them of their deliverance from Egypt, and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready, and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute amongst the disciples respecting the more honorable positions at the supper, and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. Thus he set them an example that he, whom they esteemed greatest amongst them, should be their principal servant, willing and ready to serve any and all.

"ONE OF YOU SHALL BETRAY ME"

While they were eating Jesus remarked that one of them would betray him, and at once a spirit of sadness spread over the company, and each one—feeling it incumbent upon him to prove his innocence of such a charge—asked, "Lord, is it I?" With the rest, Judas also put this question, realizing that if he did not also ask, it would imply his acknowledgment that he was the one, and in response to his inquiry Jesus replied, "Thou hast said,"—that is to say, "Yes, I refer to you." Another account tells us that Jesus answered the query by saying that the one for whom he would dip a sup would be the betrayer, and having dipped the sup—a piece of the lamb and a piece of the unleavened bread they were eating—Jesus gave it to Judas, thus indicating him without directly naming him. It would appear, too, that the other disciples up to this time had not learned to know Judas—that it was subsequently they ascertained that he was a thief, etc.

Amongst the Jews and Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person he would in any wise injure. As food was seasoned with salt, it was probably this custom that was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time amongst those people the equivalent of a pledge of his lasting friendship—that he would never do you injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of the time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook. Hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

Nevertheless Jesus testified that his death was not a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that Judas in this matter was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter: such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of man is betrayed. It would have been better for that man if he had not been born." These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding responsibilities. Evidently his was the sin unto death—the Second Death. Hence, aside from any future existence we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"TAKE, EAT; THIS IS MY BODY"

It was after the Passover supper, after the eating of the lamb with the herbs and unleavened bread, etc., that Jesus instituted the Memorial supper which, with all of his followers, by his direction takes the place of the Passover supper of the Jews. This was a new matter, and the apostles listened with interest to his words as he blessed some of the thin cakes of unleavened bread and then brake them and handed portions to each of his disciples, saying, "Take, eat; this is my body." What could he mean? During their three years in his company they had learned that he spake in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread and said it was his body. They evidently understood him to mean that this bread to them would represent or symbolize his body, for he told them on this occasion that *thenceforth* they should do this in remembrance of him—thenceforth they should remember him as the slain lamb and use unleavened bread to represent his flesh, and partake of this instead of eating as previously of a literal lamb.

He would not have meant, as Roman Catholics and some Protestants believe, that the bread was by his blessing turned into his actual flesh, for he still had his flesh—he was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," it was as much a figure of speech as when he said a little later, "I am the vine," "I am the door," "I am the Good Shepherd," "I am the way, the truth and the life," etc. The right, sane view of the Master's words is apparent: he was represented in all these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed wheat is said to contain every element of nutriment in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions—such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"DRINK YE ALL OF IT"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine; therefore it is an open question whether it was fermented or unfermented, and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfil the terms of his injunction. Since it is never called wine, but merely the

cup and the fruit of the vine, there is no room for disputation amongst the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of a fruit of the vine he shall use: for our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the Lord's followers.

In connection with the cup the Lord said, "This is my blood of the covenant, which is shed for many for the remission of sins" (the two oldest Greek MSS. of the New Testament, the Sinaitic and Vatican, omit the word "New.") True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another covenant—the old covenant, the foundation covenant of all covenants—namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative resurrection from the dead. The Apostle assures us that Isaac represented our Lord Jesus, and also declares, "We, brethren, as Isaac was, are the children of promise"—the Oath-bound Covenant.—Gal. 4:28.

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that covenant and all of its glorious provisions for the blessing of all the families of the earth. And from this standpoint we see a special meaning and force in Jesus' words to his followers, "This is my cup, drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect church of this Gospel age to partake with him of his cup of suffering and death—to lay down their lives with him that they also might have a share with him in the coming glories of the kingdom, which will be the divine channel for the fulfilment of the Abrahamic promise, the blessing of all the families of the earth.

While the eating of the bread and participation in the justification effected by our Lord's death and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our Lord's sacrifice, nevertheless the cup is not for the world but only for the church, only for the consecrated of this Gospel age. "Drink ye all of it"—not only all of you drink of it but all of you drink all of it—leave none. There will be none of the sufferings of Christ left over for the coming age, no more suffering for righteousness' sake will then be known to the world—only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecution, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his kingdom glories must expect to drink of his cup. Hence again the Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." Those who consecrate during the present time as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now forsake all to be his disciples.

NEW WINE IN THE KINGDOM

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously, namely, that he would not at this time set up his kingdom, but that instead he would suffer, be crucified, and that they must expect also to suffer with him; and that by and by, when the kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lesson now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that should follow by the thought that all who would drink of the present cup of suffering, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. This same thought should be before our minds, and like the apostles of old it will help us more and more to look forward to the kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord identifies his kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but in that mentioned in the prayer which he taught them, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven."

This should be the thought before our minds also: in waiting for the kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the kingdom; that is, the resurrection change, the glorification of his faithful ones who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purified himself even as he is pure. (1 John 3:3.) He that hath this hope of the new wine in the kingdom, the participation with his Master in those glories and honors and blessed opportunities for uplifting the world of mankind, will take lightly, yea, joyfully, suffering, trials, sacrifices of this present time—yea, he will be glad to suffer with the Master that they also may be glorified together.

"FOR THE REMISSION OF SINS"

So far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner, that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God—in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose *words* the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and the testimony of all the apostles, that it was necessary that Christ should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which he paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint-sufferers with Christ we are permitted to drink of his cup and be immersed in his baptism into death.

It is equally vain for Evolutionists and Higher Critics to tell us that, so far from man falling from God's likeness into sin and death, he has been on the contrary evoluting upward step by step, from beastly conditions to where he now is. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body, and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the Truth, of the love of God; that its height and depth and length and breadth are immeasurable, yea, all accomplished through him who loved us and bought us with his precious blood.

"IN REMEMBRANCE OF ME"

The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." (1 Cor. 11:24-26) The thought is that we are to thus celebrate this great transaction until the time come for the kingdom celebration of it with the new wine, the joy, the glory, the honors, which we are to share with him who loved us and bought us. The Apostle evidently does not mean merely until the parousia, the presence of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Cor. 10:16, 17; 12:12.) emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord. He declares, "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with the Lord? "For we being many are one loaf and one body: for we are all partakers of that one loaf"; and again he adds, "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These, as one loaf, constitute from God's standpoint the bread of

everlasting life for the world, and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned.

Vol. XXVII ALLEGHENY, PA., NOVEMBER 1, 1906 No. 21

VIEWS FROM THE WATCH TOWER

ROMAN CATHOLICISM IN TROUBLE

We have already noted the fact that the French government has cancelled its agreement or "Concordat" with the church of Rome, and that religion in France is now on much the same plane as in these United States—that is, that religion shall no longer be supported by the government. There is this difference—the French have gone a step farther than America, and have decided that the great church edifices, etc., built with the money of the French public, are not the property of the Pope and Roman hierarchy, but to be supervised by the French government, which, being a Republic, is the people's government.

French laws on the subject are even-handed toward all religions—Catholic, Protestant, Hebrew, *et al.* They will not recognize the power of the Pope and others in Italy to close the church buildings, nor to otherwise control them; but insist that the Catholic people of the diocese shall have the control. To understand this we must remember, as pointed out in Millennial Dawn, Vol. II., that the Roman Catholic church is not composed of the Roman Catholics of the congregation, but is a *hierarchy* composed of the Pope and higher clergy. The Catholic congregations are merely "the children of the church," who call the church (the hierarchy) their fathers. This is the Episcopal idea even amongst Protestants: but the majority of Protestants recognize, in theory at least, that "All ye are brethren." However, even amongst these the division into "clergy" and "laity" is a too common fact—descended from "the dark ages" and fostered by Roman and Episcopal usages.

The Pope (Pius X.) has issued (Aug. 14) an Encyclical letter to the Roman Catholic Bishops of France in which he denounced the French government's action, and while apparently forbidding compliance with it really instructs them how best to comply with it;—by organizing Societies amongst the laity who can and will co-operate with their Ecclesiastics. Note the point: Rome will not concede that her "children" are in or of the church, but she will outwardly comply with French law to hold possession and control of church property. The poor French "children" may never know that they have the control of the situation. Similar regulations in Great Britain and in these United States might be favorable to the greater liberty of the people of all denominations. For instance, then Presbyterians and Methodists and Catholics, *et al.*, would control their own properties as the Disciples and some Baptists now do.

ROMISH INFLUENCE IN SPAIN

Ever since the Spanish-American war Spain has been awakening to a realization of her bondage to religious superstitions of the "dark ages." The action of France has been a lesson to Spain, which she is gradually learning, and it need not surprise us if it lead to separation between the state-and-church union which has prevailed there for centuries. The entering wedge was the recent decision of the Minister of Justice, that a civil marriage is lawful and binding whether sanctioned by the Roman Catholic church or not. The test case was on the refusal of burial privileges to the corpse of one married without the approval of the Roman clergy. The decision will thus be seen to be a breaking of the power of the Roman clergy over the people.

A dispatch from Madrid states that the church and State relationship is exciting heated discussions and that public disturbances have occurred. It is said that at the next session of the Spanish Parliament the King's representative will introduce a bill making the "religious orders" amenable to the law controlling industrial corporations, and another bill providing that the members of orders recently expelled from France shall either become naturalized citizens or leave Spain.

We rejoice that "the dark places of the earth, the habitations of cruelty," are getting a glimmer of the light of the Millennial morning. We lift up our heads with rejoicing that the deliverance of the true and only church ("whose names are written in heaven") is nigh at hand; and that then speedily the great Sun of Righteousness will shine forth to bless all the families of the earth, to give to all the knowledge of the glory of God as it shines in the face of Jesus Christ our Lord.

Meantime the Lord has stirred the hearts of some familiar with the Spanish tongue, and they are preparing a translation of Vol. I., ("The Divine Plan of the Ages,") in that language, which we hope to have ready soon after the beginning of 1907. It will be in demand in Mexico first, but we learn will also be appreciated by considerable numbers in Spain.

STRONG PROTESTS AGAINST THE POPE

A cablegram says:—"Poor Pope Pius X's honeymoon is over, and the simple-minded child-like occupant of the chair of St. Peter is surrounded on all sides by dangers and intrigues. That his good intentions have at least partly failed and that the Augean stable of the Vatican is still waiting for a Hercules to clean it is no secret, and it is also a well-known fact that the pope has fallen a victim to the forces of the reactionary parties surrounding him, and that this has caused great dissatisfaction amongst the Roman clergy.

"This is plainly shown by the numerous libelous pamphlets which have appeared during the last few months. The latest of these, which has created wide-spread sensation, is entitled, 'Ildebrand monaco,' criticizes the pope in a manner which in regard to forceful language surpasses anything ever printed in the Eternal City.

"'It is no longer you, Holy Father, who rule, but reckless and unscrupulous prelates who have taken advantage of your kindness and modesty. A small clique of younger prelates, led by Cardinal Merry del Val, are bringing disgrace upon the church, and while they are satisfying their every desire, the priests are struggling with poverty, many of them living on a lire and a half (30 cents) a day.

"'We know that you, Holy Father, were inspired with the best intentions when you ascended to the throne of St. Peter, but though you do not realize it, you have become a weak, tyrannous pope. You desired to reinstate the rule of love and charity, but you have been conquered by Satan, whose servants are surrounding you, disguised as young cardinals.

"'O Holy Father, remember that it is your holy duty to seek truth, and more so as many of us are beginning to doubt its existence. Remember that some day you will be called to account for your stewardship!'"

HATRED OF THE JEWS

Benjamin Disraeli, better known as Lord Beaconsfield, wrote a political biography which is attracting considerable attention. Goldwin Smith thus refers to it:—

"It is natural that in the course of this political biography Disraeli, who had witnessed the exclusion of Jews from the House of Commons and who had found and was still finding his own Israelite descent an almost insuperable bar to advancement, should diverge for a moment from the main current of his narration to consider the grounds of the disabilities to which the Hebrew race had been so long subjected in Christian Europe. He begins by reminding us that the Saxon, the Slav and the Celt have adopted most of the laws and many of the customs of the Jews, together with all the latter's literature and all their religion. The former are, therefore, indebted to the Israelites for much that regulates, much that charms and much that solaces existence. The toiling multitude rest every seventh day by virtue of a Jewish law; they are perpetually reading, that they may be taught by example, the records of Jewish history; they are continually singing the odes and elegies of Jewish poets; and they daily acknowledge on their knees with reverent gratitude that the only medium of communication between the Creator and themselves is the Jewish religion. Yet, at the hour when Disraeli wrote, the Saxon, the Slav and the Celt were accustomed to treat that race as the vilest of generations; and, instead of looking upon them logically as the channel of human happiness, they were accustomed to inflict upon them every term of obloquy and every form of persecution. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the northern and western races. The first preachers of the Gospel were Jews, no others; the

historians of the Gospel were Jews, no others. No human being has ever been permitted to write under the inspiration of the holy Spirit except a Jew. 'They nursed the sacred flame of which they were the consecrated and hereditary depositories. When the time was ripe to diffuse the truth among the Gentiles it was not a senator of Rome nor a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. That greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Caesars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.' From all which Disraeli concludes that the dispersion of the Jewish race, preceding as it did for ages the advent of our Lord, could not be for conduct which occurred subsequent to his nativity, and that they are also guiltless of that subsequent conduct which has been imputed to them as a crime, since for him and his blessed name they preached and wrote and shed their blood, 'as witnesses.'

"Disraeli says: 'The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and the Anglo-Saxon, amid applauding theaters or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew.' In the course of the same remarkable chapter Disraeli refers to the futility of persecution in the case of the Jew. 'Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, and a curious system of degrading customs and debasing laws which would have broken the heart of any other people have been tried, and in vain! The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.' Disraeli adds that all the tendencies of the Jewish race are conservative. The bias of the Jews is toward religion, property and natural aristocracy. For which reason Disraeli pronounces it for the interest of statesmen that this bias of a great race should be encouraged and their energies and creative powers enlisted in the cause of the existing social orders."—*Watchword.*

INSANITY ON THE INCREASE

Washington, D. C.—At the end of the year 1904, the last for which figures have been returned, 199,773 persons were under restraint in the 328 mad-houses of the country. No account was taken of the hopelessly insane people returned to the insane wards of the county poor-houses throughout the country by the hospitals for the insane maintained by the various States.

During the thirteen years' period from 1890 to the end of 1903, the number of hospitals for the insane and the insane confined therein both doubled. In that same period 16,946 persons were confined in forty-two institutions for the feeble minded.

These statistics were completed by the Census Bureau, and made public in a special bulletin today. The bureau does not regard them as conclusive answer to the question whether insanity is increasing. They do regard them as persuasive. They regard them as revealing a remarkable increase in the class to which they belong, namely, to the number of insane placed under restrictions.

The number of insane in hospitals for each 100,000 of population increased from 81.6 in 1880 to 118.2 in 1890, and 186.2 in 1903. A remarkable fact is that among native whites there is more insanity among the males while among foreign-born whites the females are more likely to lose their reason than the males. Although not made a part of the official record of speculations on the subject, there is an impression among those who assisted in the compilation of the figures that American males go insane as the reason of their strenuous efforts to get the money wherewith to support the female members of their families in comparative ease, while among the foreign-born insanity among the females results from the work their lords and masters compel them to perform.—*Rochester Democrat.*

* * *

Science has been boasting of late that the average of human life has been increasing: that the average is now 35 years, whereas only twenty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children's ailments. Weakly children are now "pulled through" by the use of incubators, etc., etc. On these achievements of science some were disposed to predicate wonderful things—possibly eventually "eternal life."

But those whose eyes of understanding are opening under the eyesalve of God's Word see matters differently: they see that man's hopes of everlasting life center in Christ and not in medical science. To us there is quite a connection between the above and other reports of the rapid increase of insanity and the preservation of the weaklings of our race. The lesson is that, if science held the race out of the grave a little longer the survival of the weak would mean in a few generations a weaker race and a still more rapid deterioration and shortening of longevity. Even now insanity experts are telling us that at the present rate the whole world would be insane in less than two centuries. Evidently the world as well as the church has cause to pray earnestly, "Thy kingdom come."

SWEDISH AND FRENCH TRUTH LITERATURE

We have just published Vol. V. of MILLENNIAL DAWN in the Swedish language—style, binding and price uniform with English volume; see next column. We do not purpose publishing Vol. IV. in this language, the demand not being great enough.

We have on hand cloth-bound copies of the Swedish TOWER for 1903 and 1904. They will be sent postpaid to any address for $1.00 each.

The Swedish Hymnal, cloth-bound, containing a choice selection of 50 hymns, without music, is 10c, postpaid.

"About Hell," in Swedish, is supplied in paper binding, at 10c each, 50c per doz.; and cardboard covers at 20c per copy, $1.00 per doz.

In French we have "Bible versus Evolution" and "Our Lord's Return: His Parousia," etc., at 5c each.

REPORT OF RECENT CONVENTIONS

ALTOONA, PA., SEPT. 23

We had three splendid meetings at Altoona. The morning testimony rally showed warmth and zeal and love for the Lord, the truth and the brethren. The afternoon meeting for the public was in the Opera House, which was well filled with an audience of about 1,000. The evening session for the interested was attended by about 275. God's blessing was with our united efforts, we believe, and we already know of some good results.

COLUMBUS, O., SEPT. 30

Arriving at an early hour we had the privilege of visiting the Penitentiary, where a number of "brethren" are confined for misdeeds committed while they were still under the blinding instructions of "orthodoxy." We could not see all, on account of prison rules, but those whom we did meet gave good evidence of the truth of the Apostle's words, "He that hath this hope in him purifieth himself, even as he is pure."

The testimony rally was at 10 a. m. and was a great success. A goodly number attended from nearby points and the general witness was to the mercy of God and special thankfulness for the truth. The service for the public was in the new "Memorial Hall," the largest auditorium of the city, said to seat 3,500. It was packed full, 200 on chairs on the platform, 300 standing, and several hundred were unable to obtain admittance when the public safety authorities closed and locked the doors. It was a grand audience which gave close attention for nearly two hours to our theme, "To Hell and Back." The evening address to the interested many of you already read in the *Dispatch.* The attendance was about 700, the majority of them being people who had heard in the afternoon for the first time. The friends had prayed much and labored hard for this meeting and had spent much money in wise advertising, that their fellow-citizens might have the privilege of coming in contact with the truth, and they felt greatly blessed and encouraged by the results seen and hoped for.

CONVENTIONS IN TEXAS

Only one Texas Convention was announced—at Dallas, October 13, 14—But at a date too late for announcement in the WATCH TOWER the appeals from San Antonio and Houston prevailed. The determining arguments were that the Editor when at Dallas would be within 300 miles of the other points, that to visit them would consume little more time, and that the majority of the friends could not afford to visit Dallas.

At Dallas we had a splendid gathering of the "brethren," representing every section of Texas, Indian Territory, Oklahoma, Arkansas and Louisiana. The only drawback was the rainy weather, which interfered with the attendance of the public, but in no sense dampened the spiritual ardor of our own people.

The Convention opened Saturday morning, October 13, and closed the following Monday at noon. The largest attendance was about 400; 20 symbolized their consecration by immersion.

The Editor left Dallas for San Antonio on Sunday night. At the latter place two public meetings were held—Monday afternoon and evening. The latter, in the Grand Opera House, was attended by about 1,000 who gave excellent attention.

Leaving on the night train, Houston was reached Tuesday morning and there two public services were held—afternoon and evening—about 350 being present at the closing session. Thence by train two days and three nights brought us in safety to the Bible House, Allegheny, on Friday morning, October 20.

THE ROSE

Within my hand I gently hold "the Garden's Queen," a rose—
The softly sighing summer wind about it faintly blows
And wafts its wondrous fragrance out upon the evening air.
And as I gaze upon the rose, so perfect and so fair,
In memory's halls there wakes, the while, a legend, quaint and old,
How once upon a time, one day, a sage picked up, we're told,
A lump of common clay, so redolent with perfume rare.
He marvelled, and the question wondering asked, "Whence dost thou bear
Such fragrance, oh thou lump of clay?" In tones of deep repose
There came the sweet reply, "I have been dwelling with *the rose.*"

The while the legend stirs my soul, within my hand still lie
The petals of the rose, and from my heart of hearts I cry,
"Thou lovely '*Rose of Sharon,*' may I ever dwell with Thee,
So closely that the fragrance of Thy love shall cling to me!
Oh, fill me with the spirit of Thy sweet humility,
Then all shall see and know, dear Lord that I have learned of Thee;
And let my earthly pilgrimage, until its blessed close,
Each day and hour bear witness, "*I've been dwelling with the Rose.*"

G. W. S.

GATHERING OR SCATTERING, WHICH?

"He that is not for me is against me; and he that gathereth not with me scattereth abroad."

Of the Jews in general at the first advent our Lord declared, "They knew not the time of their visitation." (Luke 19:44.) When we remember that the people addressed were the prototype of nominal Christendom today, it should not surprise us that the same words are applicable now. As Israel recognized not Jesus as the Messiah and that his work was a harvest work, a separating work, so likewise Christian people in general today are unaware that we are living in the second presence of the Messiah and that a similar harvesting work is now in progress—separating wheat from tares and gathering the wheat into the garner. Although there has always been a right and a wrong side to every question—the side of right and truth and the side of wrong and error, the side of God and the side of Mammon—yet the harvest in the end of the Jewish age brought a new issue and a fresh division along new lines.

So it is in this harvest time: throughout the Gospel age there has been the side of right and justice and its opposing side of wrong and error, the side of God and the truth and the side of Mammon and confusion. But now in the harvest time the fresh separation takes place along new lines—a separation amongst those who are on the side of God, on the side of right, on the side of truth. Evidently these harvest testings, siftings, separations, represent more crucial tests to the Lord's people than have come to them at other times, and correspond with the harvest time at the first advent, and now have come increased blessings, privileges, favors, enlightenments. Where much advantage is given the more will reasonably be expected in return—where the trials are more severe, the more assistance and enlightenment are necessary and have been provided.

THE PERIOD OF TRANSITION

Surveying Christendom we find many in the nominal churches doing all in their power to oppose the harvest work; nevertheless it goes on prosperously, in harmony with our Lord's declaration, "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) It was just so at the first advent: practically all of the leading theologians, Doctors of the Law, as well as the priests and the leading prominent Pharisees, took the side of opposition to the great Reaper and that harvest work. Similarly today in this harvest the most vigorous opponents of the Lord's work are the Doctors of Divinity and those prominent in religious matters. They can agree amongst themselves, and bury all their own serious oppositions of doctrine and usage in union meetings, etc., Episcopalians, Methodists, Presbyterians, Roman Catholics and Jews, as we sometimes see mentioned in the public press. But they all with one accord are violently opposed to present truth as represented in the WATCH TOWER publications, opposed to the harvest work.

Just so the Sadducees, the Pharisees and Herodians made common cause in opposition to the Master and the harvest work in the end of the Jewish age. Nevertheless the Lord's work was really helped forward by their opposition, for he intended the gathering only of the elect class, the fully consecrated, and the opposition helped to separate from these all others; and just so we find it at the present time. We are not, therefore, complaining respecting these oppositions, knowing full well that the Chief Reaper has the entire situation in charge, and that by divine ability he is able to make all things work together for good to the right class, and for the accomplishment of his purpose in the separations intended at the present time.

We feel justified according to the Scriptures in supposing that Satan, the great adversary of the divine plan, has more or less to do with the oppositions of this present time, as the Scriptures assure us he had to do with the opposition to the harvest work of the Jewish age. He of course works through natural channels, uses human instrumentalities. As an angel of light he urges those who have been identified with religious institutions of human organization that their systems having been used by the Lord to some extent in helping faithful souls nearer the truth, it would be an error now to think of these institutions or systems as being rejected of the Lord and his people called out of them. He blinds them to the fact that in the past God has repeatedly used the wrath of men to praise him, and various institutions not approved by him have served as his instrumentalities in accomplishing his needed work, just as the Lord had undoubtedly blessed and used the priests and Levites, the Doctors of the Law and the Pharisees, in olden times, and continued to use them more or less up to the time of their final testing, when the Master declared publicly, "Your house is left unto you desolate."—Matt 23:38.

All true Israelites should have recognized the change of dispensations; or, as the Scriptures declare, they should have known "the time of their visitation." The difficulty evidently was that many of them were overcharged with the cares of this life, the deceitfulness of riches, the honors of men and their sectarian prosperity. And so it is here in this harvest time: the test comes along similar lines. Fidelity to the voice of him that speaketh from heaven through the Bible means, in the clearer light now granted us, an opposition to the errors and false doctrines long cherished as truths by ourselves and forbears and friends. Now as then this increase of light, this hearing of the voice of the Lord, brings a test—the separation of those who are the true sheep from others who do not belong to this flock. "My sheep hear my voice and they follow me."

The true sheep have long recognized that the voice of their creeds from the "dark ages" was not purely and simply the voice of the Shepherd: they heard instead confused voices, some of them from the Lord and some of them from the adversary; and this confusion is represented in the creeds. The word Babylon signifies confusion; hence nominal Christendom as a whole is today, according to the Scriptures, to be recognized as Babylon, confusion. Her voice is not wholly bad nor wholly good—it is the message of the Lord contradicted and confused by the message of the adversary.

But now in the harvest time the Chief Reaper is here, and all the wheat class should know it and should heed his message and be gathered into the garner. Under another figure the Chief Shepherd has come, and all the true sheep should now discern clearly between his voice and the voice of strangers, heard through their creeds and generally from their pulpits—voices which speak Evolution, Higher Critical Infidelity, and the rejection of the Word of God, which the Apostle declares is alone able to make us wise unto salvation—that is alone able to qualify the man of God that he may be thoroughly furnished unto every good work.—2 Tim. 3:17.

HARVEST HELPERS AND HINDERERS

One of the chief delusions practised by the adversary at this time is to persuade the Lord's true people that any downfall of Babylon in any of its departments or denominations would be sacrilegious, would be an injury to the cause of Christ, whereas they should see clearly that the prosperity of the cause of Christ at the present time means the deliverance of his true saints from Babylon, and that this shall signify eventually the complete fall of Babylon as expressed in the Scriptures, the rejection of Babylon, which chronologically we located in the Scriptures by the words, "Babylon the Great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:2, 4) This fallen condition of Babylon signifies, not her destruction, but her complete rejection from God's favor, so that God will use her no more as a channel for the bestowment of his best blessings—"The voice of the Bridegroom and the bride shall be heard no more at all in thee."—Rev. 18:23.

We are now in the little season in which the Lord is waiting for the response of those whom he is calling out of Babylon. Those in her who have the highest stations of honor find it most difficult to forsake these and to become followers in the footsteps of Jesus to the extent of being disowned by the religious teachers and made of "no reputation." The Lord's call out of Babylon is not an audible one—he merely calls us by the principles of righteousness. He lifts the curtain before the eyes of understanding of his consecrated ones and thus lets them see some of the errors, some of the falsities in which they and others of Babylon are involved—dishonoring the holy name—blaspheming the holy name by misrepresentation of the divine character and plan. This is and should be call enough for those who are of the Lord's Spirit, for those who love the Lord and the honor of his name more than they love houses or lands or parents or children or any other creature or thing—yea, more than they love their own lives. Such are sure to respond and to come out of Babylon; others who remain, in spite of seeing the light, fail to be overcomers of the highest class—fail therefore to be in the elect Bride class, and must be counted in with the great company, which will come through great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea—in the time of anarchous trouble with which this age will close.

"WHO IS ON THE LORD'S SIDE?"

What we all need to see clearly is that if we are on the side of the Lord we are helpers in this harvest work—helpers in the separation which is now due to be accomplished—an assisting of the Lord's true people out of Babylon and its confusion and darkness into the light of truth and more fully into the grace of God. We will all then see that to be in Babylon, upholding her systems, upholding her errors, whether by the influence of our names upon her rolls, counted in with her numbers, or by rendering any financial aid in any measure or degree, we are to that extent opposing the work which he is now doing in the world. If all could get this correct Scriptural thought in mind it would help them amazingly to know the step of duty and to take it. All who are the Lord's at heart must be loyal to him; and if they could but see the force of our Lord's words, that he who is not gathering with him in this harvest work, gathering out of Babylon, is in opposition to him and hinders his work, it would help many such, we believe, to come forward courageously and take their stand on the side of the Lord in opposition to Babylon and every false doctrine and false system. True, the Lord with great forbearance permitted the wheat and tares to grow together, permitted the truth and the falsehood to be mixed together. But now we have come to the turning point, now we are in the separating time: he no longer says, "Let both grow together," but he says positively to those who are his, "Come out of her, my people," and all who are his people of the "more than conqueror" class will heed the voice and come out before the fall of Babylon—come out in time to help rescue others by their word and example, and to bring others of the truth-hungry sheep out of the Babylon creed-pens into the liberty wherewith Christ has made us free, that we may be taught of God.

This message, "Come out of her, my people," is not to those who are still blind in Babylon; hence it is not the first message to be given out at the present time. The light, the truth, the divine plan of the ages, is to be let shine; the errors of Babylon on various points are to be shown, and how these are dishonoring to God: then it is that the voice of the truth, the voice of these facts, will cry aloud to all who are truly the Lord's sheep, to separate themselves from such misrepresentation of the divine character and plan, in heart, in person, in purse. There are some of the Lord's people today who much remind us of Nicodemus of old—they are inclined to visit the Lord by night, to hold the truth in secret while giving their time, their influence, principally in opposition to the divine plan.

So long as any one is in this condition he cannot hope to make much progress in growth in grace, in knowledge and in the peace and joy and love and other fruits of the Spirit, now due to be developed and ripened in our hearts and lives. It is an element of the divine law that for every ray of light that we receive a certain amount of obedience and response must be expected: if therefore any would go on and grow in grace and grow in knowledge, he must practice the things which he has already learned, he must take the steps one by one as he comes to them.

THE SPIRIT OF DIVISION

Even if we have come out of Babylon and taken our stand on the Lord's side the great Adversary pursues us, seeking to entrap and ensnare and to hinder the work in general. Strange as it may seem, unreasonable as it may appear, there are some who have recognized present truth, who have realized that we are in the harvest time, that the separation of wheat from tares is in progress, that the great Reaper is present conducting this work, that under his conduct of the work they themselves were gathered out and have received many blessings, yet now they begin to scatter abroad, they hinder the harvest work, they attempt to sow discord amongst the underreapers by saying all manner of evil falsely against some of them, by traducing their characters, impugning their motives and by implication persuading those who have only gotten free from Babylon that the great Reaper himself has nothing to do in the matter, and that the proper thing is discord, dissension, slashing right and left to scatter abroad the wheat already separated from the tares.

"We are not ignorant of his devices," writes the Apostle concerning our great adversary. (2 Cor. 2:11) We know who is to blame particularly for the present attitude of some in opposition to the harvest work. We remember how he practiced similarly in the early church; how he got up dissensions amongst the Lord's chosen twelve, disputing as to which should be greatest—as to which had accomplished the greatest service and would have greatest honor. We remember how his spirit actuated Peter, so that he tried to interfere with the Lord's consecration to sacrifice, and how the Lord himself rebuked Peter, saying, "Get thee behind me, adversary; thou savorest not the things that be of God but the things which be of man." We remember Jesus' own words to that same disciple, saying, "Satan hath desired to have thee that he might sift thee as wheat, but I have prayed for thee." Shall not these incidents from the typical harvest of the Jewish age have their weight with us in respect to the harvest of this Gospel age? Here, too, Satan is desirous to sift out some, and the great Chief Reaper is ready to aid all who desire his aid and succor. Here, too, we may expect to find some like Judas, of whom it is written, "Satan entered into him."—John 13:27.

Satan's work in the heart of Judas was a gradual one: evidently the love of money was the beginning of his fall into the adversary's hands. With some today the love of money and business prosperity may be the power, the influence, which will lead them to become Satan's accomplices. But so far as our observation goes temptation today is more likely to be along other lines of selfishness—honor of men

ıd desire to be thought great and wise, to be leaders. As e spirit of selfishness undermined the loyalty of Judas to s Master, so a similar spirit of selfishness may today under- ine loyalty to the Lord, his truth, his work, and thus lead ı and on until Satan enters in, and the work of Satan is anifest more and more in the anger, malice, envy, hatred, rife and other works of the flesh and the devil, against mem- ers of the body of Christ, against under-reapers, and there- ore against the great Chief Reaper, who declares that "he iat rejecteth me and receiveth not my words hath one that idgeth him"; and, "Whoso offendeth one of these little ies that believe in me, it were better for him that a mill- one were hanged about his neck, and that he were drowned the depth of the sea;" and again, "It must needs be that ffences come; but woe unto that man by whom the offence meth."—Matt. 18:6, 7.

The matter is an individual one, as stated in our text: erefore let each of us apply the matter to himself, and with ie greatest of earnestness and solicitude inquire whether e is united fully at heart with the Lord, and whether his ands and heart and purse and every talent and possession re associated with the great Chief Reaper in the present arvest work—whether he is gathering into this barn, this arner, or whether he is doing a scattering work. The Lord indicates that his work is one, and that it is all under his supervision. Whoever, therefore, thinks otherwise—that he may do a separate harvest work, and that each of the Lord's people should do a separate harvest work, each according to the bent of his own mind, has evidently misunderstood the divine program.

All of the propositions of present truth harmoniously agree that the Lord is here supervising and conducting the harvest work, calling his own servants and reckoning with them. If therefore we have been separated from the world and from Babylon, in part or in whole, let us look well to it that our stand is either for or against the Lord from the moment that we recognize the work he is doing. Hence every word and every act means to us responsibility that it shall be for the Lord, for the truth, for the gathering of the saints, not in opposition to him and his, not to the scattering of his work. "He that is not for me is against me; he that gathereth not with me scattereth abroad." Very soon, we trust, we shall render our accounts to the one who gave us this message, and our joy or our shame shall be in proportion as we have heeded his words, allowing nothing of selfishness or personal ambition to have any place in our hearts or conduct. Let us more and more seek exclusively to glorify God in our bodies and spirits, which are his.—1 Cor. 6:20.

"WITH STRONG CRYINGS AND TEARS"

Matthew 26:36-50.—NOVEMBER 11.

Golden Text—"Not my will, but thine, be done."—Luke 22:42.

The Garden of Gethsemane was not a wild woods nor a ublic garden, but an olive orchard. The name seems to indi- ate that upon the premises was located an oil-press for the xtraction of the oil from the olives. It is supposed to have een the home of the mother of Mark, reputed to have been wealthy widow, a friend of Jesus' cause. The house and utbuildings were probably in one part of the orchard or garden." At all events it seems evident that the property as under the control of Jesus' friends, and that he and his isciples were well acquainted with the spot to which, after ating the Memorial supper, our Lord and his disciples ad- ourned. The site now pointed out as this Gethsemane Gar- en is about half a mile from the wall of Jerusalem, and con- ains some remarkably old olive trees, the garden itself being nder the care of some monks who reside near by.

When our Lord and his eleven disciples had arrived at the ntrance to the garden or orchard, Jesus left eight of them here as a kind of outer guard, taking with him the favorite hree, Peter, James and John, the three who on various ccasions had been similarly favored—for instance, in connec- ion with the visit to Jairus' daughter—and it was the same hree who were privileged to see the "vision" on the Mount f Transfiguration. While Jesus loved all of his disciples, hese three were especially dear to him, probably because of heir special zeal and love for him. But on this occasion not ven these, his specially dear disciples, could enter into or ympathize with the weight which was upon our Lord's heart; ence he stationed them and went still further along to en- age in prayer to the Father. The language of all of the ccounts of this incident taken together, especially in the ght of the original Greek, shows that a sorrowful loneliness nd anguish came upon our Lord with great force at this time. While with the disciples, doubtless in their interest, he had ought to be cheerful and to give them the needful lessons in reparing them for their trials; but now, having done all in is power for them, and having gone to the Father alone, his houghts turned inward upon himself and his relationship to he Father, and outward upon the public shame of his trial nd conviction as a blasphemer, a seditionist, and further on o the contemptuous mockery of the trial, and still further on o his public execution between two thieves. All this, now learly before his mind, was enough for anguish, for pain, for eep, poignant sorrow.

"THE MAN OF SORROWS—ACQUAINTED WITH GRIEF"

In viewing the matter of our Lord's sufferings on this ccasion it is well to remember that his perfect organization —untainted, unblemished by sin, undegraded, undulled by ying processes—was much more susceptible to the pains and orrows of the hour upon him than the feelings of others of he fallen race could be. Under adverse conditions the finer he sentiments and characteristics the greater the pain. A oodlum ringleader might even glory in a ride in the patrol agon, while to a refined person the experience would be ter- ible. Take another illustration: A finely educated musician, ith an ear for harmonies well developed, would know a dis- urbance and a pain from a discordant note that might not at all be appreciated by one of less acute musical talent. We could even imagine that one of the seditious robbers crucified at our Lord's side might have glorified in his death as a triumph had there been over his head those words which were over our Lord's head, "This is the King of the Jews." It is, of course, difficult for us to appreciate perfection, since neither ourselves nor any with whom we have relationship are perfect; but we repeat that it must be true that the perfect organization of our Lord would suffer far more than any of his followers could suffer under the same conditions.

But there was another reason, and indeed it was the chief reason, we may be sure, why our Lord sorrowed on this occasion so that his agony, becoming very intense, produced a bloody sweat. That other reason was his realization of his own situation in relationship to God and the covenant under which he made his sacrifice. To fulfil the Father's will he had left the heavenly glories, stooped even below angels to take the human form and nature, so that he by God's favor might redeem Adam and, in redeeming him, redeem the race condemned in him. He had pleasure, yea, "delight," in this self-abasement, as it is written, "I delight to do thy will, O my God: thy law is written in my heart." (Psa. 40:8) It was this spirit that led our Lord to a full consecration of himself to death as soon as he was thirty years of age, and could properly thus present himself as our sin offering. The same love and zeal kept him faithful during all the years of his ministry, and enabled him to count as light afflictions all the experiences of life and the various contradictions of sinners against himself—because he realized that he was doing the Father's will.

Why was it, then, that at the very conclusion of his ministry, after he had told his disciples of his coming death, and having explained that he would be "set at naught by the chief priests and elders" and crucified—in the face of all this knowledge, confidence, loving obedience, faithfulness to his consecration vow unto death—why did our Lord experience so terrible an ordeal in the Gethsemane orchard?

The words of the Apostle explain the situation: he says of Jesus, "He offered up strong cryings and tears unto him that was able to save him from [out of] death." (Heb. 5:7) But others have died, others have faced death in as terrible or even more terrible form, and done it with calmness. Why did our Lord break down in such deep sorrow and such strong cryings as to bring on a bloody sweat? We answer that death to him was a very different proposition from what it is to us. We are already nine-tenths dead, or worse, through our imperfections, our share in the fall, which has benumbed all of our sensibilities, mental, moral and physical, and which renders us incapable of appreciating life in its highest, best and supremely fullest sense. Not so our Lord. "In him was life"—perfection of life. True he had for three and a half years been laying down his life, using it in the preaching of the truth, and especially in the healing of multitudes of the sick, when virtue or vitality went out of him and healed them all. This indeed weakened his physical frame and strength, but undoubtedly he continued mentally very full of vigor, life,

perfection. Besides, our experiences with death and our expectancy of death lead us to estimate it as a certainty sooner or later. On the contrary, our Lord's experiences were with life: for centuries to us untold he had been with the Father and the holy angels, enjoying the perfection of endless life; his experiences with dying men were but for a few short years, and hence to him death had a very different signification from what it has to the dying race.

But there was more than this, much more: The heathen have a hope of future life built upon the traditions of their ancients, and God's people have hope of a resurrection built upon the divine promise and guaranteed to them through the merit of Christ's sacrifice—but what hope had Jesus? He could not share the heathen's hope that the dead were not dead, for he knew to the contrary; he could not share hope in a redemption and a raising up through the merit of another. His only hope, therefore, was that his entire career, from the moment of his consecration to the close, had been absolutely perfect, without flaw in the sight of justice, in the sight of the heavenly Father. It was here when alone that this awful fear overwhelmed him: Had he been perfect in every thought and word and deed? Had he pleased the Father absolutely? and would he be able on the morrow, with such a shrinking from the shame and ignominy as he would experience on account of his perfection—would he be able unflinchingly to perform his part? and would he, as a result, be accounted worthy by the Father to be raised from the dead on the third day? Or had he failed, or should he fail, even in some slightest particular, and thus be accounted unworthy of resurrection and thus become extinct? No wonder these weighty matters bore in upon our dear Redeemer's heart with unsurmountable sorrows, so that he offered up strong cryings and tears unto him who was able to save him from death [by a resurrection].

Matthew says he prayed, "If it be possible let this cup pass from me;" Mark says he prayed, "All things are possible;" Luke records it, "If thou be willing," and the substance of all is that our Lord was exceeding fearful of himself—fearful lest he should make a misstep and thus spoil the entire plan of God, which he had so obediently undertaken and thus far so loyally performed. Apparently death in any form would have been sufficient as a ransom for the first Adam's disobedience, meeting his death penalty; but it had pleased the Father to put his Son, the Redeemer, to the extremest of all tests, laying upon him the ignominy, the shame, of the cross. Our Lord's query was, Could he stand this? or would it be possible for the Father to deviate to that extent without interfering with the divine plan or the great work being accomplished? The necessary submission is indicated—"Not my will but thine be done."

HE WAS HEARD RESPECTING THE THING FEARED

The Apostle declares that our Lord was heard, that is, answered, in respect to the thing he feared—in respect to the cross and the recovery out of death. Prayers for help or deliverance from these troubles may be answered in two ways: The Father may remove the disturbing cause, or he may so strengthen us that we will be able to quite overcome the disturbance. And with us, as with the Master, the Father usually takes the latter course, and gives us the peace and strength through his assurance in his Word. Thus we read of our Master that an angel appeared unto him strengthening him. We know not what message that angel brought to our dear Redeemer in his hour of loneliness and violent grief, nor is it necessary that we should: it is sufficient for us to know that the Father answered the prayer, that it was heard respecting the thing feared, that the fear was all removed, that calm reigned in our dear Redeemer's bosom thereafter, so that in all the affairs and incidents of that night and the following day he was of all men the coolest and calmest. We can surmise that the Father's assurance through the angel was that he had the divine favor, that up to that moment he had been faithful, that he had the Father's smile, and that he would be fully able to meet, when the time would come, all the exigencies of the hour of trial before him. With the assurance of the Father's approval no wonder sorrow took its flight, no wonder hope, joy, love and peace streamed into the dear Redeemer's heart, and he returned to the disciples ready for the events that he knew were about to transpire.

"LET US ALSO FEAR"

It is well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the Apostle elsewhere declares, Let us rejoice with fear: let not our rejoicing be of that reckless, self-satisfying kind which might ensnare us and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great one, who is able to deliver to the uttermost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler.

In our Lord's case we read that "He trod the winepress alone, of the people there was none with him." In his very saddest hour, when he most needed comfort and consolation, it was not possible for even the closest and dearest of his earthly friends to enter into his feelings or sympathize with him. How different with us! We are not so different from others that they cannot enter into our joys and sorrows, our hopes and fears, if they have been begotten of the same Spirit and instructed in the same school of Christ. With us human counsel and sympathy are both possible and proper. Indeed, this is the divine provision as set forth in the Scriptures, which assure us that the Lord desires that we should comfort one another and build one another up as members of the body of Christ. Nevertheless we should never neglect the throne of heavenly grace in personal interview with our Father and glorified Lord. Whatever of earthly companionship we may have, the Lord's companionship must never be underestimated or forgotten. The Lord sometimes sends his angels to us to comfort us, to give us the assurance of his love and to point out to us the sureness of our confidence, our hope. But it is not necessary any longer to send a heavenly messenger, for already the Lord has on the earth angels—messengers, members of the body of Christ—imbued with the Master's Spirit and love, and ready always and anxious to speak the kind word, to bind up the broken heart, to pour in the oil and wine of consolation and joy, and in every way to represent to us the Master himself. What joy often comes through such ministries, what blessing we have received in this manner, and what a privilege we have when occasion offers to be thus used of the Lord as his ministers of joy and peace and blessing to the fellow-members! Let us be on the alert that no such opportunity pass us by.

The Apostle intimates that we have need of fearing the same thing that Jesus feared when he says, "Let us also fear lest a promise being left us of entering into his rest, any of us should seem to come short of it." As new creatures we have tasted of the new life, the heavenly life: our eyes of understanding have to some extent been opened to see the grandeurs and beauties of the heavenly things which God hath in reservation for them that love him. And we, too, realize that our attainment to the glory, honor, immortality and joint-heirship with the Lord depends upon our faithfulness to our covenant of sacrifice. If faithful, we know that he is faithful who has promised; if unfaithful, we know that we shall fail of that prize. What manner of persons ought we then to be under these conditions? Let us fear the loss of such a wonderful prospect of glory, honor and immortality, in the sense that we will seek constantly to fulfil our covenant and to abide in our Father's love and in our Redeemer's favor and smile. All who are thus walking carefully may have their moments in which they will experience something of the shadows of Gethsemane loneliness, for their testing, for their proving, and to develop in them the proper fear necessary to their full knowledge, to their appreciation of the situation and to faithfulness.

"SLEEP ON NOW"

During that hour of intense mental agony our Lord prayed and prayed again, and in the interim came to his disciples, doubtless craving such sympathy as they would be able to give; but he found them asleep, their eyes being heavy from sorrow, says the Evangelist. The hour was midnight; they were sharing his sorrows, but unable to appreciate them rightly. The Master chided, probably especially Peter, when he said, "What, could you not watch with me one hour? Watch and pray, lest ye enter into temptation." The noble Peter had but a short time before declared, "Lord, though all men forsake thee, yet will not I," and even now he had the sword which he subsequently used in seeking to defend the Lord, and yet he did not realize the importance of the hour; he knew not, as the Master did, how serious were the testings and how close; he knew not that it was a very short time until the Master's words would be fulfilled, "Before the cock crow twice thou shalt deny me thrice." Ah, had he realized as the Master did the trials that were near, how vigilant he doubtless would have been! And is it not so with us today? Are we not as the Lord's people in this harvest-time drawing close to the Gethsemane hour of the church? Are we not already in the hour of temptation to a consider

able extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the Apostle, They that sleep sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? How courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not then avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious first resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit.

"THE SPIRIT IS WILLING, BUT THE FLESH IS WEAK"

This was our dear Redeemer's comment upon his disciples. He appreciated the fact that at heart they were loyal to him—he was not unmindful of their forsaking all to be his followers, he is not a hard Master, but on the contrary ever willing to accept our heart intentions, even where the flesh fails to come up to the perfect standard; and doubtless, therefore, his words, "Sleep on now, and take your rest," were not meant as sarcasm, but in very truth he wished that they might get a little rest, refreshment, in view of the ordeals of the day approaching. But not long did they rest until the trial was upon them. Judas guided a multitude seeking for Jesus—not Roman soldiers, but a multitude, a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These, then, were court officers, an impromptu sheriff's posse, that came upon Jesus in the garden and arrested him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover, and when disturbances were rather to be expected, and by the officers of the law sought to be carefully avoided.

Judas either knew the garden as a spot frequented by Jesus and the disciples, or had learned at the supper where the company intended to go subsequently. When Satan entered into him and he resolved to earn the thirty pieces of silver by betraying the Lord, he left the gathered company at the Passover feast and went to the chief priests and bargained with them, and now, as the result of that engagement, he came forward in advance of the multitude mentioned to meet Jesus and to indicate to the soldiers the one they wished to apprehend. As he approached he saluted, saying, "Hail, Rabbi," and kissed him. The Greek indicates that he kissed him repeatedly. Jesus received these expressions that belong to love, and knew that they were traitorous, yet made no evil retort. Instead he most kindly and respectfully said, "Friend, do that for which thou art come." The word "friend" does not signify loving friend—it is not from the Greek word *philos*, beloved, but from *hetaire*, which signifies comrade or partner.

AVOID THE JUDAS SPIRIT

Truly every disciple of Christ, realizing that the issue is with himself, will desire to follow such a course as will insure against his ever becoming a Judas to the Lord and his cause. God's foreknowledge that one of the twelve would prove a traitor, not only receiving the grace of God in vain, but using it in a most villainous manner, was not the cause of Judas' fall. The Apostle says, "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) It is for us to determine how the favors of God shall be received and used, and God's foreknowledge in no sense of the word influences us.

We have every reason to suppose that Judas at the beginning of his career as a disciple was sincere. We may safely conclude that the gross deflection of his heart and character manifested at last came upon him gradually—that it began with the merest suggestion and ended with the most awful tragedy. The suggestion was probably along the line of selfishness; that he was not sufficiently honored amongst the twelve; that our Lord seemed to have a preference for Peter, James and John, and thus showed his lack of superior knowledge and ability—discernment. Doubtless Judas encouraged his own spirit of criticism. Self-complacent, he no doubt thought he saw places where Jesus and the others erred in judgment, failed to take advantage of opportunities, probably said the wrong word at the right time, etc. Such a heady spirit, such a critical spirit, such a self-satisfied spirit, such a selfish spirit always go before a fall. The history of the church as well as our individual experiences attest this.

When Judas perceived that the cause of Christ was not prospering—that Jesus not only did not respond to the suggestions of the multitudes here and there that he become a king, but that on the contrary his mind turned in another direction, anticipating violence from the rulers of the Jews, the suggestion probably came to Judas that it was time to begin to "feather his own nest," so that when the disruption would come he would be one of the party who would gain and not lose by his experiences as a disciple. Thus selfishness was in control of his mind and led him to pilfering, as it is written, "He was a thief, and carried the bag." That is to say, he was the treasurer of the little company, and appropriated some of the funds to his own personal account. We can even suppose that in his perfidy he exonerated his theft with the thought that he had been giving his valuable time to the cause, and that what he took would not more than reimburse him the value thereof. Such is the spirit of selfishness, the very reverse of the Spirit of the Lord—the spirit of self-sacrifice and whole-souled service to the truth. Whoever has this spirit in any measure has the Judas spirit to that extent, and the result will surely be evil whether it amounts to such an awful result as that of Judas or not.

Our Lord declares that his faithful members in the world represent him, and that anything done against them is done against him. We may be sure, therefore, that the Judas spirit of selfishness even today might lead to betrayal of the Lord by the betrayal and injury of one of the least of his followers. Nor should it surprise us that these representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, and ofttimes profess great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. Let each follower of the Lord apply to himself exactly Judas' words, saying, "Lord, is it I?" And let us each examine our own hearts to see to what extent anything of this Judas spirit might be lurking there, seeking a favorable moment to entrap us and destroy us as new creatures.

"DESPISED AND REJECTED OF MEN"

MATTHEW 26:57-68.

"He is despised and rejected of men," wrote the Prophet Isaiah (53:3), as in the Golden Text of this lesson. How strange it all appears to those who have come to know the Lord and to appreciate man from the standpoint of the divine Word. Nevertheless, as we take up the narrative and follow the circumstances as though we were there present we perceive that it was difficult for the chief actors surrounding our Lord to realize the true situation. And turning from these to ourselves in the present time we may apply a lesson and realize that we, too, are in touch with great and important subjects in the present harvest-time; that we, too, probably are so close to great events as to be unable to appreciate their true import; that we, too, should go very carefully and should continually watch and pray lest we also fall into temptation. The thought of our own precarious condition will doubtless give us sympathy with those whose reprehensible conduct is noted in this lesson.

Our last lesson left Jesus and the disciples at the garden gate. There Peter, who had one of the two swords previously mentioned, started to use it in defence of his Master, at the first blow smiting off the ear of Malchus, one of the servants of the High Priest's court. As Jesus said when instructing them to bring their swords, and being informed there were two swords already in the company, "It is enough," so this mere demonstration of the willingness of the disciples to defend him was quite sufficient, and the order at once came to "Put up thy sword." The opportunity was thus furnished for Jesus to heal the ear and so display his gracious magnanimity toward his enemies. The disciples apparently learned most thoroughly the lesson that he that taketh to the sword shall perish by the sword, and hence never afterward do we hear of their using force or violence in the service of the Lord. How well it would have been had all the followers of the Lord learned and applied to themselves this same lesson.

The neglect of it has stained the pages of history to the dishonor of the Lord's teaching and been injurious to his real cause, while favorable to nominal Christianity—Churchianity, Christendom and its large crop of tares. All of the Lord's people should take to heart this message and remember the Lord's word, "Blessed are the peacemakers; they shall be called the children of God." (Matt. 5:9) We are never to use the sword, earthly power, in seeking to promote the cause of the Master. He has power enough, and when the time comes for its exercise he will take to himself this great power, and the sword of justice will be unsheathed and cause a terrible time of trouble. But that will be the due time, and the Lord will then so take charge of the affairs of earth that the lessons from that experience will prove profitable and not injurious. The only sword which the Lord's people now may use is the sword of the Spirit, the Word of God, and it is to cleave its way by its own sharpness and penetrating power rather than force of language and invective, or any manifestation of anger on the part of those who use it. On the contrary, they are directed to speak the truth in love, that thus the truth may do its own work in its own way.

"ALL FORSOOK HIM AND FLED"

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But then we must remember that this was our Lord's own suggestion. He said to the officers, "If I am the one you seek, let these go their way." They discerned that they could be of no use to the Lord after he was in the hands of the high priests, who represented the civil court, the law of the land, and whom they knew to be prejudiced against Jesus. They may have even taken Jesus' words to imply a command that they should go their way. Furthermore they were perplexed: they had been expecting such different results from their adherence to Jesus. When they looked for his exaltation he talked about his crucifixion, was sad and distressed, and now was arrested. Everything was perplexing, disheartening, and they probably went to their homes thoroughly discouraged, except Peter and John, who followed him afar off. Arriving at the High Priest's palace and courtroom, Jesus was first led before the aged priest Annas and cross-questioned a little, and then sent to the court of his son-in-law, the official priest, Caiaphas. His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest and was waiting with certain elders of the Jews to examine him preparatory to his trial, with a view to ascertaining just what charges they would bring against him. (But in the morning it was evidently not thought worth while to have a formal trial according to the law. Hence the unlawful night hearing was really the trial. The determination to get Pilate to try and execute Jesus was the thought, though to Pilate they subsequently implied that they had condemned Jesus lawfully.)

SEEKING FALSE WITNESSES

We have little reason to doubt that the High Priest and elders had considerable knowledge of Jesus, his teachings and his mighty works. We are informed that one of his last miracles in the vicinity of Jerusalem, the awakening of Lazarus from death, had so stirred the Scribes and Pharisees that they determined that Jesus must be put to death, because they feared that a few more such miracles would thoroughly arouse the people on his behalf and thus break their control over them. They now had their victim in their grasp, arrested without the knowledge of the people and without arousing any disturbance. And they still had the murderous intention respecting him. It was merely a question how they might execute it—not how they might serve the ends of justice, but how they might appear to conform to the requirements of justice and the Law, of which they were representatives, and yet accomplish the villainy, the murder, that was in their hearts. Hence we read that they sought false witnesses: they did not wish true witnesses, who would tell what they knew about the Master, but false witnesses, who would misrepresent him, his teachings, etc., either ignorantly through misunderstanding him or designedly with a view to gaining favor with the officers of the court. But they found none. It is certainly to the credit of those connected with the court, aside from its chief officers, that they neither seriously misunderstood our Lord's teachings nor were willing to misrepresent them. Finally, the best they could do was to find two witnesses who declared that they had heard Jesus say that if the Temple were destroyed he would be able to raise it up in three days. Nothing about this was false evidence—it was what the majority of those who heard probably understood our Lord to mean. It was subsequently, under the enlightenment of the holy Spirit, that the apostles understood that he "spoke of the temple of his body"; hence these two witnesses are not to be blamed as false witnesses, though doubtless in their ignorance they supposed that the testimony they bore was against Jesus and discreditable to him, as showing a spirit of boastfulness and a disregard for the greatness and grandeur of the Temple. The High Priest, however, realized that he had utterly failed of getting any testimony against the Lord. But he did not wish this to so appear to all the people present, and hence he affected to regard this testimony as very damaging, and indignantly questioned Jesus whether or not he heard that testimony, and if he had nothing whatever to say in rebuttal—was he unable to refute the witness, the testimony? Jesus answered nothing. Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him.

"ART THOU THE CHRIST?"

Finally, unable to get Jesus to discuss the Temple question, and thus possibly say something that could be considered incriminating, the High Priest bethought him that a leading question put in a most solemn form might succeed in getting Jesus to make some admission that would be incriminating. The question was, "Tell us whether thou be the Christ [Messiah], the Son of God?" Caiaphas probably knew that Jesus had not boasted of his Messiahship, that rather he had gone quietly about his work, doing good and instructing the people, and allowing his works to testify that "never man spake like this man," and that he was working the works of him that sent him and was therefore the Messiah. It was a question, therefore, whether or not Jesus would incriminate himself by admitting his Messiahship. Had he denied it what recourse for a charge against him would have remained? But Jesus did not deny this question. To have remained silent even would have been to deny himself, denying the truth, denying the High Priest of the nation the knowledge and the corresponding responsibility of the hour. It was every way due to the head of the nation he should know that Jesus claimed to be the Messiah. Our Lord therefore answered, "Thou hast said," that is, I assent to what you have said, or, I am the Messiah, the Son of God, and I will volunteer further to assure you that by and by, hereafter, ye shall see the Son of man sitting on the right hand of power and coming in the glories of heaven.

In this statement, as in nearly all of our Lord's utterances, much was said in few words. It was not his intention nor would it have been proper to have explained the future of the divine plan at that time under those circumstances to those people. "The secret of the Lord is with them that reverence him, and he will show *them* his covenant." Hence our Lord did not say, as he might have said, "You are about to condemn me; I will be crucified this day between two thieves; I will rise again on the third day; I will ascend to the Father in forty days thereafter; I will then send my holy Spirit at Pentecost, and the work will be begun of a spiritual kingdom which will find the very elect throughout the whole earth. When these are found I will come again at my second advent in power and great glory, not to be tried by you, but to be your judge and to be the King and Ruler of the whole world, and to grant the blessings of the Millennial kingdom to every creature, with full opportunity of coming to full knowledge and full blessing." We see that what our Lord stated implied that he knew all this, but it was not the proper time for its declaration.

What lessons are there for us in connection with these facts? One is that when we seek information on any subject we should be thoroughly honest, thoroughly just, and not seek opportunity to misrepresent another, no matter what useful ends we might suppose would be served by such a course. To all who are the Lord's people in any sense of the word justice must stand out prominently. It is the very foundation of God's throne, we read, and surely must be the foundation of all character amongst those who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem very certain to lose the truth also. Let us all beware, therefore, of any slackness along this line of justice—toward God, toward ourselves, toward our friends, toward our enemies. We can not, we must not, be less than just to any, though we may be and should be more than just to all—yea, loving, generous

FEIGNING RIGHTEOUS INDIGNATION

Hearing Jesus' admission that he was Messiah, the High Priest realized that this was the strongest, indeed the only complaint he could make against the Lord of anything tha

ad the appearance of evil. Nor was there evil in this, for was the truth; but feigning great piety, great respect for od, great reverence for the promise of God respecting Mesah—feigning to be thunderstruck with such a claim by esus, Caiaphas arose, his face full of pretended indignation id wrath against such a claim, which he affected to think dishonored God as to be blasphemy, he rent or tore his be as an expression of his pretended righteous indignation. e cried out to the people, "This is blasphemy—what further ed have we of witnesses? Behold, now ye have heard his lasphemy. What think ye? What would be the proper unishment for such an awful crime as this? How shall we eter others from similarly coming forward and claiming to e Messiah, the Son of God, healing the sick, giving examples f his power in awakening the dead and casting out the devils om the people?" The elders, there assembled for the very urpose of murdering Jesus, answered, voted, "He is worthy f death." Jesus must wait, and they meanwhile reviled im—if not the elders and officers, yet with their knowledge nd without their hindrance—and smote the Lord and spat pon him and derided him, and, calling him a Prophet, sked him to prove his ability as a Messiah and prophet y naming his tormentors. "But as a sheep before her hearers is dumb, so he opened not his mouth" to defend imself, nor did he use the power invested in him, nor call or the twelve legions of angels who he previously declared ould have been ready to respond for his release. On the ontrary, he realized that he was but carrying out his covenant of sacrifice and submitted himself accordingly, desiring hat this or whatever was the Father's will might be done in im.

What is the lesson in this for us? We have covenanted learn of him, to follow his example. How do we receive the buffetings, the trials, the "contradictions of sinners"? Are we similarly patient, long suffering? Do we endure these, realizing that nothing could happen to us except by our Father's knowledge—nothing that he is not both able and willing to overrule for our good? It will not do for us to say that if we deserved the evil treatment we could take it patiently, for we are to remember the truth of what one of the thieves confessed, "This man hath done nothing amiss." We cannot say that we have been perfect in all of our dealings with those who may despitefully use us and persecute us, even though our intentions have been the best, and even though we have in some degree rendered good for the evil we receive. Let us remember the Apostle's words on this line, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye might follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously."—1 Pet. 2:20-23.

Let us not only see to it that we are as nearly as possible faultless and undeserving of reproaches and buffetings, but when these experiences come to us let us remember to take them patiently, uncomplainingly, and thus to more and more develop and exhibit the character-likeness of our Lord. Those who thus do, have the Lord's guarantee that every such experience shall prove a blessing in the end. Those who, on the contrary, undertake to "battle for their rights," show that they either do not understand the nature of the covenant they have made to take up the cross, or else that they are unwilling to comply with the terms of that covenant.

VOL. XXVII ALLEGHENY, PA., NOVEMBER 15, 1906 No. 22

VIEWS FROM THE WATCH TOWER

FROM DEVILISH TO SAINTLY SURGERY

We have already noted in these columns an instance of ow surgery, the trepanning of the skull and the removal of tumor from the brain, changed a bad boy into a good one. We now note, in the *American-Journal-Examiner*, the account of another such case: a bandit, desperado, train robber nd murderer of the Northwest, after being imprisoned was ound to have some good traits and became a very useful an in the prison service, but nevertheless retained a vindicive, murderous spirit. Seizing his opportunity he was about o kill one of the keepers. The record says: "He fought ike a madman, and it was only after a spirited struggle that he handcuffs were placed upon his wrists. When the man egained his feet he said, "I never expected to be taken live. Give me my arms and I will defy the whole town." The man's name is Charles Holzhay, but he was generally nown as Black Bart.

The attention of the surgeons connected with the prison was drawn to the man, an operation was performed, a tumor emoved from the brain, since which time Black Bart gives very evidence of being greatly changed in his general disposition, and, as the newspaper records—"Before they cut ut the bad spot in the brain of Black Bart, the murderous bandit, he was the wildest, fiercest villain and freebooter of he Northwest; now he is tame and mild, a teacher in a Sunday School, a reader of tracts, a praying man full of noble impulses."

No one for a moment supposes that all the meanness nd weakness of the world are caused by brain tumors; but rom our standpoint we can readily see that all the badness nd meanness of the world is caused more or less directly y the fall, the imperfect twists and ruts of the human mind n consequence of depravity. Sin and death working in our ace have wrought the general havoc of mind and morals nd physique which makes of the human family what the Apostle describes as the "groaning creation." We can eadily see that the will may have large influence in rectifyng these defects, so that those who give their hearts to the Lord and turn from sin and meanness to copy the Lord's haracter to the best of their ability, may and do make onsiderable progress; but we all are witnesses that perfecion is not attainable by any of us, however much we will o have it. As the Apostle said, "To will is present with ne, but how to do [all that I will] that which is good, I ind not."—Rom. 7:18.

What the world needs, then, is the great Restorer, who, during the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began," shall lift up the poor, degenerate race from its fallen condition and bring it gradually back to all that was lost in Eden by the first man's transgression—back to the image and likeness of God. True, there will still be room for the human will to exercise itself, and any who knowingly, willingly, understandingly reject and oppose the divine restitution work will be utterly destroyed in the Second Death.—Acts 3:19-23.

The whole world, then, is waiting for the good Physician, and the Scriptures tell us how long they must wait and what blessings will come to them as soon as the waiting time is ended. They must wait until the church, the body of Christ, has been selected from the world and proven itself worthy of its call by willing and glad participation with Jesus in his work of sacrifice, that they may also be participators in his coming work of glory and blessing and uplifting. Then all the blind eyes shall be opened, all the deaf ears shall be unstopped and the lame shall be healed—physical, mental and moral healing and enlightenment are herein proclaimed as the work of the great Restorer, soon to begin. The entire work will require one day's time—not a twenty-four-hour day, but the "Day of Christ," for, as the Apostle Peter declares, "we should not be ignorant of this one thing, that a day with the Lord is as a thousand years."—2 Pet. 3:8.

ANOTHER OPERATION AT TOLEDO

The Toledo *News-Bee* says:—"Nearly a year has elapsed since Doctors J. & P. Donnelly operated on Harold Hurley, an incorrigible boy, at St. Vincent's hospital, and since that time four other operations of similar character have been performed. The Hurley boy was a burden to his family and a menace to the neighborhood: he is a changed youngster, obedient, kind, tractable, and the parents are ready witnesses to the efficacy of the operation which rescued their boy from degradation, vice and crime.

"From all over the country, especially from large cities, come eager inquiries for the Toledo surgeons seeking information as to the nature of the operation and its results. Already in Philadelphia the city is bearing the expenses of the operations on incorrigibles and considers them a good investment, while New York is seriously considering the same problem.

"The last operation of this kind was performed in St. Vincent's hospital Friday morning (Aug. 24) by Dr. J. Donnelly, on a 13-year-old boy, who was released from the workhouse and taken directly to the hospital for the operation.

"Dr. Alfred Gordon reports that he has discovered a surprisingly large number of cases of feeble-mindedness among children supposed to be victims of cruelty, who are really in a condition bordering closely upon imbecility, and calling for constant and patient care, of a character their busy parents are unable to give them.

"It is proposed that these children in many cases shall be sent to the Institution for Feeble-Minded, which is to be built at Spring City, where the evil can be corrected to a great extent and perhaps result in the total cure of the children, who would otherwise be turned out upon the world, misunderstood and regarded as common criminals, for it is believed that the criminal instinct in their brains, caused by the defect, would increase as they grow older.

"The Philadelphia Inquirer tells of the organization of a Society there for surgical operations on juvenile incorrigibles apparently destined to a criminal career through some physical defect. It says:

"'In all seven children were put under the knife by a number of the city's most prominent surgeons, who performed operations of varied natures from the most delicate to those of minor importance, calculated to improve the mental and moral conditions of the patients. The total number of children examined was 147, and about fifty per cent. of these were found to be suffering from refraction of the eyes. Glasses have been ordered for all of these, and wherever possible the parents have been required to meet the cost, but the Society furnishes them free to the others.'"

SECRETARY OF THE NAVY ON ANARCHY

Secretary of the Navy C. J. Bonaparte's recent address is thus reported by the secular press:

After reviewing briefly the history of anarchism in this country, the efforts made in the past to check its growth and its probable peril to nations for years, Mr. Bonaparte said:

"In the first place, the unlawful acts prompted by anarchism should be made crimes, in so far as they are not, strictly speaking, crimes already, and as crimes they should be visited with such penalties as are particularly distasteful to the criminals and therefore the most effective deterrents to crime. In dealing with a convicted anarchist two facts may well be remembered: the chances of his real reformation are so small that they may be safely neglected, and we can appeal for practical purposes to but one motive on his part to discourage a repetition of his offence, namely, the fear of physical pain and death.

"On anarchists the death penalty should be unequivocally imposed by law and inflexibly executed whenever the prisoner has sought, directly or indirectly, to take life. For offences of less gravity, I advise a comparatively brief, but very rigorous imprisonment, characterized by complete seclusion, deprivation of all comfort, and denial of any form of distraction, which could be, to my mind, advantageously supplemented by a severe, but not a public whipping; the lash, of all punishments, most clearly shows the culprit that he suffers for what his fellowmen hold odious and disgraceful and not merely for reasons of public policy.

"The final and most truly vital condition of success in ridding our country of anarchism in practice is that American public opinion should recognize the utter emptiness, the inheritent folly of its theory, and of all the kindred ready-made, furnished-while-you-wait schemes for the social regeneration of mankind. Civilized society, as it exists today, if it be nothing more, is the outcome of all the strivings for justice and happiness of the human race during thousands of years. What monstrous presumption, what preposterous conceit, for any man, were he the wisest, the most learned, the most justly famed of his own age or of all ages, to imagine that, with but the dim, flickering lights of his own dull, feeble mind, with but the few imperfect lessons of his own short, ill-spent life to guide his hand, he could cast down and build up again this incredibly vast, this infinitely complex fabric and improve on its structure!"

* * *

Poor world! All are deranged in some measure as a result of the Adamic fall. Some go crazy on religion, others on politics, others are money-mad. Only a few have what the Apostle calls, "the spirit of a sound mind." (2 Tim. 1:7.) All deserve our sympathy as all have the Lord's sympathy and are soon to have his aid, through Christ's Millennial kingdom.

Anarchists are probably as sincere as others, but their brains have a different twist from those of the majority. They have lost all hope of the establishment of a reign of righteousness by human instrumentality; and in their selfishness and sympathy exaggerate the woes and wrongs suffered by themselves and others, and propose the extermination of the rich; because lacking the spirit of love, "the spirit of a sound mind," they see them as wholly evil.

From the standpoint of God's Word we see that in the near future Socialists will become quite strong throughout the civilized world, as in opposition to anarchy, but that later on their failure to achieve their hopes will make anarchists of the majority of them and speedily convulse the world in the greatest time of trouble the world has ever known, which will completely overthrow present institutions. Thank God we see still further in his Word—that on that anarchistic wreck the Lord will establish the kingdom of his dear Son, "under the whole heavens."

No doubt Mr. Bonaparte's prescription of death for anarchists will soon become law, under the claim that society's life, as well as the lives of its individual members must be preserved, secured. And no doubt, also, at about that time the law of *might* will become so powerful as to throttle all liberty. And no doubt about then the enemies of Present Truth, as we expound it, will be numerous enough and powerful enough to throttle *Zion's Watch Tower* publications, if not to persecute its subscribers. Opposition to civil government being esteemed injurious and worthy of a death sentence, it may be that a further step will be to declare a State church standard of religious doctrine, and to proscribe us and others who cannot assent to it as "religious anarchists" also worthy of death. Let us not forget that our Lord and his apostles thus suffered as religious anarchists, because not in accord with the so-called orthodoxy of their day. "When ye see these things begin to come to pass, then lift up your heads and rejoice; knowing that your redemption [deliverance] draweth nigh."—Luke 21:28.

GLASGOW CONVENTION REPORT

Dear Brother Russell:—

It is said that "Coming events cast their shadows before," and surely we felt that the convention just past was affected by the knowledge that the great convention of the church is near at hand. But it was not a shadow we had—rather it was the light from the "glory to come" which gave us such a happy and blessed time together. While all the conventions are good there was a general consent to the feeling that this has been our best time. If we might judge we should say that while the addresses and talks were good and helpful it was not in these specially that the chief advantage was felt or the chief gain made; but that the fellowship and the encouragement gained from personal intercourse between the brethren—the communion of the holy Spirit—gave the real help and advantage. But all was good, and we praised the Lord for the foretaste of the "good to come."

The British brethren were better represented than ever: the whole country from extreme North to furthest South sent messages of love, and a showing of interest. The convention meetings were held in a pleasant hall, situated in one of the city parks; and besides the overflowing cup with which we were fed inside the hall the Lord favored us with the good things of nature. The weather smiled, and the brethren smiled, and the trees of the park, moved with the wind, clapped their hands for joy, and seemed delighted with the privilege of holding up the large advertisement telling that a "Bible Students' Convention" was being held.

Many prayers had been offered for the Father's blessing and guidance, and the convention at once struck a high note of expectation and spiritual desire, and this was maintained throughout the meetings. Brother Hemery gave a welcome on behalf of the absent President of the Society—Brother Russell—and Brother Edgar, on behalf of the Glasgow brethren, gave a welcome to the Society. Then we had a most inspiring talk from Brother Bilsbrough on "Our Good Fight." Other brethren who addressed the convention were Brother Barton, Brother Edgar, Brother Johnston and Brother Hemery. On the second day thirty-three brothers and sisters were immersed, symbolizing their consecration to the Lord; our hearts went out to them and our prayers ascended for them that they might walk worthy of the grace given to them. The whole of the Sunday afternoon session was given for testimonies, and surely no people ever spent a happier time than we did. The testimonies were of the best character, and we laughed and wept and rejoiced with each other, and all to the glory of him we love and to the praise of his grace. Our minds re-

alled the earlier meetings when we met in small numbers, nd we thought of the testimonies then given. Mostly, and aturally so, they were of thankfulness for the light which ad come: now while there is the same gratitude for the ight there is more praise for that which the light has worked n the heart. The Lord's people are learning to rejoice in im as well as in his truth.

Monday afternoon was spent partly on an exhibition lesson n the Berean Studies, and partly on a talk on the harvest vork. The study was chosen as an opportunity of showing he benefit of this special arrangement; how a very profitable ime can be spent together, and how all can take part in he lessons. Already we have heard of several classes which re beginning these studies since the convention. In the talk n the harvest work Brother Edgar gave us a series of notes e had taken in the States, and the meeting was stirred as e told of the many brethren there who are spending their ives in the colporteur service. Brother Edgar and his wife, nd his sister also, came back from the States enthused for he colporteur service, and as a consequence we had, on the Tuesday, a further meeting with this work specially to the front. As a result a general stimulus was seen: one dear brother gave up his work right away, and is doing well; others are to give a portion of their time, while quite a few others are thinking of entering the field. Bro. Hemery was unable to take part in the colporteur meeting, but on the previous day he said he thought the Lord's hand was in the recent visit to America of the three Glasgow friends, for their report was very timely. The work of putting the books nto the hands of the people is not increasing in proportion with the increased numbers of those who show interest; and owing to sickness and other causes the number of colporteurs had not been quite so large, and therefore the sales were not increasing as could have been wished. (We are glad to say that there has been a quickening of the output, and that we feel a little lighter since our stock is getting less! We cable today for further shipments).

We had a very affecting time when Brother Barton was to leave us. The "sweet sorrow" of parting was almost too much for the dear brother. He had a good send-off as he left the railway station at night, for his visit has been a spiritual blessing to all the churches. How these brethren are appreciated! We shall look forward to the coming of a brother next year, but we should be glad if you would bring him—under your own hat. At the close of the convention the meeting expressed its appreciation of the sending of the pilgrim brethren, and it rose to signify its love to Brother Russell, and to send him loving greetings and good wishes by this means.

This report is delayed through the writer's sickness in Glasgow, where he was confined to bed for some days. Thanks to the Lord's favor and the kind care of a good nurse, he is back at work again. We thank the Lord for the mercies of the past days, and are going forward with stimulated zeal and desire to do his will, to spend and be spent for him. With the love of all the brethren,

I am, dear Brother, your fellow-servant,

J. HEMERY.

LONDON, Eng., Oct. 13, 1906.

ONE-DAY CONVENTIONS

At Scranton, Pa., Sunday, Oct. 21, we had a splendid season of refreshment. A praise and testimony meeting was started at 9 a. m., about 200 being present—interested friends from Scranton and surrounding points. It was closed shortly after the arrival of Brother Russell, in charge of a reception committee of six. Then followed the discourse to the interested, a report of which those desiring same already have n the public prints. It related to the manner of the kingdom, and was intended to stimulate the faith and zeal of those present, to make their calling and election sure.

The afternoon session for the public had been well advertised, and was in the finest and largest auditorium in the city. Of course under those conditions a large audience was secured. The dear Scranton friends had determined to bring the truth to the attention of their friends and neighbors more thoroughly than ever before, and succeeded splendidly —we understand at an expense of about $300. They seemed greatly pleased that, notwithstanding dark, threatening weather the Lyceum was crowded, about 300 being unable to obtain admittance, but were given with tracts on the topic. It is estimated that 1,600 were seated and that 600 stood during the service. We all prayed the Lord's blessing upon our united efforts to glorify his name. Only eternity will show the full results; but we know that no such efforts in his honor are despised by our gracious Lord, whether few or many of the large concourse were blest. Anyway all seemed to feel more than rewarded for the time, money and energy it cost. What a blessed privilege it is to be permitted to be co-laborers with the great Chief Reaper in this "harvest" work! Brother Russell left at 6 p. m., and Brother Samson gave a public discourse in the evening.

At Brantford, Ont., Canada, Brother Russell arrived about 10 a. m. Sunday, October 28. At about the same time others arrived from Hamilton and Toronto. At the meeting place about 200 assembled, and as the Brantford class numbers not above 20 this signified a large attendance from outside places: from Hamilton 14; from Toronto 30, and Chatham, London, Highland Grove, Galt, and many other places, as far away as New Liskeard, were represented. Some of these dear ones arrived Saturday, and their praise and testimony meeting began that evening and adjourned at 10 p. m., and was in full tide again on our arrival next morning, and continued until 11 o'clock, affording us an opportunity for hearing some of the praises to God for deliverance from darkness into his marvellous light. Something about the Canadian brethren and sisters reminds us of the friends in Great Britain; they are very whole-souled and warm-hearted. We always greatly enjoy meeting them. They seem to combine reverence for sacred things and fervency of spirit.

Brother Russell's discourse to the interested began promptly at 11 o'clock and lasted an hour an a half. It was on Matt. 25:31—the coming of our Lord in power and great glory. We need not comment, as those interested already have the newspaper report.

At 3 p. m. the service for the public was held in the "Grand Opera House." The day was dark and threatening, but the house was packed (about 1,000), many standing. Several hundred unable to gain admittance were supplied with tracts. Close attention was given and we trust some hearing ears were found. Anyway all in the truth rejoiced in the hoped-for fruitage of our mutual endeavors. Homeward bound in the evening we had the company of many of the Toronto and Hamilton friends as far as the latter place, and parted singing "God be with you till we meet again," and hoping that it may not be long until "we meet to part no, never, on the resurrection shore."

EARTHLY THINGS APPRECIATED MOST

Not infrequently we meet some dear brother or sister who says: "It seems to me that I am not of the spiritual class. Try as I will I cannot imagine spiritual things, heavenly things. On the contrary, I can well imagine and take great joy and pleasure in thinking of the blessings of the Millennial kingdom, the restitution times, the earth in process of release from the curse and progressing to the Paradise condition, and mankind being greatly uplifted through the ministries of the Lord and the glorified church out of sin-and-death conditions now prevailing up to the full perfection of all lost in Adam, with the added favor of increased knowledge on every subject. Does not this indicate that I am not begotten of the Spirit, and that I need not have any expectancy of attaining to the heavenly things of which we read so much in the WATCH TOWER publications?"

We answer that those who take this position labor under a great mistake. These same things are true of every Christian. Everyone who has seen beautiful fields and lawns and gardens and who has a soul appreciative of the beauties of nature, can to some extent imagine what Paradise restored will be. Everyone who discerns the noble and true qualities of the human mind can approximately estimate what perfection of mind and heart would mean in the fully restored race of Adam, the result of restitution times at the end of the Millennial age. But not a soul on earth, not a saint that ever lived, has been able to imagine the heavenly things, the spiritual things, because he has never seen anything of the kind, has no powers whereby to contrast these with earthly things, and because they are not described in the Scriptures. As the Apostle declares, "It doth not yet appear what we shall be." (1 John 3:2.) He gives the key to our faith and knowledge when he adds, "But we know that we shall be like him, for we shall see him as he is."

Our knowledge is purely a faith knowledge, dependent

upon our confidence in our Lord and his promises. We walk by faith, not by sight, whom not having seen we love, whose heavenly home not having been described to us we realize to be grander than all earthly things, because our heavenly Lord has assured us that "eye hath not seen, nor ear heard, nor entered into the heart of man the things which God hath in reservation for them that love him." These things he tells us God hath revealed unto us by his Spirit. (1 Cor. 2:9.) Not that he has given us pictures of them either by visions or mental pictures or word pictures, but he has revealed them to us in the sense that he has revealed himself to us; and as we come to a knowledge of the Lord and to an appreciation of his great wisdom and love and justice and power—as we come to realize that he is the grand exemplification and illustration of all that is good and great and loving and wise and beautiful and true, so we know that his heavenly home and all the arrangements which God has prepared for his special elect ones must be in some very special sense far above the very glorious things which he has prepared for those of the world in general, who during the Millennial age will accept his favors and his blessed provisions.

Suppose a woman who had found her ideal of a man, noble in every trait, mental, moral and physical, the one altogether lovely in person and character: suppose that she has accepted from this lover an invitation to become his bride and joint-heir in his estates: suppose that he showed her the most beautiful things of her knowledge in the vicinity of her home, and told her that these were not worthy to be compared with the grandeur of the home which he had prepared for her. Would not her confidence in her lover, that would lead her to forsake all to become his bride, lead her to have full confidence in his judgment and in his veracity respecting the many advantages of the home which he had specially prepared for her? Surely it would! She would need no more than his assurance, and would be glad to forsake her father's house and the best of everything that she had ever seen or could imagine and attain to the things of her betrothed. And is it not so with those who have accepted the Lord's invitation to become his bride—to leave the world, to be changed from human nature to spirit nature, to inherit with him the glory, honor and immortality unspeakable and unknowable until the change shall come? Is this an unreasonable faith? Is this credulity? Does our Redeemer require of us an unreasonable faith? We think not. Yea, in proportion as we become followers in his steps our faith in the Leader grows, and our confidence not only in his words but also in his wisdom increases day by day as we onward go. We are confident, therefore, that he is able and willing to do for us exceedingly more abundantly than we could have asked or thought, according to the riches of his grace and his loving-kindness toward us in Christ Jesus.—Eph. 3:20.

Let us, therefore gird up the loins of our minds and be sober minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith, let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look, not with doubt and fear, but with full confidence that the grandest of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord. "Faith can firmly trust him, come what may." The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us out of darkness into his marvellous light; and the more of such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure—which will enable us to more and more live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the adversary and our own flesh.

DO ALL AS UNTO THE LORD

Isaiah 5:11-23.—NOVEMBER 25.

Golden Text—"I keep under my body, and bring it into subjection."—1 Cor. 9:27.

This date has been set aside as the "World's Temperance Sunday," and the S. S. Lesson has been selected in accord with this. The consecrated of the Lord's people are not to be supposed to need special warnings or reproofs along this line. They have left the world behind, turned their backs upon sin and its various snares, and begun a life of consecration to the Lord—to them "old things have passed away, all things have become new." For such to turn again to the ways of sin and the gratification of the flesh, the Apostle says (2 Pet. 2:22), would be like the sow turning to wallowing in the mire after having been washed. Nevertheless the general weakness and frailty of our fallen human nature, and the fact that we are surrounded by temptations, make it necessary that the new creature in Christ should continually watch as well as pray lest he enter into temptation. None achieve such strength of character nor attain to such heights of spiritual development as would permit them to glory in the flesh or insure them against ever yielding to its seductive influences. Hence it is, the Apostle assures us, that when we realize our weakness and our dependence upon the Lord for grace to help in every time of need, then we are really strong; whereas when we feel strong, sufficient of ourselves, self-confident, we are really in danger.

THEREFORE GONE INTO CAPTIVITY

Isaiah's prophecy was written after the ten-tribe kingdom of Israel had gone into captivity to the Assyrians, and in this lesson he seems to imply that in connection with the idolatries which were the direct cause of the nation's overthrow as elsewhere stated, intemperance was associated. But although he uses most direct language on the subject we are still not sure that the drunkenness referred to was not symbolical, figurative, representing intoxication with the spirit of the adversary, the spirit of self-indulgence, the spirit of licentiousness, the spirit of wilfulness and alienation from God. We do know that in other parts of Isaiah's prophecy drunkenness is thus used figuratively, and we do know the same of other Scriptures, as, for instance, when we are told that Great Babylon made all the nations of the earth drunk with the wine of her fornication, and again it is declared that the world is drunk with the wine of the wrath of God just before the great climacteric trouble, which will be the consummation of the present age and the introduction of the new dispensation.

Isaiah was not writing to the people who had been injured—to the people of the ten tribes, but to the Israelites of the two tribes. He was seeking to warn them by the experiences of their sister nation. In a parable he pictured a garden of the Lord kept with diligent care by the great Husbandman, which should have brought forth good grapes and good wine, but which instead brought forth evil grapes and a generally evil, poisonous influence. And it is upon this pedestal or basis that our lesson is set up, warning the Jews who were still under divine favor against making a similar mistake. However, whether we apply the Prophet's words to the figurative wine and strong drink or to the literal, we have lessons in both which are surely very profitable to all of the Lord's people. We need to fortify our minds, not only against strong drink of false doctrines and error, but against every intoxicating influence. In our poor fallen state none of us have any too much sense, and we need to conserve all that we have, and of the Lord's grace to receive more and more of his Spirit, which the Apostle describes as "the spirit of a sound mind." In this connection we quote the wise words of Professor George Adam Smith:—

"No one who has had to do with persons slowly falling from moderate to immoderate drinking can mistake Isaiah's meaning when he says, 'They regard not the work of the Lord, neither consider the operation of his hands.' Nothing kills the conscience like steady drinking to a little excess; and religion, even while the conscience is still alive, acts on it only as an opiate. . . . With fatal persistence the luxury of every civilization has taken to drink; and of all the indictments brought by moralists against nations, that which they reserve for drunkenness is, as here, most heavily weighed. The crusade against drink is not the novel thing that many imagine who only observe its late revival amongst ourselves. In ancient times there was scarcely a State in which prohibitive legislation of the most stringent kind was not attempted and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of public opinion is necessary. A horror of strong drink has in every age possessed those who from their position as magistrates or prophets have been able to follow for any distance the drifts of social life. Isaiah exposes as powerfully as ever any of them did in what the peculiar fatality of drinking lies. Wine is a mocker by nothing more than by the

moral incredulity which it produces, enabling men to hide from themselves the spiritual and material effects of over-indulgence in it."

In our lesson the Prophet represents those who are enslaved to strong drink, saying, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, until wine inflame them." That which at first was a matter for the will to decide becomes very speedily a fixed habit, which controls the will and brings it into slavery, rendering it almost powerless. To the slaves of liquor or other intoxicants, such as tobacco, opium, morphine, etc., the voice of their tyrant master is heard when they awaken—their nerves cry out for the opiate; it is not with them as with those who are fully consecrated to the Lord and have him as their Master. To the latter the thought is and should be thankfulness to the Lord for blessings received, and petitions to him for wisdom and grace to render service in his cause for the day beginning. The Apostle declares that it is not so much whose servants we claim to be, but "his servants ye are to whom ye obey; whether of sin unto death or obedience unto righteousness." (Rom. 6:16.) If we are serving sin, serving the flesh, we are slaves to it; but if Christ has made us free in heart it is for the new mind to claim the divine promise, and to exalt itself in the ways of righteousness and to gain repeated victories over the weaknesses and besetments of the flesh.

EVERY GOOD THING PERVERTED

While under slavery to sin there is a disposition to turn all the good things of life into the service of the perverted appetites, and so our lesson sets forth that the harp, the flute, the tabret, good in themselves, become improperly associated with the wine of revelry. Then the result is stated, "They regard not the work of the Lord, neither consider the operation of his hands." How true this is: sin in its various forms blinding, influencing, the mind and heart are attracted away from the most worthy subjects of consideration. The Prophet David tells how he praised the Lord early in the morning, and in the night-watches called to mind his goodness, but contrariwise declared of those given up to self-indulgence and enslaved to sin, "God is not in all their thoughts." (Psa. 10:4.) Their minds are distracted, turned to unworthy and ignoble subjects, that have more and more a degrading influence upon them. In a word, the general tendency of sin, which abounds in the world through the fall, is downward, but God has set before us in his Word higher and nobler and better standards. Wise are those who, hearing the voice divine, seek to follow it; foolish are those who, knowing the downward tendency of sin, pursue it.

CAPTIVES IN HELL

"Therefore my people are gone into captivity for lack of knowledge: and their honorable men are famished, and their multitudes are parched with thirst. Therefore hell hath enlarged herself and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth shall descend into it; and the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."

We cannot hope that even the most abstemious living on the part of the most godly of mankind would deliver any from the divine sentence, "Dying thou shalt die," which, the Apostle declares, "passed upon all men through one man's disobedience." As a result of that sentence Adam himself went down to sheol, into the tomb, into the state of death (the "hell" of the above quotation.) We can, however, fearlessly assert that the ignoring of the divine Law, the disposition to gratification of the fallen flesh, has greatly enlarged hell, sheol, the tomb. That is to say, that many more die prematurely than otherwise would. Because of this slavery to sin and appetite our race is greatly weakened mentally, morally and physically—hence the death of so many of the weaklings of our race in infancy and the general captivity of all, for, as the Apostle declares, "Sin and Death reign," and the world are their subjects, their slaves. Thank God the Apostle points out a coming day when the groaning creation, slaves to sin, will be delivered from this bondage of corruption into the glorious liberty of the sons of God. The opportunity for deliverance will be within their reach, yea, thrust upon them by the blessed conditions of the Millennial age, so that only by a wilful, persistent resistence of God's gracious purposes will any of them be remanded to the second death as incorrigible.

Our lesson points out that this enslaving and degrading influence takes hold upon all the mighty and the great as well as the mean and the little, but eventually out of all this miserable failure on man's part the Lord shall get glory and honor. In due time his gracious plan will so outwork as to bring in righteousness, and cause it to predominate and rule the world, even as Sin and Death are now ruling. Thank God that the great Redeemer who has purchased the world with his own precious blood is shortly to be the King of earth, Immanuel, God with men, and that one of his first works in connection with the establishment of his kingdom will be the binding of Satan, the restraining of the power of Sin and Death and the setting free of all their captives, as it is written, the prison-doors shall be opened and the captives shall be liberated.—Isa. 61:1.

The people of Israel had been favored of God greatly in a covenant made with them through Moses, and in the consequent blessings which had attended them through the Lord's general supervision of their affairs; and since they rebelled against all these, and degraded themselves after the manner of the heathen, they merited special judgments and received them. Their captivity was a part of these, and, as our lesson declares, their favored land was permitted to fall into the hands of strangers. Yea, the goodly portion, even the spiritual favors, were many of them bestowed upon us who were by nature Gentiles, aliens, strangers and foreigners from the commonwealth of Israel.—Eph. 2:12.

SLAVES OF VANITY AND SIN

When we read, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope," we should not understand the word "woe" as a threat of future tribulation: rather we may consider it as an expression of sympathy. Woeful is the lot of those who are enslaved to a wrong course through vanity. Pride is really controlling a large proportion of the human family, conscience is violated because of pride, iniquities of various kinds are often unwillingly dragged along on this account. The poor groaning creation is as a slave bound to sin by a "cart rope"; it is so strong that he cannot break it even if he did realize its galling nature. On the contrary, blind to the real source of his troubles, the sinner often rejoices and seeks pleasure in his slavery, and knows not that the only one from whom it is possible for liberty to be secured is the Almighty God, who has appointed the Redeemer to set us free, and whose word is, "If the Son shall make you free you shall be free indeed."—John 8:36.

This class of deluded ones, tied with cords of vanity and enslaved to sin with a cart-rope, are inclined to doubt the holy one of Israel—to say within themselves, "If there be a God, and if he have the power, would he not long ago have exerted it? May we not, therefore, go onward in the way of sin with impunity?" As the Prophet expresses it, they say, "Let him [God] make speed and hasten his work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it." Today we are living in just such a time. The fact that the Lord has been lifting the vail of ignorance from the world, and permitting mankind greater blessings and greater enlightenment than ever before, is influencing many of those who are drinking the wine of Babylon to deny the Word of God and the plan of God therein set forth—to deny that man was created in the divine image, that he fell, that he needed to be redeemed, that it is God's intention to restore him, and that for the purpose of this restoration God has promised the Millennial kingdom, and that the divine purpose in this Gospel age has been the selection of the church, to be joint-heirs with Christ in that work of human uplift. As the Apostle has expressed it, they are inclined to say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3:4.) They have turned their minds in the direction of evolution, and conclude that man did not fall from the divine image, but that he has been progressing for now six thousand years from the image of a monkey, gradually attaining to perfection. They incline to say the world is just what we make it; they incline to ignore the Scriptural promise that there is a coming time of rectification or judgment as respects all the affairs of the world, and that in that thousand-year day of judgment all the iniquities of the present time shall be rectified, every good endeavor rewarded, every wilful misdeed receive its just punishment, and all mankind have a glorious opportunity of rising up under the stripes and disciplines and rewards of that glorious time to the recovery, if they will, of all that was lost in Adam.

THEY THAT CALL EVIL GOOD

These same people are disposed to consider the evils of our time as nothing, as really good in comparison with the past, and the good of the past they are disposed to reckon as evil, imperfect. The Doctors of Divinity and professors

of our day are esteemed to be the highest standards of knowledge and authority that the world has ever seen, while correspondingly the Lord, the apostles and the prophets of the past are esteemed to have been unwise, foolish, ignorant, unable to discern each other's falsities as the Higher Critics of our day discern them. Do not these, as the Apostle declares, call evil good and good evil? do they not put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Are they not "wise in their own eyes, prudent in their own sight"? Are they not "mighty to drink wine, and men of strength to mingle strong drink"—strong doctrine —wonderful philosophies?

GUIDED BY POLICY, NOT BY TRUTH

The final arraignment of the lesson is that the class under criticism "justify the wicked for a reward and take away the righteousness of the righteous from him." That is to say, the spirit of graft is here recognized—it is a matter of policy. Many today can be found ready to compromise as respects their condemnation of iniquities if there is some reward and advantage or gift for themselves in connection with the matter, or if they believe that some general purposes favorable to themselves would be served thereby. Likewise is there not a growing spirit of disregard for the reputation of the righteous, so that many are not only indifferent on this subject, but would be willing to misrepresent or vilify those in the right if it would be profitable to them so to do? We cannot avoid the thought that this self-seeking disposition is growingly manifest everywhere—perhaps nowhere more so than amongst the clergy of Christendom. Many of them, we have every reason to believe, clearly recognize the weakness of the erroneous positions with which they are associated, and recognize to a considerable degree the strength of the truth. Nevertheless the majority of them seem to be ready to justify, to defend, the wicked, the erroneous, the God-dishonoring creeds for a reward—for their standing in their denominations, for the honor of men, for the dignity and financial emoluments connected therewith. And for the same considerations many are willing to denounce and misrepresent as in error those whom they know to be the defenders of the truth, of righteousness. What says the Prophet of these? He says:—"Woe unto them!" And the "woe" time is very near at hand. It will be that great time of trouble such as was not since there was a nation, which shall engulf the great, the wise, the mighty, the learned, the chief captains, financial, social and religious, in the great catastrophe of anarchy. Thank God for the glorious prospect which we see in his Word—that just behind the clouds of trouble which surround our lonely way the Sun of Righteousness is arising with healing in his beams for the blessing of all the families of the earth, according to the Abrahamic Covenant.

OUR GOLDEN TEXT

The lesson for us all as the Lord's followers is well expressed in our Golden Text, which holds before us the Apostle's example, that we should be followers of him as he was a follower of the Lord and of his instructions. Let us, therefore, each and all, strive earnestly that we may be able to faithfully apply to ourselves the words of the Apostle, "I keep my body under and bring it into subjection, lest having preached to others I myself should be a castaway"—a castaway from the high calling with which we have been favored —losers of the great blessing and privilege of joint-heirship in the kingdom with our Lord. Could we but keep ever before our minds the thought that we are on trial now, being tested, that we are being given opportunity to prove the sincerity and depth of our consecration to the Lord and to righteousness, the effect would surely be to spur us and energize us in the ways of the Lord. Let us remember, then, that this keeping under of the body appertains to our food as well as to our drink, to our thoughts as well as to our speech. Indeed all the difficulties with which we are obliged to contend begin in our thoughts, and by these, therefore, is the new creature properly and justly measured by the Lord, who judges us not according to the imperfections of the flesh, which we have inherited, but according to our new spirits, our new minds, our new intentions, our new wills, our new hearts, and the energy and activity which these put forth in the keeping of the mortal body in subjection to the spirit, and so far as possible to the letter of the divine requirement.

"WE CAN DO NOTHING AGAINST THE TRUTH"

Whoever intelligently, wilfully, heartily does anything against the truth, against that which is right, is in serious danger of losing his relationship to the Lord—in serious danger of extinguishing the spark of the new nature with which he had been begotten of the holy Spirit. The Spirit of Christ is the spirit of obedience to the Father and to all righteousness, and whoever loses this Spirit so that he will intentionally oppose the Lord and righteousness, seemingly comes under the head of those mentioned by the Apostle when he says, "If any man have not the Spirit of Christ he is none of his."—Rom. 8:9.

This principle may be widely applied, but for the moment we narrow it down to the special topic of our lesson, intemperance, and suggest that from our standpoint the Lord's people should all be found on the side of temperance and in opposition to intemperance. Even when apparently there will be no hope of enforcing a prohibition law, we do not see how the Lord's faithful could conscientiously endorse the licensing a recognized evil. "We can do nothing against the truth." We must not be of those who say, Let us do evil that good may follow. We do not need to judge those who differ from us as to their conceptions of duty, but we suggest that each one who is the Lord's has a personal responsibility and should view it from this standpoint. We have no hope of the world's reformation along the lines of prohibition, but this does not hinder us from expressing our sympathy for the right, which we are sure will prevail as soon as our Lord's prayer is fulfilled that God's kingdom shall come and his will be done on earth as in heaven. It is our duty to help lift up the standard for the people, even though that be a standard which they will not accept nor be greatly profited by until the kingdom enforce it. In line with this we suggest that if the Lord's people at any time in any place be confronted with the question of license or no license they would do well to exercise their liberties and privileges in voting against the license—even though they may doubt the value of their vote and even though they might be sure that it would bring upon them more or less of odium and ill will on the part of those who are ready to rob the righteous of their righteousness for a reward and consideration.

We quote the following from the public prints without being able to verify its truthfulness. The lesson is true, whether the incident is so or not. The item follows:—

THE DECIDING TESTIMONY

"I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be put there arose from one corner of the room a miserable female, wrinkled and gaunt, and stretching out her arms, in a shrill voice she cried: 'Look upon me. You all know me, or once did. You all know that I was once mistress of the best farm in town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them *filling a drunkard's grave!*

"'They were all taught to believe that temperate drinking was safe—excess alone ought to be avoided; and they never acknowledged excess. They quoted *you*, and *you*, and *you* [pointing with her shred of a forefinger to him who said that alcohol was a good creature of God, to him that sold the poison, to him that gave it as a medicine, for a little was good]. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror: I felt that we were all to be overwhelmed in one common ruin. I tried to ward off the blow, I tried to break the spell—the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons.

"'I begged, I prayed; but the odds were against me. My poor husband and my dear boys fell into the snare, and they could not escape; and one after another were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time—my sand has almost run. I have dragged my exhausted frame from my present home—*your poorhouse*—to warn you *all*—to warn you who taught, you who sold, you who gave;' and with her arms high flung, and her tall form stretched to the utmost, and her voice raised to an unearthly pitch—she exclaimed: 'I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all.'

"She spoke and vanished. But when the chairman put the question, 'Shall any license be granted for the sale of spirituous liquors?' the response was the unanimous, '*No!*'"

Vol. III. in Norwegian and Vol. V. in Swedish, just issued. We again have "The Wonderful Story" in stock.

"AS DECEIVERS AND YET TRUE"

Luke 23:13-25.—DECEMBER 2.

Golden Text—"Then said Pilate, I find no fault in this man."—Luke 23:14

Our Lord's words, "The darkness hateth the light," were erified not only in his own case but also amongst those who ave been his footstep followers throughout this Gospel age. n the lesson before us we see an illustration of this in the cidents connected with our Lord's examination before Pilate nd Herod, in his being "set at naught" and variously mal-reated, and we can apply the same general principles to is true followers. Another of our Lord's sayings was illus-rated in his experience at this time, namely, "If the light iat is in thee become darkness, how great is that darkness." he Jewish people had a certain amount of light, as the postle declares, "Much advantage everyway." (Rom. 3:2.) et the most rabid of our Lord's foes were the chief priests nd rulers, and the Jewish mob whom they incited and au-norized, and in a sense legalized by their learning, pre-nded piety and official position as those who "sat in Moses' eat." How great was their darkness, how perverted their nse of justice, how absent all sense of love!—how fully ney demonstrated the wisdom of the divine decision that ney were not fit to represent God and his kingdom amongst en, and should, therefore, be cast off, that a spiritual Israel ight be selected as Messiah's associates, his bride. And it not the same today? Has it not been a similar class ll the way down through the age and now that is found pposing God and his Anointed, represented in his members the flesh? It is even so: while the whole world under the linding influence of the adversary is opposed to the light, the truth, to the children of the light and to the promulga-on of the truth, nevertheless it is nominal Christendom and er Doctors of Divinity whose opposition is chiefly aroused, hose tongues are the loudest in crying, "Crucify! crucify!" gainst all the true members of the body of Christ, those who alk in his footsteps. We are glad of the Apostle Peter's ssurance, as respects all such, that in general they have ot had a sufficiency of light to make their course of conduct guilty one to the last degree. The apostles said of the raducers of Jesus, his real crucifiers, "I wot that in ignor-nce ye did it, as did also your rulers." (Acts 3:17.) We ay be sure that much of the opposition to the body of hrist all down through the age the Lord will be able to milarly pass by as done in blindness, in ignorance. We ust be in the condition of heart to love our enemies, to do ood to those who despitefully use us, and to pray for such; nd we have good hope that when the blessed kingdom of ie Lord shall be established, and clear knowledge of the ord fill the whole earth, many of these now blinded and itter enemies will have the eyes of their understanding opened nd be amongst those who will bow the knee and with the ngue confess to the glory of God.

JESUS BEFORE PILATE

Our Lord was brought before Pilate early in the morn-ng of the day of his crucifixion, about eight o'clock. The ewish Sanhedrin had met still earlier, and had approved f the findings of the High Priest in the examination during ie night watches—that Jesus was guilty of blasphemy, of reason against God and his country. This was held to be roven by his admission before the High Priest that he was ie Son of God, the Messiah. They were ashamed of him, nd desired no such King, no such Savior, no such Messiah. hey went to Pilate's judgment hall early, before the news f our Lord's arrest would reach the people of the city in eneral, and thus too great a commotion be made and per-aps some of his friends be aroused to his defense.

It required but a few moments for Pilate to make an xamination of the prisoner at the bar. The charge against ir Lord before Pilate was a totally different one from that n which he had been condemned by the Jewish Sanhedrin. was of three counts: (1) Sedition, raising a tumult, stirring p the people to a rebellion; (2) that he taught the people iat they should not give tribute to Caesar; (3) that he imself claimed to be the king who should receive the tributes. he charges were so evidently untrue that Pilate speedily iscerned the animus of the Jewish rulers who formulated iem. He saw that it was the religious power of the rulers iat was in danger, and not the civil power of the Roman overnment. The multitude standing outside the gates shouted ie accusations riotously, incited so to do by their religious eachers. Jesus made no reply, so that even Pilate marveled his quietness, self-possession, non-resistance, and lack of ndictiveness and refused to defend himself, even though e was manifestly a person quite able to plead his own cause. ilate even asked him if he were not aware of the fact that e had power either to set him at liberty or to inflict the inishment desired by the people. Our Lord's answer was serene, that Pilate could have no power at all except as it was permitted him by the heavenly Father. Ah, this was the secret of our Lord's composure! He had given his life, his all; he had surrendered to the Father his every interest; he had confidence in the Father's love and wisdom, and was willing, therefore, to drink of the cup which the Father had poured, rejoicing to do the will of him that sent him and to finish that work. So with the Lord's followers through-out this age—in proportion as they, like him, have been en-abled to realize the fulness of their consecration and at heart have been filled with his spirit and loving submission to the Father's will—in that same proportion they have been able to be calm under most severe and trying ordeals, so that the world even has marveled at their composure and self-control, the peace of God passing all understanding ruling in their hearts.

Concluding his brief interview with Jesus, Pilate ap-proached the wide-open doorway of his court-room, outside which the people were crowding, and publicly and openly declared, "I find no fault in this man." The rulers, disap-pointed, fearing that by some mischance they would after all lose their prey, were angry, and aroused the populace to ex-pressions of dissatisfaction with the verdict. Pilate, how-ever, had given the sentence and was not disposed to change it—yet he hesitated about setting Jesus at liberty in the face of such an angry demonstration on the part of the general public as well as of the influential rulers. Incidentally hear-ing something said about Galilee, he inquired if Jesus were a Galilean, and this being confirmed he said, "Since he is a Galilean I will send him to Herod, who at present is in the city." Then our Lord, publicly accompanied by a squad of Roman soldiers, was sent to Herod, who had a curiosity to see him; he had heard many things about him, and he had wondered whether or not he might be John the Baptist, whom he had beheaded, raised from the dead. But when Herod began to question Jesus he answered him never a word. There is a time to speak and a time to hold silence, and our Lord was the master of the situation. Undoubtedly his silence was more forceful than anything he could have said. Herod was evidently provoked by this silence, but dare not belittle himself by showing this. He therefore contented himself by allowing some of his men of war to array Jesus in a gorgeous robe, and to do him mock reverence. He re-garded Jesus as a pretender, and no doubt thought it a stroke of wit to parody his claims of royalty. His verdict was, Not guilty—innocent. As Pilate had turned the prisoner over to Herod, declaring that he himself found no cause of death in him, Herod returned the compliment by remitting the prisoner again to Pilate. When, therefore, Pilate found the matter again in his hands he called together the chief priests and the rulers of the people, as stated in he opening verse of our lesson, and said, "Ye have brought this man unto me as one that perverteth the people: And behold I have examined him before you and have found no fault in this man as touching those things whereof ye accuse him. No, nor Herod, for I sent you to him; and lo, nothing worthy of death is found in him. I will therefore chastise him and release him."

AN APOLOGY FOR PILATE

Many are disposed to censure Pilate's severity: they call him a wicked man, unwilling to stand by his own convictions, and suggest that even the proposition to chastise Jesus was a manifestation of this weakness—that if there was no fault in Jesus, justice would not only have forbidden his execution but would also have forbidden his scourging with whips.

We believe that an injustice is done the man. He was a heathen, had no faith in the Jewish expectancy of a Mes-siah, no respect for the Jews themselves, but thought of them as a rebellious people whom he was placed there to keep in order—in subjection to the Roman empire. His training in life had been to consider that there might be many gods in-visible, but that Caesar, the Roman Emperor, was the tangible representative of the gods, whose honor, authority and respect should be maintained at any hazard. He knew that he was placed as the representative of Rome at Jerusalem not to do justice but to keep order—not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. What mattered it to Rome if a thou-sand innocent victims suffered every year so long as Roman prestige was maintained and Roman tribute was collected? If injustice amongst the Jews had been likely to stir them up to disloyalty to Rome, then the injustice would have been righted, so that the authority of Rome might remain upon a good basis; but if both the rulers and the people united

against anybody or anything, and made it a test of their loyalty to Rome, the Emperor and senate would surely expect that Pilate, as their representative, would favor the voice of the people and maintain order and quiet. Apparently therefore it was either a respect which Pilate felt for our Lord's personality or the influence of his wife's dream of the preceding night that led him to strive with the Jewish rulers for the release of Jesus. Many another man in his position would have used the opportunity to curry favor with those under his control, and would have executed Jesus simply to please them—just as we see that Herod did on another occasion, respecting which we read, "And he killed James, the brother of John, with a sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also."—Acts 12:2, 3.

The scourging incident should be viewed from this standpoint: Pilate wished to placate the mob spirit which he perceived at his court gate: if Jesus were scourged, and thus demeaned, the people would probably be better satisfied and more likely to let the incident drop than if the Lord were turned free without chastisement. We esteem then that it was with a good motive rather than a bad one that Pilate condemned Jesus to be lashed on the back.

BARABBAS CHOSEN—BY POPULAR VOTE

At this season of the year it was the custom for the Roman Governor to release a prisoner as an act of magnanimity and an adjunct to the general joy of the occasion. Pilate reminded them of this, and suggested that after scourging Jesus he would be the prisoner whom he would release, but the multitude cried out against this with united voice, "Away with this man, and release unto us Barabbas." We cannot doubt that the priests and rulers had more or less to do with this—that they were still inciting the people against Jesus. And when we think of the Jews we are appalled at the condition of heart which it reveals. Barabbas was a seditionist in fact and had been imprisoned for murder—and this was the choice of the people as against Jesus! Truly they showed the murderous condition of their hearts: although outwardly a moral people, respecting the Law, inwardly they were filled with the spirit of the Adversary—they hated the Light and the great Light-Bearer. Similarly, all down through the age, those who have been chosen to office—while they have not always been seditionists and murderers—have rarely, if ever, been saints. And so today, although nearly nineteen centuries have passed, and the most civilized parts of the world are called Christendom, we may be sure that if our Lord were to offer himself as King to these he would be rejected, and, if not a murderer elected instead, the choice would certainly fall upon one who had considerable of the murderous spirit—the spirit of the world, the spirit of the adversary, which frequently manifests itself, as the Apostle declares, in malice, hatred, envy, strife—works of the flesh and of the devil. The disciple is not above his Lord; but in proportion as he has a heart-likeness to his Lord, in that same proportion he will be tolerably sure not to be pushed into any place of very great honor and dignity in the present time. We by no means inveigh against those who occupy official and honorable positions. We believe that good, noble characters have filled such positions by popular choice, popular vote, but we consider such occurrences so rare as to prove the rule to the contrary. Let it be remembered, however, that we make a wide distinction between a good citizen, a good ruler, a noble man and a saint, a follower in the footsteps of Jesus. Let us determine that by the grace of God our stand will be with the Master; let us expect that it will be unpopular, cost us shame and contempt and disadvantage, and that this will be our share in his cross—and let us remember that only those who bear the cross will wear the crown.

"Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light."

PILATE'S WIFE'S DREAM

Edersheim remarks that it was "While the people were deciding to choose Barabbas instead of Jesus, and Pilate was sitting on his judgment seat, a messenger came to him from his wife, warning him not to yield and deliver up Jesus to be crucified, for she had suffered many things in a dream because of him. We can understand it all, if, on the previous evening, after the Roman guard had been granted, Pilate had spoken of it to his wife. Tradition has given her the name Procula. What if Procula had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but had known about Jesus and spoken of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him."

"WHY, WHAT EVIL HATH HE DONE?"

Pilate a second time essayed to influence the people, but again they began shouting, "Crucify him, Crucify him," and the third time he appealed to them saying, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go," but the mob was "instant with loud voices requiring that he might be crucified, and the voices of them and the chief priests prevailed."

Stalker comments upon this incident: "This scene has often been alleged as the self-condemnation of democracy. *Vox populi, vox Dei*, its flatterers have said—but look yonder! When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas! If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes, and nobles behave better than the mob? It was by their advice that the mob chose."

Elsewhere their arguments are set forth: they clearly intimated to Pilate that the incident would be reported at Rome, and would have a peculiar light that would reflect against his vigilance as the representative of Roman authority—that a pretender to the dominion of Israel had appeared, and that they themselves, loyal to Rome, had arrested him and brought him to the Governor, who was so slack of his duty that instead of crucifying him he had set him free. Poor Pilate was in a very hard place for one of his character, position and education. He gave way finally under pressure, whereas many a man in his place would not have thought of resisting the popular will in such a matter. He finally gave sentence that the will of the people should be done. And is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? Is it not the same with us today? The people make the laws and the people execute them, and Pilate merely hearkened to the voice of Jesus' own countrymen. Here, too, the Scriptures lay the blame, saying, "He came unto his own, and his own received him not." Here the Apostle also lays the blame, not upon Pilate, but upon the Jews and their rulers.

PILATE WASHED HIS HANDS

As an indication of his dissent, and as clearing himself in the sight of all from the responsibility, Pilate called for water to be brought, and in the sight of the multitude poured it over his hands. Thus washing his hands he said, both in symbol and in words, "I am innocent of the blood of this righteous man, see ye to it." (Deut. 21:6-9.) How blinded were the Jews that they could not even appreciate justice to the same extent as this heathen ruler, who had nothing at stake personally nor religiously—whose every interest might be said to have been better served by a concurrence in the popular vote. This hardness of heart is represented by the willingness with which the priests and rulers and multitude accepted the responsibility, saying, "His blood be upon us and upon our children." The full responsibility of what followed was left with the Jews.

"HIM WHOM THEY PIERCED"

Carrying out the thought that the responsibility lay with the Jews, God through the Prophet had already declared that the time would come when the poor blinded eyes would be opened and the Jews would look upon him whom they had pierced and mourn for him. (Zech. 12:10.) Thank God that such a time is coming, and that the Lord promises that he will pour upon them the spirit of prayer and supplication, and will take away their sin. As a people they have had severe experience for now many centuries, and all who have the Spirit of Christ rejoice to know of their coming reprieve; and not only so, but to know, further, that the blessing which will thus begin with the "Jew first" shall extend through him under the divine guidance of spiritual Israel in glory, the Christ, to the blessing of all the families of the earth during Christ's Millennial reign.

"AS DECEIVERS AND YET TRUE"

These words of the Apostle merely confirm the thought emphasized by the Master himself, that all true followers of Jesus will have more or less of his experience. He was the true one—the Truth, as well as the Way and the Life—and yet he was crucified as a deceiver, he was misunderstood by the sin-blinded world, yea, by the most enlightened people of that time. The disciple is not to expect to be above his Lord, but rather to expect to glory in the privilege of being his companion. Let us learn, therefore, to rejoice even in

the midst of misrepresentation, falsification, buffetings, scourgings, legal and illegal, farcial—let us count it all joy to be permitted thus to have companionship with our beloved Savior; let us learn the lesson of patient endurance in well doing, that in due time, not having fainted, we may reap the glorious reward of joint-heirship with him in his kingdom.

SOME INTERESTING LETTERS

Dearly Beloved Brother:—

I am thinking of that blessed season of soul refreshing which the good Lord permitted so many of us to enjoy to so full an extent at St. Paul. I wish I could have each countenance clearly impressed upon the tablet of my memory as I saw them there. I wish I could remember all their names, and recall all the kind words they uttered. But I can't, and therefore I realize that, good as it was, it was not quite the thing we are expecting; and when I think what a good thing it was, then I wonder just what we are expecting anyhow, and I confess that my lips cannot describe that upon which my heart is fastening its hope. But I know that I shall see my Lord face to face and be with him and like him.

Among the many things that impressed me was the thought that our dear Master was there, and all the glorified saints with him. The thought that very soon, *if* faithful, we, too, would be on the other side of the vail; and then that "*if*" impressed me, and I said deep down in my heart,—

"Teach our thoughts to ever rise
Upward toward the heavenly prize;
Help our doubting hearts to clasp
Hope within a firmer grasp."

We thought of the thousand or more of the Lord's little ones there, and we tried to comprehend the sum of their trials, and we tried to multiply it by 144, and we failed; and then we tried to add it to the trials and suffering of our dear Master, and failed again. Then we tried to subtract it from the sum of all our joys when we shall be glorified together with our Lord, and the remainder was beyond our comprehension; and then we thought, Oh, how glad we will be when we know as we are known, when the dear Master will divide the spoils with the strong.

We thought of the progress these dear friends had made, as we looked into their beaming faces and saw the beautiful lines traced there by the divine artist; lines and coloring that told of the beauty of thoughts, desires and hopes stored away in each bosom, and we seemed to hear the heart-throbs utter,

"None of self, and all of thee."

"But are there no scars and wrinkles to mar this beauty?" our ungenerous flesh asked, and the Spirit gently replied, "Doubtless there are scars and wrinkles, but not to mar this beauty—oh no, no! for there were no eyes there to behold the scars and wrinkles, only the beautiful." "Love hideth a multitude of sins." It was literally love before you, love to the right of you, love to the left of you, love above you and love within you.

Then we thought of it as a rally—a rally around our invisible Standard-Bearer and his unseen army. And then we noticed lines and features that indicated discipline, hardness as good soldiers, firmness, decision, patience, etc. And we were impressed, and at once tightened our armor a little more and grasped the weapons of our warfare a little more firmly, and faced about a little squarer and stood a little straighter, and out hearts responded, "Yea, Lord, we are ready to follow even unto death."

We remembered that we were an army in camp, feasting on food such as loyal soldiers needed, and that we were doing so in the face of the enemy, and that soon the orders would be to break camp and march. Yes, "To the front, to the front!" would soon be the call to the battle. And may we all "Fight the good fight of faith," and be able to say with the Apostle, "I fought a good fight."

Your brother in Christ and in fellowship of suffering and hope,

J. P. MARTIN,—*Ohio.*

DEAR BROTHER RUSSELL:—

As Bro. ———— is very busy he wishes me to write you in reference to the enclosed draft.

Some matters have taken a different turn since he spoke to you of loaning the Society a sum of money this fall. We have again decided to make the enclosed amount ($1,000.00) a donation instead of a loan. We find, somewhat to our surprise, that in the Lord's providence we are about as able to give the amount as we were to give the same amount a year ago, so feel that it would be pleasing to the Lord to do so. Kindly place the amount to our credit on the "Good Hopes" fund for 1907. We thought it as well to pay "cash in advance" on the Lord's account and reserve the "hopes" for our own!

Personally, Brother Russell, I feel that I would like to tell you that I find much peace and comfort from the clearer understanding of the Lord's will in reference to woman's place in the church and home. I began to seek light on the subject before we came "into the Truth" and I presume I received as much light as I was able to walk in at the time. I can see how it must have cost you some "crucifixion of the flesh" to declare the whole counsel of God on the subject—even as it is in some cases contrary to the natural heart to receive it. But when we see the Lord's will in reference to any matter and submit our wills to his what rest of heart it brings!

Brother ———— and I found the double TOWER of last July a blessing, although we had never been disturbed in mind over your private affairs. We realize it must have caused you sorrow, pain, to be required in the Lord's providence to so lay bare your heart's secrets, but we trust it has not been without a measure of compensating blessing to yourself as it has without doubt been a blessing to others.

May the dear Lord who has so graciously blessed you and made of you a blessing continue with you to the end.

Your sister in hope, MRS. ————.

MR. CHARLES T. RUSSELL:

DEAR SIR,—It has never been my good fortune until the past few months to read any of your works on Bible common sense, but am pleased to inform you that within the past three weeks I have had the use of your work, and so far my reading is quite satisfactory. You are certainly led by the Spirit of God to write the simplicity of his expressed will in plain words.

I had read some of your writings previous to reading these volumes, and was impressed with your reasoning and conclusions. I am a seeker after Gospel information, and have some crude ideas, but a firm believer, and get my opinions from my Bible reading, but never go to the Bible with an opinion of *my own*. I never believed in "torment" or "torture," but in a just punishment—the law of cause and effect, as it were.

I have some pulpit work to do—not a "preacher," however—just *talks*, as Superintendent of this Home for paroled and discharged prisoners who would start new and honest in life. I practised law for twenty years, but retired, and am now giving my time and talents to this work.

I thank God for such intellects as yours, and for such industry, such mind-consecration. God bless you.

Sincerely yours, V. P. K.—*L. I.*

R. M. S. Lucania, Oct. 1, '06.

DEAR BROTHER RUSSELL:—

We are now on board, all three of us, off to the "Old Country." About a dozen of the New York friends were at the pier to see us off. We have had a very pleasant and helpful sojourn in this country and have met with so much kindness everywhere that we don't know how to thank you all sufficiently. We know that you will say to this that we are to thank the Lord, and we do, dear Brother, for without the Lord we should not have known you all. We are glad that we and so many others have received such marvellous light. All we have met have shown the same spirit, the Spirit of our dear Master.

We shall always look back with thankfulness to our visit to America, and we hope the many lessons we have learned—for we have been keeping our eyes and ears open—will help us to be conformed to the image of God's dear Son. We shall try with God's help to impart to others the blessings we have received.

We desire to thank you, especially, dear Brother, for the kindness we have received from you. We know that a great deal of the hospitality we have received has been due to you. We trust that you will be sustained throughout the rest of your life's journey on this side of the vail. We shall continue to pray for you. Convey our love in the Lord to all the Bible House friends. We love you all because we see in you so much of the Spirit of Christ.

I am, with love to you from my wife, sister and self,

JOHN EDGAR.

VIEWS FROM THE WATCH TOWER

SOCIALISM MENACING GREAT BRITAIN

The Liberal Party in the present House of Commons stands committed to a considerable degree to the laboring class—indeed quite a few of its members were chosen on the Labor ticket. British statesmen have been wondering to what extent this new element in their politics will affect future legislation, wondering how conservative or otherwise the new members from the lower strata of society would prove to be. Heretofore the members have generally been chosen either from the aristocratic or wealthy class, or from the middle class of merchants, lawyers, etc., who have a great respect for traditions. It is causing quite an awakening amongst the British to find that the new members representing the working classes are by no means disposed to be conservative, but rather are laying their plans for the ultimate capture of the majority in Parliament—planning also something of a socialistic turn to legislation. Thus, in their due time, matters are shaping around for the termination of Gentile rule in anarchy by the appointed time—by October, 1914, when their lease or permit will expire. We quote the following from the pen of an English writer who evidently is well posted on his subject. He says:—

"The enormous majority secured by the Liberal party in the last British parliamentary elections had its embarrassments as well as its pleasant features. . . . A section of the Labor party in parliament, composing about one-half the labor vote, is socialistic in its program and principles, and has been striving vigorously to whip into line with itself the other half by seeking to get control of the trades unions to which the conservative half owes and confesses allegiance. This movement has become so successful that the leaders of the Liberal party, especially the Scotch, became alarmed at the growth of Socialism in the labor end of the party, and have recently taken steps to warn the Government that any further encouragement of the socialistic element would result in serious trouble. Alexander Murray, the Liberal Scottish whip in the House of Commons, in a recent speech made a fierce attack upon Socialism and its representatives in Parliament. The Scottish Parliamentary Association, under Mr. Murray's influence, passed a resolution that 'it is the primary duty of the Liberal party to present strenuous opposition to all candidates who are not prepared to dissociate themselves with the Socialist party, the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended.'

"In the meantime, the Labor representation committee, whose chairman is Keir Hardie, and which is the controlling body of the Socialistic element in politics, is working with might and main among the unions to bring them over body and soul to Socialism, with which they are all more or less deeply leavened, and seems to be in the way of fully succeeding. This presages a cleavage between the whole Labor vote and the Government."

STRONG WORDS IN THE HOUSE OF LORDS

"It is strange that the strong, impressive words spoken by Lord Avebury in the House of Lords last week should have failed, as they have, to excite international discussion. Lord Avebury said:

"'The unrest of Europe, the spread of Socialism and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided some steps must be taken to increase wages, reduce the hours of labor and lower the prices of the necessaries of life. Europe is a great military camp. We have no peace, only an armistice, with unlimited expenditures. The result is that instead of accumulating capital for our children we are piling up for them debt and overwhelming responsibilities.'

"These words were spoken, not by a labor agitator or a Socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning. Take heed, gentlemen of the war and navy departments!"—*Wall Street Journal.*

* * *

The matter that confuses many is that really the working people of the civilized world are better off in many respects today than they ever were before: the unrest is the result of knowledge, the increase of the spirit of liberty. When the people supposed that God had created the royal families to rule and had specially blessed them financially, they looked to them as they properly looked to the Almighty, as their benefactors, and were thankful for whatever they received, thankful to be permitted to live at all, thankful to have enough of food and raiment and shelter to make them reasonably comfortable. But with the opening of the eyes of their understanding, with the information from the pages of history that their kings and nobles in times past had seized the property and power which they now possessed—seized it by force and without divine authorization—this knowledge has rendered the masses dissatisfied. They now reason that those who have seized the earth and its honors, authorities and powers in the past and who hold them by force may be reasonably required to surrender to the public enough of their surplus to make the entire people reasonably comfortable. Nor need we be surprised that frequently unreasonable demands are made by those whose minds have not been developed along the lines of finance, politics and religion, but who are coming to these subjects with crude, half-formed impressions, surmises, expectations. Is not this exactly what the Scriptures tell us respecting our day, the "time of the end"—in which we have already been for one hundred and seven years? Do they not tell us that in this period would come the running to and fro of travel, which we now see about us everywhere, by which the various nations and peoples and classes are intermingled and waked up to the true situation of matters? Do we not see about us as another evidence of this time the fulfilment of the prediction, "Knowledge shall be increased"? And is it not as a result of the increase of knowledge from this intermingling that the further prediction is to be fulfilled, "There shall be a time of trouble such as was not since there was a nation"?—Daniel 12:1.

HEATHEN NEW ENGLAND

Rev. Dr. Hoar, of the Newton Theological Seminary, has been making a study of conditions in New England, and finally raises his voice in protest that instead of civilization elevating the people a marked degeneracy is in progress. This may be disappointing to those who have the wrong expectation for the future—to those who are hoping that the Millennium will be introduced by the conversion, sanctification, of the whole world of mankind to the extent that God's will shall be done on earth as it is done in heaven. But for those who take the Scriptural view, Reverend Hoar's findings are a further corroboration of the truth of the Bible. Our Lord's words are confirmed, for he said, "When the Son of man cometh shall he find the faith on earth?"—implying that the true faith would be very scarce at that time. It confirms the Apostle Paul's statement that "evil men and seducers shall wax worse and worse, deceiving and being deceived"; and again, that "In the last days [in the close of the present age, before the dawning of the new dispensation] perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

Reverend Hoar says:—"There has come to some communities a disintegration and degeneration of public morals which has brought them down in moral tone below the mining camps of the west. Degenerates in mining camps are willing to acknowledge that they are bad, but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to admit their guilt. There must be a mixture of wickedness in order to free them from a charge of being Puritanical. In 90 per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion, which interferes with personal aims and pleasures, is shunned and its advocates ridiculed. The condition seems utterly hopeless."

RESTATEMENT OF METHODIST FAITH

Considerable agitation has been caused amongst our Methodist friends looking toward a revised statement of their creed; but, says the Michigan *Christian Advocate*, commenting on the question, "Present indications are that no revision of the Methodist creed will be undertaken in this generation."

The *Methodist Times* (London) admits that honesty seems to call for a revision, but claims that expediency frowns upon it. It says:—

"Theoretically a great deal might be said in favor of the

American proposal, especially on the score of *honesty*. But, practically, we are convinced that any attempt at definition just now would be *inexpedient*. The fact is, every Methodist church now allows a certain latitude to its ministers and people on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what that substance is, for it has been clearly laid down in the admirable Free-Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill—of which no signs are yet discernible. If the invitation comes to the British conference, we hope that it will be courteously declined—and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

BUSINESS METHODS IN CHURCH WORK

Reverend E. D. Decker, pastor of Ebenezer M. E. church, Manayunk, Philadelphia, finding that even short sermons and elaborate choir service failed to attract the people to his church, has introduced a new plan to draw "worshipers," as follows:—

"He has formed the young, attractive and unengaged girls of his congregation into an ushers' association, the chief duties of membership being to conduct worshipers, and especially strangers, to their seats and to collect the offertory. The girls take turns, twelve of them officiating each week. They wear a simple, neat and very effective uniform of white, with a becoming lace cap, and stand ready in a double row at the church door to welcome arriving worshippers.

"The first trial of the innovation yesterday was an enormous success, crowds of young men who have been stubbornly 'unregenerate,' coming from far and near. The pastor is delighted with the success of the experiment, which, he said, he was sure would prove the long-sought solution of the difficult problem of how to bring light to many young men whom the distractions of business and pleasure have hitherto monopolized.

"The church's principal supporters are prominent business men, and they are equally delighted. They say that the opposition churches in the neighborhood must follow suit or 'go out of business.' The treasurer said the fact was sufficient that the offertory showed a 150 per cent. increase over the corresponding Sunday of last year."

* * *

The difficulty with Christian people in general is their misunderstanding of the divine plan, with the thought which is so general amongst them, that an outward moral gloss and membership in some of the sectarian churches is what the Lord is seeking and approves. The enterprising church members, with a measure of good intention, resort to Trilby shows, raffles, chances, and various methods that are somewhat shady for the raising of money, or, as in the above case, for the increase of their attendance. What they all should see is that the Lord "seeks such to worship him as worship him in spirit and in truth." (John 4:23.) And the call is not to an outward gloss of morality, nor to an earthly church membership, but a call to saintship, to full consecration of heart and life to the Lord, and these, as the Lord himself forewarned us, will be but a little flock, amongst them not many wise, great, learned or noble according to the course of this world.

But the friends of the various denominations ask, How then would the world be converted and the Millennium be ushered in? We answer that the conversion of the world and the bringing in of the Millennium are matters beyond human power. With all the stooping to worldly methods and ignoble practices, there are twice as many heathen today, after a hundred years of the most noted missionary effort the world has ever known, as there were a century ago. The natural increase of the human family operates effectively to stop any thought of a conversion of all the heathen—we are getting farther from such a possibility every day. But even if the heathen were all converted to the condition of the church members of Christendom we are all witnesses that the work of conversion would need to be repeated, because surely amongst church members God's will is not done on earth as it is in heaven. The vast majority of them have no wish for God's will to be done in them, but rather are walking after the flesh and not after the Spirit. The real hope is in the divine plan: the selection now of the little flock to be the bride, the Lamb's wife, and the work for the world to begin after the marriage of the Lamb has taken place at the second coming. Then the Spirit and the glorified bride will say, "Come," and whosoever will may come and take of the water of life freely. Then Satan will be bound and all the families of the earth be blessed with the uplifting influences that will then be world-wide and ocean-deep—the knowledge of the Lord.

HE THRESHETH HIS WHEAT

When the Wheat is carried home,
And the threshing time is come,
Close the door.
When the flail is lifted high,
Like the chaff I would not fly;
At His feet oh let me lie
On the floor.

All the cares that o'er me steal,
All the sorrows that I feel
Like a dart,
When my enemies prevail,
When my strength begins to fail—
'Tis the beating of the flail
On my heart.

It becomes me to be still,
Tho' I cannot all His will
Understand;
I would be the purest wheat,
Lying humbly at His feet,
Kissing oft the rod that beat,
In His hand.

By and by I shall be stored
In the garner of the Lord
Like a prize;
Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies.

—*Unknown.*

BROOKLYN AND WORCESTER CONVENTIONS

On November 11th Brooklyn, N. Y., had a splendid one-day convention. About 200 gathered with the local friends—mainly from New York City, but various cities of New Jersey, New York, Pennsylvania, Connecticut and Maryland were represented. The forenoon rally was heart-cheering. One dear colporteur present, on hearing a testimony given by one newly come into the light through his efforts, declared that it was worth more to him than a thousand-dollar gift. Testimonies from the newly-interested often astonish us, showing how rapidly some can grow in grace and knowledge.

The afternoon session for the public was splendidly attended, considering that it rained all day;—about 1,000 very attentive hearers were present. The friends must have been very industrious and liberal in their advertising, else no such assemblage could have been gathered on such a day. We were pleased, too, that when they noted the unfavorable weather they did not murmur nor complain, but said,—"The Lord knows best: He could have ordered it otherwise had he so desired."

The evening discourse on "Two Purgatories"—one for

the church and one for the world—those who desire already possess, through the newspapers; so we do not elaborate its features here. We parted with joyful greetings at 9 p. m., all of us wishing for the general convention with our Lord—hoping that it will be soon.

Worcester, Mass., had its first one-day convention on November 18. It was surely a joyous occasion for the dear friends there as well as for us who visited them; over 200 from all parts of New England, but particularly from Boston and vicinity. The local church is small in numbers and financially weak, but had been saving up in preparation for the convention expenses for fully two years. They seemed greatly rejoiced with the results of their efforts.

The morning session led off as a Testimony Rally, then came Brother Russell's discourse to the interested on the "Times of Restitution"—slightly different and more elaborated than the reports of it in the daily newspapers. Next came the noon-day repast, and in the afternoon the public service—the event of the occasion. The friends had secured "Mechanics' Hall," the largest and finest auditorium in Worcester, seating over 2,000. A grand audience was present, and the close attention given to so lengthy a discourse told of an interest which with some will, we trust, grow and deepen into love, devotion, zeal. About 1,100 were present. Brother Russell's train left just at the close of this service, but the friends had, we understand, further spiritual feasting in the evening.

IN THE CROSS OF CHRIST I GLORY

Luke 23:33-46.—DECEMBER 9.

Golden Text—"Father, forgive them; for they know not what they do."

The Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a "life for a life," and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. Worldly wisdom rejects the entire story of redemption when it rejects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was no fall from perfection there was no original sin and condemnation, and if Adam and his race were not cursed, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

"Christian Science," falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood. Its theory is that there is no sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions;—that there was therefore no divine sentence against Adam and his race as sinners, and that there is no such thing as death. They thus contradict the Apostle who declares, "By one man's disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners." (Rom. 5:12.) This delusion, which seems so weak and nonsensical to those who have learned to rightly divide the Word of Truth, is, as the Scriptures declare, a "strong delusion" upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practising the denial of all pain, gradually so pervert their minds that they cannot reason properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

ERRORS BEGET ERRORS

The third view of the cross is the offspring of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused and blinded, and sees not clearly just what was accomplished. In its blindness it grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. They claim that Jesus suffered to show us how to suffer, that he died to show us how to die, to show us his resignation to the Father's will. They totally overlook and ignore the true view of our Lord's death set forth in many Scriptural, positive statements, some of them in this lesson: that Christ died for our sins, that he gave himself a ransom for all, that he bought us with his precious blood, that we are redeemed by the blood of Christ.

The true view of the cross recognizes that while Jesus is indeed the Teacher of the church, the Head of the church, the Bridegroom for the bride, the church, it is the Lord who obtained not only the rightful authority to be our Teacher and by and by to be King of the world, but also by the same sacrifice, by the same ransom price, he bought the church and the world, securing for all mankind release from the original sentence of death, release from the "curse," thus making it possible for God to be just and at the same time the justifier of him that believeth on Jesus. It is when the death of Christ is recognized as the ransom price for Adam, and incidentally for all of his family who lost through his disobedience, that we see its real signification, and how it was impossible under the divine arrangement for the baptism into death to be omitted by our Lord. At the same time we see how all who will be members of his glorious bride class must also share with him in this baptism into death, and that without the shedding of his blood there could be no remission of sins, no reconciliation to the Father, no resurrection out of death, no reattainment of everlasting life. With the true view before us we have not only feelings of sympathy for our dear Redeemer's sufferings at Calvary, portrayed in this lesson, but we have joy also in his faithfulness, which means our redemption and ultimately through him, in the resurrection, our deliverance from the power of sin and death.

EN ROUTE TO CALVARY

Our last lesson showed us Pilate signing the death-warrant of Jesus under protest, washing his hands as indicating that he considered the matter an outrage of justice, but was helpless as respects further protestation against the will of the people who cried out, "Crucify him!" The scourged Jesus, who knew in advance the result, was the most calm and collected one of the company, fully prepared to drink to its dregs the cup which the Father had allowed to be prepared for him—conscious that the Father's love and care would do nothing amiss and would cause ultimately all things to work together for his good. Soon all was in readiness, and the little procession was formed and wended its way from Pilate's castle along the narrow streets of Jerusalem to the Damascus gate. First went a soldier with a white wooden board, on which was written the nature of the crime of the convict; next followed four soldiers under the command of a centurion, with hammer and nails, guarding Jesus, who bore his own cross; then followed the two robbers, each bearing his own cross and guarded by four soldiers. A multitude thronged the way, the curious throng, the exultant enemies, and some of the Lord's friends, "Mary with other women weeping" (vs. 27). The entire distance from castle Antonio to the hill-top called Calvary is about three-fourths of a mile. Calvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:—

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. . . . This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. . . . At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general concensus of agreement that this is the true Calvary."

En route, and probably near the Damascus gate, a women's society for the mitigation of the sufferings of those executed met the procession and tendered refreshments in the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by benumbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage to show his appreciation of the kindness, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. "More than conquerer" we behold him—we glory in the principles which actuated the Captain of our Salvation in his every act, and we are inspired by his example to press with vigor on, assured by him that "Greater is he that is for us than all that be against us," and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

BEARING THE CROSS AFTER HIM

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus—weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes—was about to faint under the weight of the cross. Simon was compelled to bear the cross after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the latter, the figure becomes all the more striking as an illustration of how the Lord's true followers today are to walk in his footsteps and to join with him in the carrying of the cross—not the literal, but the symbolical.

If we are inclined to wonder where were Peter, John and James and the others of the apostles that they proffered the Master no helping hand, we are to remember that they were "common people" and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and no doubt these considerations had something to do with their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing—they understood not until after our Lord's resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which they did not then have, and that thus we have much advantage over them every way.

When we think, however, how nobly Peter, James and John and the others carried on the work of the Lord—how they took up the cross of Christ in the highest sense as his apostles and servants—we have every reason to rejoice and to do them honor. And now the cross is with us. The truths represented in our Lord, in his teachings, in his sacrifice, are still despised and rejected of men—not only by the world, but also by the chief priests, scribes and Pharisees of nominal Christendom. The members of the body of Christ, their hope of glory, honor and immortality, and the blessing of all the families of the earth, are still laughed to scorn, and there is still room for bearing the cross and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in walking in his steps.

"FATHER, FORGIVE THEM"

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. It was a most cruel death, though perhaps not more cruel than some other forms by which the Lord's followers and others have died. It was not the pain, not the suffering that was our ransom price—it was the death. The penalty upon father Adam was not the amount of pain he should suffer, but the fact that he must lose life. And so some of Adam's children have lost their lives with great pain, others with little suffering, but over all the sentence reigns, "Dying thou shalt die." It was sufficient in some respects that the Lord should have died, no matter how, but in other respects this was not sufficient. Under the Mosaic law it was decreed, "Cursed is everyone that hangeth on a tree." (Gal. 3:13.) That vilest sentence or curse against sinners under the law Jesus bore, that he might not only be the Redeemer of the world in general but also the Redeemer of the Jew, as it is written, "He was made a curse for us"—experienced the sentence of the accursed ones under the law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most agonizing moments of the entire experience, that our Lord in the midst of his agony prayed for his enemies, "Father, forgive them, for they know not what they do." It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, as it was also that of the first martyr, Stephen, who cried in dying, "Lord, lay not this sin to their charge." It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the Vatican MS., which is one of the very oldest; and although they appeared in the Sinaitic, they were subsequently stricken out of the latter as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them.

"THEY PARTED HIS RAIMENT"

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy.. (Psa. 22:18.) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation—all declared to be indications of the time of the end of this age. (Dan. 12:1-4.) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfilments of prophecy.

DECEPTIVE OUTWARD EVIDENCES

The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also of his miracles of healing, of awaking the dead, saying, "He saved others, let him save himself." Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their course previously, they did not now manifest it, since they were fully convinced that our Lord was a deceiver, a fraud. This was implied in their willingness to say, "His blood be upon us and upon our children." If they had any qualms of conscience these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, they said. If he were the Messiah undoubtedly he would not thus suffer ignominiously, but would come down from the cross; hence they said, We have proof that our course has been a wise and proper one in ridding our nation of a disturber of its peace, whose teaching would ultimately have overthrown our priestly authority and control of the people.

Similarly in the harvest of this age, with antitypical nominal spiritual Israel, the truth is stranger than any fiction, and the masses, in a wrong condition of heart, not guided by the Spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head in Greek, the language of literature—in Latin, the language of the Romans, their rulers—in Hebrew, the language of their own nation the words, "This is the King of the Jews," were struck with the absurdity of the situation—its impossibility, so to speak,—that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could have refused to die,

could have resisted their insults, could have had "more than twelve legion of angels" for his defence. But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life—dead as brute beasts.

How we may rejoice that the dear Redeemer did not when he was reviled revile again, when he was maltreated resent it and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting which have come to him as a reward and as a token of the Father's approval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his kingdom.

"WITH ME IN PARADISE"

As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising, that similar emotions were awakened in the minds of the two robbers crucified with Jesus. In his company, following him, they had been witnesses of his meekness, gentleness, patience and evident faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, blind as the rulers and the populace, joined with them in reviling the Lord as an impostor, a hypocrite. The first—manifesting a faith which, under all the circumstances, was a remarkable one—reproved his fellow saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Our Lord's light indeed shined in darkness and the children of darkness comprehended it not, but his disciples at least sympathized. And so also this poor thief perceived that our Lord was suffering injustice, being buffeted, yet taking it patiently.

Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and, notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor, and the thought had doubtless been growing in his mind, What if this is some great one from the spirit world, who, as he claims, will by and by in another age establish his kingdom! What if these rulers are moved by envy and selfishness, and are blind to his teachings! The raillery of his companion only opened his mouth in defense of the Savior. Confessing his own unworthiness, he nevertheless pled for justice, suggesting that both he and his companion thief had reason to be fearful in their dying hour as respects what might be their future in the hands of the Almighty; but here was one traduced, buffeted, crucified, of whom they were witnesses that "This man hath done nothing amiss."

"LORD, REMEMBER ME"

Having administered the rebuke he appealed to our Lord, saying, "Lord, remember me when thou comest into thy kingdom"—when you receive your kingdom, wherever it may be and under whatever conditions, if it is in your power remember me. I look to you as vastly my superior and the superior of all of us. It seems to me not at all improbable that you are indeed a mighty king, misunderstood by some of your subjects. I venture this appeal to you, even though in the eyes of others it may seem foolish. "Remember me" when you become a king, for I verily believe somehow, sometime, somewhere, you shall have a kingdom; for you certainly would be worthy of it.

Our Lord's recorded answer has caused much debate amongst Christian people. As it appears in the English it seems to give the thought that the Lord himself expected to be in Paradise that same day, and that the thief would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. The Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrection on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection told Mary to tell the disciples that he had not yet ascended to his Father and their Father, to his God and their God. Paul's declaration is that he was dead during the interim—that "he rose from the dead on the third day."—1 Cor. 15:4.

PARADISE LOST TO BE RESTORED

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored—the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the Paradise of the kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreciated when we transpose the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee today [when everything seems unfavorable, when I appear as an impostor, subject to the insults and taunts of my enemies—notwithstanding all this, I tell you] thou shalt be with me in Paradise." But the Lord and the thief went to hades, the tomb, the state of death, that very day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remainder of the world, unconscious.

When the Lord at this second coming, in due time, shall call forth the thief from the tomb he will come forth to Paradise, for the whole earth at that time shall be filled with the glory of the Lord, the Sun of Righteousness shall fill the earth with the light of divine truth. Then that thief of remarkable faith will be remembered and receive blessing proportionate to his faith and to the blessing which he ministered to his dying Redeemer. Furthermore, the thief's request was to be remembered when Messiah would come in his kingdom, and we still pray, "Thy kingdom come, thy will be done on earth as it is in heaven." There can be no Paradise until his kingdom shall come. Our Lord's answer, as expressed in the words "Verily, verily," signifies, "Amen, so be it,"—Be it as you have suggested, thou shalt be with me in Paradise, I declare this today amidst all this contradiction of sinners and exhibition of the powers of darkness.

MANY OR FEW STRIPES IN PARADISE

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God—will not all others have some blessed opportunity in Paradise, too, under the ministration of the Millennial kingdom? We answer, Yes. The blinded thief will be there, and all those blind spectators who railed upon the Lord and those who cried, "Crucify him," and pierced him, and who said, "His blood be upon us and upon our children"—they will all be there, as it is written, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (Jno. 5:28, 29.) What advantage then will the friends of the Lord have over the others? We answer they have much advantage every way: first they have the blessing and peace which come in believing even in the present life. All the Lord's disciples know this, and the believing thief assuredly realized a blessing from it, too, and died the happier. As for the future life we may readily see that the blinded ones, while not to be held entirely responsible for their blindness, which the Scriptures declare comes from the god of this world, who blinds the minds of them that believe not, are nevertheless to some extent responsible, and will be handicapped in the future in proportion to their degree of present wilfulness in sin.

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. He had not cultivated the fruits and graces of the Spirit and therefore would not be acceptable as an overcomer and joint-heir with the saints. But we may be sure that the faith developed and acted upon to the extent of defending the Lord in such an emergency implies a considerable degree of principle and love of righteousness at heart, and that under the Millennial kingdom conditions the believing thief would undoubtedly have made rapid progress under the blessing of the Lord up to full perfection of all that was lost in Adam and redeemed by the precious blood.

Dr. Alford has well said, "What is really astonishing is the power and strength of that faith which, amid shame and pain and mockery, could lift itself to the apprehension of the Crucified as his King. The thief would fill a conspicuous place in the list of triumphs of faith supplementary to Hebrews 11."

"DARKNESS OVER THE LAND"

It was about noon that Jesus, seeing his mother and John standing near, said, "Woman, behold thy son," and to John, "Behold thy mother." We thus see that, in the extremity of his pain even, our Lord was thinking less of himself than of his disciples and of his dear ones. It was about this time that darkness began to settle, beclouding the scene for about three hours. Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. And surely it was appropriate that nature should be draped, the shadowy vail drawn over such a scene. Well did it picture the temporary triumph of the power of darkness over him who is the Light of the world. Thanks be to God and to our Lord that through his blessed sacrifice for sins very soon all the shadows will be past, for the Sun of Righteousness will

rise with healing in his beams for the blessing of all the families of the earth.

"GAVE UP THE GHOST"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice—consuming the remainder of his strength. His words elsewhere recorded were, "My God, my God, why hast thou forsaken me?" We have already noticed the serene calmness of our dear Master from the time in Gethsemane when the angel strengthened him with the assurance that his course had thus far been pleasing and acceptable in the Father's sight. But it was necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence however, this was not prolonged, but merely "for a moment." The Father hid his face from his beloved Son in the sense of withdrawing all spiritual fellowship and communion: for a moment, therefore, our Redeemer was left in a depth of darkness, and his agonizing cry pictures the loneliness of his heart. It was not enough that of the people there were none with him—it must come to this, that the Father should temporarily withdraw sustaining strength and assistance.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this "he gave up the ghost." The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. In other words, he breathed out his last breath, he let go his hold upon life.

But what was meant by the words, "Into thy hands I commit my spirit"—my breath, my life? We answer that when God created Adam he first formed him and then gave him the gift of life. The right to this gift Adam forfeited by disobedience. He was able to transmit to his posterity a spark of vitality, but not perfection of life, because he had lost all right to that. Hence Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam, but, transferred from a heavenly condition, he had a right to life, and it was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that his life being thus surrendered should entitle him to a higher life under still greater favor, and this he received when he arose from the dead on the "third day," for, as the Apostle declared, "He was put to death in the flesh, but quickened [made alive] in the Spirit"—a spirit being.—1 Pet. 3:18.

"HE IS RISEN, EVEN AS HE SAID"

Matthew 28:1-15.—DECEMBER 16.

The proofs of our Lord's resurrection from the dead are quite necessary to be kept in mind by those who have been begotten of the holy Spirit; and as they were indispensable to our attainment of justifying faith in Jesus, so they are also necessary for others. Indeed none could reach the higher developments of faith and Christian experience without this foundation well established. As it was necessary for us to know that Christ died for our sins before we could believe in him as the Redeemer, as the one who had secured the right to be the Life-giver to Adam and his race, so it was necessary for us to believe more than this, namely, that he who died for our sins rose again, so that he might be our justifier, our Lord, our guide, our helper, our advocate with the Father, and by and by the Mediator between God and the world. From this standpoint therefore, our lesson is important as providing us with the necessary reasonable proofs to lay before those who are approaching the subject—our friends, the members of our families, etc., who have not yet accepted Christ.

SUMMING UP THE PROOFS

we find that they are numerous and well substantiated, as follows:—

(1) Our Lord's death could not have been a case of suspended animation: the spear-thrust in his side made this evident, not only because it was a mortal wound, but because it furnished evidence that our Lord was already dead in that there issued from his side water as well as coagulated blood.

(2) The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor.

(3) The request of the chief priests, that the stone against the door of the sepulcher be sealed and the Roman guard placed around the tomb, so that no one could remove the body and then pretend that Jesus had risen, was a further evidence that he was regarded as dead.

(4) His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection—so much so that even after he had risen it was with difficulty that they were convinced.

(5) The record that the guards dissembled and declared that the disciples stole his body while they slept, being bribed by the Jewish rulers, served at least to prove that the guard had been set and that everybody recognized that Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, in which no one had previously been buried, so there could be no doubt as to the identity of the one who arose. We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as the Redeemer of the world. Even Strauss, the agnostic, is constrained to say on this subject, "The whole countryside knew he was dead."

THE WITNESSES MOST RELIABLE

The resurrection of Christ is vouched for by many most honorable witnesses, of whom it cannot be said that they were shrewd and learned and took advantage of opportunity to hoax the public. On the contrary, they had nothing to gain by their course—everything to jeopardize. The witnesses were not only poor but unlearned, and write themselves down as "ignorant." It would have been to their advantage to have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power as the risen one the forgiveness of sins—and did this at their own expense, with sufferings, stripes, imprisonment and cruel death as the reward. Their testimony fully concurs with the Master's own words before he died—words which his own intimate followers could not appreciate, could not comprehend—that on the third day he would rise from the dead.

The doctrine of the resurrection itself is peculiar to the Jewish and Christian religions. Other religions the world over ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hope rested in the fact that Christ did rise from the dead. Mark the Apostle Paul's words, "If Christ be not risen, then is our preaching vain, your faith is also vain; yea, and we are found false witnesses of God; because we have testified that God raised up Christ: whom he raised not up if the dead rise not; for if the dead rise not then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished."—1 Cor. 15:14-18.

It is not reasonable to suppose that honest men would misrepresent such a matter as the resurrection of our Lord, and it would be foolish for them to lay such stress upon a matter of which they were not morally convinced themselves. Why dwell so earnestly upon the resurrection of the dead if they had the least doubt on the subject? Why declare that all faith and all hope in Christ, all hope of forgiveness of sins, all hope of a future life by a resurrection was at an end if Christ had not risen, unless they were satisfied beyond peradventure? Especially so when the learned of that time were teaching Plato's philosophy, that the dead are not dead but more alive, and hence need no resurrection.

Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record—it would have been either more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

JEWISH RECKONING

4 to 6 p.m. Friday=2 hours.
6 p.m. Friday to 6 p.m. Saturday=24 hours.
6 p.m. Saturday to 4 or 5 a.m. Sunday=10 or 11 hours.

BY MODERN RECKONING

4 p.m. to 12 midnight, Friday=8 hours.
From midnight Friday to midnight Saturday=24 hours.
From midnight Saturday to 5 a.m. Sunday=5 hours.

Or another possible view of the matter would indicate Thursday as our Lord's death-day as follows:—

Laid in tomb—6 p.m. Thursday.
6 p.m. Thursday to 6 a.m. Friday—First night.
6 a.m. Friday to 6 p.m. Friday—First day.
6 p.m. Friday to 6 a.m. Saturday—Second night.
6 a.m. Saturday to 6 p.m. Saturday—Second day.
6 p.m. Saturday to 6 a.m. Sunday—Third night.
6 a.m. Sunday—Beginning third day.

Either view thus reckoned fulfils Peter's words, "He rose again the *third day.*"

TWO VIEWS OF THE RESURRECTION

The view of the majority of Christian people is that our Lord arose from the dead to the same conditions exactly that he had during his life on earth—a man subject to the same limitations that he had before he died. The other view is ours, namely, that our Lord arose from the dead a spirit being, but since human beings cannot see a spirit being without injury, our Lord—really a spirit being—clothed himself as it were with flesh and clothing in order to appear to his followers—in order to give them a demonstration that he was no longer dead; and secondarily by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced—that by all these changes he might demonstrate to his followers that, although risen from the dead, he was no longer the same being as before nor subject to the same limitations as before; but now as a new creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went—so is everyone born of the Spirit, everyone who experiences a resurrection to the spirit nature.—John 3:6-8.

Our Lord had indeed appeared subsequently to Saul of Tarsus, and manifested to him a certain measure of the glory of his resurrection condition, but the effect upon Saul was to blind him so that it required a miracle for his relief. To have so appeared to the eleven apostles and the others of the five hundred brethren who believed on him would not have been a satisfactory proof of our Lord's resurrection. They would merely have known that they had seen a great light, experienced a shock, and that they had heard certain wonderful words, but where would have been the proof to them or others of mankind that the one who was buried in Joseph's tomb had arisen from the dead and was now a spirit being? Our Lord, therefore, evidently chose by all means the better plan for making known the great fact of his resurrection. He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature, but that he appeared and disappeared in bodily forms as the angels had in previous times, as for instance the three who appeared as men to Abraham for the purpose of communion with him, who ate dinner with him and whom he afterwards came to know as the Lord and two angels. For a similar purpose the Lord had appeared to his disciples after his resurrection: he vailed his glory and they saw it not when he appeared in various forms.

ERROR ALWAYS CONFUSING

The majority of Christian people are greatly confused over the matter of the resurrection anyway. Having received from heathen philosophies in the "dark ages" the same doctrines that were communicated by the adversary to all the heathen, namely, that the dead are more alive than they ever were before, Christian people in general wonder why the Scriptures lay such stress upon the resurrection—why there is any necessity at all for a resurrection. They properly enough reason that if they were told at the time of the funeral that their dead friend was now "free," no longer trammeled with the earthly body, etc., why would he need to be trammeled with it in the future any more than in the present? and if some had gotten along without bodies for eighteen centuries or more, why would they need bodies thereafter any more than before? All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely die," and the rejection of God's statement, "Ye shall surely die." When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope for them ever to have any knowledge or consciousness except by resurrection of the dead—we learn that there is neither knowledge nor device nor wisdom in the grave, sheol, the state of death, whither all go (Eccl. 9:10.) As an illustration of how confused some of the ablest clergymen of the country are on this matter, we quote a few words from Doctor Peloubet. He says:—

"The resurrection of Jesus shows us the meaning of the New Testament teaching concerning the resurrection of the body. So in the Apostles' Creed we declare our belief in the 'resurrection of the body.' But these things do not express what the New Testament teaches concerning the resurrection, especially in 1 Corinthians 15. Jesus himself did not have his resurrection body till he ascended. The disciples saw the same body they had seen before the crucifixion. Our present bodies with flesh and bones cannot inherit the kingdom of God, but out from them in some way will grow spiritual bodies."

What confusion we find here! The cause is not far to seek: it is first the error of supposing that the dead are not dead, and secondly the failure to see that our Lord was "put to death in the flesh but quickened in the spirit," as the Apostle most explicitly tells us. (1 Pet. 3:18.) Thank God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word—consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)—not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

REVEREND DOCTORS CONFUSED

We suggested foregoing that the doctrine of the resurrection is a confusion to the majority of Christians, and we give another sample of this from Doctor Peloubet:—

"What is the need of a resurrection body? The body is the instrument of the soul: it is probable that the soul must have some medium of communication with other souls and with nature."

Now consider: Our dear friends hold that the souls never die, although the Scriptures tell us that a death sentence is upon every soul of man, and that Christ poured out his soul unto death as our ransom price. (For our views on this subject, "What is the soul?" we refer the reader to MILLENNIAL DAWN, Vol. VI., page 346.) Doctor Peloubet probably holds in common with others that the undying souls go either to heaven or hell immediately at death, that the resurrection will not take place until the second coming of Christ, which he in common with others probably places a long way off; and yet he tells us here that the souls in heaven and in hell would have no instrument of communication with each other and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man himself is a soul, a being, that in dying his being is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him—the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, "I am the resurrection and the Life."

OUR LORD'S RESURRECTION

With the foregoing suggestions respecting the fact that our Lord's resurrection is well vouched for by good authority, and that he was raised a spirit being, let us proceed to an examination of the lesson. The narrative is simple, unvarnished, natural. The different gospels tell of the matter in different language, narrating sometimes the same item in different form and sometimes different items connected with the manifestations of the forty days of our Lord's presence after he arose from the dead and before he ascended on high. Although these accounts differ they in nowise contradict each other; each told what he himself saw and knew, whereas had the account been a spurious one, gotten up to deceive, undoubtedly great care would have been exercised to have every witness tell the same thing. Here, then, is a sure proof of the truthfulness of the records.

To draw an illustration from more modern history: We notice the fact that several generals present at the battle of Waterloo gave very different accounts of the same—especially respecting the time of the beginning of the battle. Two armies of men witnessed the matter, yet an authoritative account of just when it opened cannot today be known. The Duke of Wellington declared that it began at ten o'clock in the morning, and General Alba, who rode beside him, says the hour was eleven-thirty; Napoleon and one of his assistants, Douret, claimed that it began at twelve o'clock, and General Ney asserted that it began at one o'clock. Evidently these different persons had different conceptions of

the matter: one may have counted from the time the first gun was fired, another from a period of the general engagement, or what not. No one thinks of questioning the fact that there was a battle of Waterloo because of these divergent statements respecting the time it began. So with the matter of our Lord's resurrection, the fact that the different records of it are not in the same language militates nothing against the fact as a fact. All agree that the resurrection took place on the first day of the week (Sunday) following the Passover, early in the morning. Mary Magdalene and the other Mary, the mother of James the Less and of Joses, were there (Matt. 27:56), and Mark and Luke tell us that shortly afterward came Salome the mother of John, Joanna the wife of Chuza, and other women, who brought spices for a more thorough embalming of the Lord's body than was possible on the night of our Lord's burial, on account of the lateness of the hour and the approach of the Passover.

The earthquake had already rolled away the stone, the sentries had fled in terror from the manifestation of the angel's presence—they fled to the high priest, who probably had engaged to be their paymaster—having them detailed for a special police duty by Pilate. But the angel, so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends, assuring them that Jesus was risen, and directing them to go quickly and tell his disciples, also assuring them that Jesus would go into Galilee, and intimating a general meeting of his friends there, which later took place. En route they met Jesus, who sent the same message to his disciples. Seemingly the Lord recognized that woman can exercise faith more readily than can man, and here he used them as his servants and mouthpieces to bear his message—to prepare his disciples, to assist them more readily to accept the truth of his resurrection. Meantime the affrighted guard fled and told the circumstances to the prominent elders who had set them their task and who were probably special enemies of our Lord. They were assured that their work would be considered satisfactory if they would keep the facts to themselves or report that Jesus' disciples had stolen the corpse. They gave them a handsome present for their coöperation in this matter and assured them of protection should their conduct ever be called in question.

ELEVEN APPEARANCES AT MOST

For forty days our Lord was with his disciples before his ascension, yet he revealed himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them in thunder tones that a great change had occurred to him—that he was no longer the same being, although he evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was "the Lord, that spirit," a "quickening spirit." To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

ON THE DAY OF THE RESURRECTION

(1) Sunday morning early—to Mary Magdalene—near the sepulchre at Jerusalem.—Mark 16:9; John 20:11-18.

(2) Sunday morning—to the women returning from the sepulchre—near Jerusalem.—Matt. 28:9, 10.

(3) Sunday—to Simon Peter alone—near Jerusalem.—Luke 24:34.

(4) Sunday afternoon—to the two disciples going to Emmaus—between Jerusalem and Emmaus.—Luke 24:13-21.

(5) Sunday evening—to the apostles excepting Thomas—at Jerusalem.—John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

THE NEXT SUNDAY—THE EIGHTH DAY

(6) Sunday evening, a week after the resurrection—to the apostles, Thomas being present—at Jerusalem.—John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to reëngage in the fishing business, considering that the Lord and his mission had been a failure. Our Lord evidently expected just such a process of reasoning on their part, and his delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the kingdom of God on a higher and still grander plane than their previous ministries had been—under the ministration of the holy Spirit.

APPEARANCES IN GALILEE

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reëngaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called to seven of his disciples who were fishing.—John 21:1-13.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee.—Matt. 28:16-20.

(9) Very shortly after this he again appeared to a general company of his followers gathered together by previous appointment, "above 500 brethren at once"—in Galilee.—1 Cor. 15:6.

LAST APPEARANCES IN JERUSALEM

(10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem.—1 Cor. 15:7.

(11) At the end of the forty days our Lord appeared to all of the apostles at the time of his ascension. This was at the Mount of Olives.—Luke 24:50, 51; Acts 1:6-9.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc. but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness—he saw him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus having been changed to his image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

VOL. XXVII ALLEGHENY, PA., DECEMBER 15, 1906 No. 24

VIEWS FROM THE WATCH TOWER

NEW MOTIVES AND METHODS IN FOREIGN MISSIONS

As general doubt begins to overshadow the Bible and its teachings, many intelligent people begin to wonder whether or not there is any future life. Decrying the Bible as the work of man, all higher critics and evolutionists are thrown upon the resources of their own judgment respecting the future, and they are very conscious that their intelligence on the subject is a large blank—a guess. Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, was the foundation for their scepticism, which now has spread so that their entire faith has been undermined, and what Jesus said of the Samaritans of old is true of them, "Ye believe ye know not what."—John 4:22.

The religious instincts of man lead him to some kind of worship, and a desire to serve his God in some manner, whether that god be a stick or a stone or the sun or the true God. Hence Christian people of various shades of faith and doubt have during the past century contributed liberally for mission work under the stimulating thought that the poor heathen were going into death at the rate of 90,000 a day without a knowledge of the only name given under heaven and amongst men whereby men must be saved. But now as doubts become confirmed and faith weakens there is a slacken-

ing of the energies formerly put forth on behalf of the heathen. Furthermore it is beyond question that missionary effort has accomplished little in heathen lands in the way of making saints, and that its chief showing has been along the lines of civilizing influences introduced. And is this not true throughout Christendom?

The new thought is that this civilizing influence called Christianization can be introduced better and more quickly by national treaties, etc. Thus Secretary Root's last visit to South America in the interest of better business relationship between those countries and the United States is pointed out by some as having been a great missionary enterprise. So greatly do the ideas of man gradually swing around! We quote below from the *Springfield (Mass.) Union* on this subject as follows:—

Rev. Newton M. Hall, pastor of North Congregational Church, preached yesterday morning on the modern motive for missions, as a timely topic, in view of the meeting of the American Board of Commissioners for Foreign Missions in North Adams this week. He showed how the old-time motive of soul-saving had largely given place to the motive of Christian work to uplift and better the conditions of the non-Christian peoples. He said in part:

"We must admit that the impulse for missions simply from the standpoint of soul-saving is not as strong as it was a century ago. We may regret this, but we must face the facts. Yet the interest in missions must not die. No greater calamity, from both moral and economic standpoints, could happen to America than to lose interest in foreign missions. What, then, is to be the new motive for missions? It must be the motive, old, yet new, set forth by Paul in the text; the oneness of God, the brotherhood of all men as proclaimed and mediated by Jesus Christ. It is not our civilization which we wish to impose upon alien peoples, for we are far from being Christian, but the civilization which, please God, we mean to have. Brotherhood, fraternity, is the message, the lifting up of other races, not to our level only, but far beyond.

"Now and then you will find a man who will defend the religions of the East. Do not believe him. Ask the men who have lived

'East of Suez,
Where the best is like the worst,'

who have looked the gods of the East in the face, and they will tell you that the work of Buddha and Krishna and the rest is the work of the beast.

"We want to save men from bestiality and the superstition of heathendom to the glory of the brotherhood of Jesus. The mission of Mr. Root to South America was in a large sense a missionary journey. He went not with threats, but in the Christian spirit of love and brotherhood. Every missionary is first an ambassador of the Lord Jesus, and then God's ordained apostle of liberty and democracy. The peoples of the earth, the downcast, the oppressed, the king-ridden are on the march to freedom. Missionary activity in the 20th century means that we are to aid them in their progress. The haystack missionaries sought its individuals. We are to seek the nations and help them in the struggle until all shall come in the unity of the faith, to the kingdom which hath no end, the joy and expectation of the whole earth."

AN APOSTASY OR A REVIVAL

The editor of *Ram's Horn* declares that the Christian church is facing an apostasy or a revival. He says:—

"For nearly twenty years we have been marking time, but we have not been making progress. True, we have been adding wealth and numbers, but we have not been gaining power. Sporadic revivals break out in places, but evangelism does not spread like a holy contagion. There is no use blinking facts. Conditions are serious. But they are not exceptional. Compared with those of some previous periods they are discouraging, but compared with other epochs they appear far from hopeless. The march of the kingdom seems to be measured by the ebb and flow of the spiritual tide. Today the tide is low. It has been falling steadily since the stirring days of Dwight L. Moody. There are many signs that low-water mark has been registered, and that henceforth we will see a rising flood. But whether it comes this year, or next, or in five or ten years, Christ's people will not lose faith or courage. God is in this world with a purpose, and that purpose cannot be thwarted or defeated. He can do wonders with only a few to help him. He is in need of real Gideons, men and women whose primary business it is to serve God. Perhaps there are more of these faithful ones than we realize. Jonah was deceived by superficial appearances in Nineveh. Doubtless there are more amongst us than we think who have not bowed the knee to Baal. So we will be hopeful and charitable, yet alert and discerning. God is calling the church and individual Christians to higher walks of faith and duty. It must be either advance or apostasy."

THE COST OF CONVERSIONS

The value of a genuine conversion from sin to the Lord —to saintship, to a membership in the "little flock" of the footstep followers of the Lamb—is almost beyond estimation; because they are all "Jewels." But when we think of the common run of church membership, unregenerate, merely bearing a gloss of civilization, the following figures from a more than ordinarily reliable channel seem very high for the results obtained. We quote the following from the Pittsburg *Chronicle-Telegraph*:—

VILLAGE SINNERS CONVERTED CHEAPLY; IT'S DIFFERENT WITH THE CITY ONES

Frankfort, Ind., Oct. 11.—The closing session of the Indiana synod of the Presbyterian church was made interesting by a report on the money it costs to convert a sinner and bring him into the church. The report was made by the Rev. Dr. Donald Morrison, who showed that the cost in cities with the large churches is greatest.

He found that the average ranges from $27 in villages to $212 in cities. In large churches the cost is greatly increased. Dr. Morrison showed that the cost of a church for each sinner brought within its pale in Indianapolis is $620.

There was no adverse comment on these figures. The Indianapolis sinner is supposed to be worth the time, effort and money required to get him into the church.

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

DECEMBER 1, 1905, TO DECEMBER 1, 1906.

Viewed from the standpoint of the great institutions of the world, Bible Societies, Tract Societies, etc., ours is a very small work, if the measurement be by the amount of dollars received and expended; but if the measurement, on the contrary, be by the amount of work accomplished, we are certainly in the first rank so far as we know. We distance all tract circulators in the tract matter distributed freely, in the Bible Study Helps put into the hands of the people, etc., etc. God forbid that we should boast: we have nothing that we have not received of divine favor, and if the work has prospered we believe that it is of the Lord's providence and blessing and not by human wisdom and might. However, surrounded by much opposition from the world, the flesh and the devil, and the nominal church, we have need to encourage ourselves in every way possible, and believe it to be the Lord's will that we should communicate these encouraging features to you all, knowing well that you will share in the trials and discouragements which the Lord forewarned us we should expect if we would be faithful to him and his Word.

By the grace of God the report of this year is the most encouraging we have ever had to present to you. It shows progress, increase, all along the line. But there is one report we cannot set forth in dollars or figures of any kind, yet it is the most important of all—the report of the spiritual condition of those who are in the light of present truth. It is not for us to judge the hearts except in the general sense that the Lord directed, that we may know the difference between thorns and grapes and between brambles and figs. "By their fruits ye shall know them."

Viewing the entire harvest field from this standpoint which the Lord gives us, we are encouraged to believe that the spirituality of the flock is as high or higher than it has ever before been. We feel like saying higher than ever before, nevertheless remember that the Lord's dear people in various quarters have had some very severe trials during the year, from which, we dare trust, however, they are emerging purified and polished, better fitted for the presence of the King and for a share of his glory. These trials, for the most part, have come apparently from the outside: and although the Apostle suggests "false brethren," we like to hope that some who have apparently filled that role were not at heart false, but merely temporarily blinded by ambition or some other unworthy motive; and we like to hope also that, by the Lord's grace, some at least of these will ultimately overcome, realizing the force of the Apostle's argument that the Lord resisteth the proud and shows his favor to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Though such storms and shakings may, while being experienced, seem very disastrous, we feel sure that the Lord will not forget his own, as it is written, "The Lord knoweth them that are his." We may be sure that he will not suffer them to be tempted above that they are able—that if they see to it that their hearts are loyal to him such experiences will not work them injury but really benefit, for are not all the Lord's people to be "overcomers"? and is it not by the "trial of their faith" that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? And are not the brethren the stronger after they have passed through such an experience and reached the further side in safety? Are they not the more reliant upon the Lord and the power of his might? And will they not more closely watch, not only to keep their own garments unspotted, but to assist all the Lord's dear flock who may be in any danger or trouble through their own weaknesses or those of others?

One lesson in this is that we are our "brother's keeper;" that in meekness and gentleness we are to be courageous for the right, for the truth, and thus to assist the weaker ones of the flock. As the years roll on we may expect more and more of these testings and shakings and siftings. We are not to suppose that all who have heard the message and received it with joy will ultimately be worthy a place in the kingdom: hence "think it not strange concerning the fiery trial that shall try you, as though some strange thing had happened unto you."—1 Pet. 4:12.

OUR GROWING Z. W. T. LISTS

It is with great pleasure that we announce that our subscription list has grown about 5,000 since our last report a year ago. Today we have approximately 27,000 WATCH TOWER subscribers, which we may hope represents at least twice or three times that number of readers. We print 30,000 of each issue now, which allows some for sample copies, etc. Our financial sheet shows that our 27,000 subscribers paid us $12,666.59. Thus, with 5,000 increase in numbers on our lists, we have but $542 extra in money to show for it. Some might say that this was a bad showing, but not so we—we are glad to have it so. We have known for some time that many have been interested in the reading of the DAWNS and attending meetings that have not felt that they could afford to subscribe for the WATCH TOWER even at its low price of $1 per year. We have urged that these be encouraged by all the dear friends to send in their names either with the subscription price or without it—either telling us that they are too poor or that they would like to have the TOWER on credit, etc.

The increase of our list with the small increase of money receipts encourages us to think that some of these friends, who ought to be getting the WATCH TOWER (free, if they cannot afford to pay for it), have been reached and are being thus served with the spiritual food according to the Lord's good pleasure. We urge that all the dear friends keep this in mind—that we are desirous of having on our lists the addresses of all who are truly interested in the present truth, in the harvest work and message—especially the consecrated. If you know of those who are not subscribers but interested in the truth, assure them of our good pleasure in respect to the visits of the TOWER whether they can afford to pay for it or not. Assure them that there are good friends of theirs and of the truth glad to make good the deficiency, and that we would much prefer to have them on the lists. Please remember, too, that we like to hear from subscribers yearly, and that those poor who request the TOWER are expected to renew their request each year about June 1st, because that is a less busy season with us.

THE COLPORTEUR WORK

This branch of the harvest work seems to be particularly blessed and used of the Lord, and our friends as well as our enemies are astonished at the results being obtained. In every part of the civilized world these ministers of the harvest time, of the King and his coming kingdom, are going persistently and quietly, making their way against opposition. Our opponents, indeed, are almost without exception those who have never read our books or tracts, and we look for great things from the wide circulation of this reading matter in the near future. By and by, when some of the changes which we see clearly set forth in the Scriptures, and which we see rapidly approaching, shall have reached the world so as to be visible to others, then we may be sure there will be a great awakening of the foolish virgin class, a great trimming of their lamps, a preparation of them for the great time of trouble through which they must pass to wash their robes and make them white in the blood of the Lamb.—Rev. 7:14.

It will astonish you all, dear friends, as it does us, to find it possible to make a better report this year than last. When last year we announced that 254,083 copies of the DAWN had been put into circulation during the year, we were afraid to express any hope of even equaling that large number for the year ensuing. We merely determined to do all in our power. Now we have to announce to you that during the past year, 1906, we have exceeded the output of 1905 by nearly 50 per cent., the total being 377,959. What this means can to some extent be grasped when we point out that this represents an output of over 1,200 volumes for each working day of the year.

Now, how about next year? Shall we set our standard higher or lower? We believe that we may not go far astray if we set our mark for the coming year at 500,000 copies. No other books in the world are selling at this rate—no, or anything like it!—and no other books in the world carry this glorious message of the Millennial Dawn, of the Parousia of the great King, of the harvesting of the wheat, and the things necessary to the preparation of God's people for a share in the kingdom. Under God's providence much depends, of course, upon each one of our readers, as well as upon the colporteurs who reach the public in a more direct manner.

The secret of this large output during the year has been the realization on the part of the dear friends that the harvest is great and the laborers are few, that the work of harvest will not last very long, and that he that reapeth receiveth wages—most wonderful wages of divine favor and blessing upon his own heart now, besides the gracious things which the Father hath in reservation for them that love him. The thought is gradually pressing itself home upon the dear flock that not many years remain in which this harvest work can be carried on—that "the night cometh in which no man can work"—that we are even now approximately in the eleventh hour. We have every reason to suppose that we shall have at least three more years of good opportunities; by that time apparently the forces of evil will be permitted to more or less shackle and restrain our efforts to tell the good tidings, because the work of harvest will be nearly ended, the wheat will nearly all be garnered. With such expectations, hopes, prospects before us, who that has the opportunity could sit idly by? Who that has the Spirit of the Lord will not strive to make opportunity for service?

We encourage those who are free from encumbrances, whose hearts are full of zeal for the Lord and his cause, and who have any kind of reasonable address, to engage in this blessed service. And as for others, whose time and opportunities are less, we suggest to them that they earn those gracious words which our Lord gave to Mary, "She hath done what she could." Do what you can to forward the truth amongst your friends, neighbors and acquaintances, either by loaning the books or, preferably, by selling them—because people will generally read more carefully that for which they have paid money, from the natural desire to get back again their money's worth. And when we consider that these books are sold at about one-fifth the usual price of such books, and that the Lord's message is precious beyond price, we see readily that we are extending the richest and best of bargains to our dear acquaintances. If each of our readers would sell during the year but one half-dozen copies, we might feel very sure of being able to reach the high mark set; and if each would sell at least a dozen copies, we should be almost certain of reaching that high mark, love—Service.

THE TRACT WORK OF THE YEAR

Notwithstanding a handicap put upon us by the post-office department in ruling our Old Theology Quarterly Primary Scripture Studies as not entitled to the special cheap newspaper rate of postage, our tract distribution for the year shows up wonderfully. It cost considerably more, too, for the extra postage ran into thousands of dollars. However, what we cannot hinder we must conclude that the Lord has permitted, and neither murmur nor repine. We are glad that we can render so good a report for the year.

What we term the "volunteer" work has handled almost all of these tracts. We explain its operation for the benefit of those unfamiliar. We get out a special issue of our quarterly at the beginning of each year and use it as our "volunteer" number. All the dear friends far and near, in every land, are welcome to order of this special issue all that they can use in free distribution. We pay the freight charges. The method is that in each little Bible Study class a captain be elected to take the supervision of this volunteer work. He in a general way districts the city and asks for the election of enough lieutenants to take charge of the different divisions of the city as he outlines them. Then, as many of the dear friends as can arrange their affairs to suit, meet every Sunday

for tract distribution, each being enrolled as a worker under the general direction of the captain and the special care and direction of the lieutenant. In this way the distribution is thoroughly done, no part skipped and none done twice. Many of these companies of volunteers, after having completed their work of distribution in their own city, go out in little bands of two or three or more to adjoining towns and cities by electric or steam cars or otherwise. Thus the work of circulating the truth is done in a most thorough manner. Only districts known to be strongly foreign or Roman Catholic are omitted.

The dear friends assure us (and we could see it without their assurances) that this work, whether it accomplishes much or little for others, is a great blessing to their own hearts. It certainly does help to develop the courage necessary to those who would be "more than conquerors." Some who at first felt like hiring newsboys to be their substitutes in the work have found how great a blessing they have been missing, and are now engaging regularly in the service—soldiers of the truth, soldiers of the Lord. Amongst those who are thus engaged are many brethren and sisters of fine education, good address, and some of them of considerable business standing as merchants, bankers' clerks, physicians, etc. The intelligence of the person handing the tract or putting it under the door gives weight and influence to the tract itself, and, as for the day, no better day than Sunday could be found for such a circulation of the words of the living God. We would be glad to know that ministers in their pulpits accomplish as much good by their sermons as do those who thus circulate interesting and profitable discourses free of all charge.

Whatever the world may think of these dear volunteers, and whether it hates their message or forbears, we know how the Lord and the brethren esteem them, and that the day is coming when the Master—who said, If any man be ashamed of me and of my words, of him will I be ashamed when I come in the glory of the Father and all the holy angels with me—to each one of these will say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Not that we are putting works before faith, but as the Apostle says, we show our faith by our works. We believe, and therefore speak—give utterance to the truth, scattering it everywhere by word and pen and printed page. The great Chief Reaper has so arranged matters as to test us along these various lines of love for him, for his Word, for his brethren—to test our courage or our shame, to prove whether or not we are true soldiers of the cross and followers of the Lamb.

All cannot engage in the colporteur work, but nearly all deprived of that privilege can if they will engage in the volunteer work. If they do not so engage we do not judge them: we will rather think kindly and generously of them, and assume that circumstances, of which we may or may not have knowledge, hinder them from doing all that they would do in this blessed work. But God, who knoweth the heart, will say the "Well done, good and faithful servant," only to those who are found zealous in his service. Let us strive to be pleasing to the Lord; let that be our standard. And in harmony with our text for the year let us "set our affections on things above, and not on things on earth." Let us remember that, whatever the opinions of men may be respecting us, we serve the Lord Christ, we have accepted his standard, receive our directions from him, and are satisfied to be found well pleasing in his sight, even though some who have named the name of Christ have not received the truth in the love of it.—2 Thess. 2:10.

THE PILGRIM WORK

This branch of the service is, we believe, a very useful one—one which we feel sure has been very profitable to the Lord's dear flock during the year past. The "pilgrims" are brethren recognized as having not only a clear knowledge of the truth, but as additionally possessing more than average ability in its presentation to others. They go from place to place at the Society's expense, and meet with the dear friends for usually about two days at each place. They are prepared to speak at least twice every day if suitable arrangements can be made for them. We urge that not more than one-half of the meetings at any place be for the public, allowing the other half to be especially for the interested, and we are urging that the "pilgrims" during the coming year shall make a specialty of giving examples of the successful way of conducting Berean Studies at each of their visits.

We do this because we know how profitable these studies are to those who have learned how to conduct them along proper lines, and how insipid they may be if the real spirit of them be not caught by the leader and the class. In those classes where these studies have been most carefully and earnestly followed, and where tactful leaders have been chosen—leaders who will draw the answers to the questions from the classes rather than give the answers themselves, and then in conclusion will summarize the answers—results are excellent. We trust that all the dear friends will take hold of these Berean Studies. The majority of people neither know how to study nor how to teach, and hence fail to get the real food, nourishment, out of what they hear and what they read. Permit the "pilgrims" to help you still more in this direction during the coming year.

"Pilgrim" appointments are only made where we have a positive request, and each May we publish a series of interrogatories, requesting answers thereto from those who desire "pilgrim" visits, that we may judge the better as to the needs and the possibility for public and private meetings. We are always glad to receive these from any of the dear friends, and your contributions to the Tract Fund, while appreciated, are not allowed weight or influence in the matter. We seek to supply the "pilgrims" where they are needed and would do the most good, leaving it to the Lord to find the means for the expenses thus incurred. The fact that you may be quite a distance need not hinder you from answering these questions, and be assured that we shall respond as well as we are able to all such appeals and as often as the men and the expenses and the money at our command will permit. It is too late to make the request when you notice that a "pilgrim" is headed your way, for their routes are made out several months in advance, and they generally go in continuous journey, thus effecting a great saving of traveling expenses. The labors of this department and the cost of the same shown in our reports will be interesting and are encouraging, though not all that we could have hoped.

THE YEAR'S CONVENTION WORK

We need not go into details respecting these gatherings, as we keep you informed from time to time. We merely remark here that we are realizing the Lord's blessing upon this feature of the work more and more. We are finding that the one-day conventions as a rule are preferable as respects opportunities for reaching the public, that the general conventions are preferable as respects the assembling of those who are already interested in the truth, for spiritual refreshment and further development. The latter, we find, can advantageously cover a longer period of time, even though all cannot attend throughout the entire session. Some combine with the conventions their vacation, and anyway are much less fatigued by having the convention meetings spread over a longer period with larger opportunities for rest and social intercourse in the interim. The general conventions of the year at Asbury Park, N. J., St. Paul, Minn., and Dallas, Tex., were very interesting indeed and we believe highly profitable to the Lord's dear people who attended in large numbers.

The one-day conventions are growing in interest and in results as the dear friends learn the necessity for business methods in respect to their arrangements. To reach the public it is necessary first to have a first-class hall, and such halls are expensive and cannot be indulged in advantageously unless a corresponding amount of money be spent for advertising purposes. This the dear friends have learned, and, following it with success, are greatly encouraged. This year we have requested the treasurers of these one-day conventions to send us a report of the total amount of the cost of the conventions to the local congregations for hall, advertising, etc., and the amount of the expenses has been credited to those congregations as so much donated to the Tract Fund. This item, therefore, swells the Tract Fund contributions and correspondingly appears as an increased outlay in connection with the increased branch of the "pilgrim" branch of the work. Of late we think it an excellent plan to follow these one-day conventions and their large crowds with chart talks on the following Sundays, the latter being advertised at the large meeting. We thus seek to gather and hold all the interest created by the first widely advertised meeting. The chart talk usually helps to fix the truth in the minds of these dear friends, and the larger number are thus introduced to the local classes.

PILGRIM WORK SUMMARY, INCLUDING ALL CONVENTIONS

Total number who served as "pilgrims," 1906	30
Total number of visits made	1,821
Total number of miles traveled in preaching tours	176,167
Total number of public meetings held	1,667
Total number of parlor meetings	3,529

The above does not include pilgrim and convention work of other lands, Great Britain, Germany, Denmark, Sweden, Switzerland, France, Italy and Australia.

NEWSPAPER HARVEST WORK

Very few probably realize what a great work is possible through the newspapers. This work does not conflict with the other departments of the service, but rather co-operates. The immense circulation of newspapers in our day amongst all classes of thinking people gives the public press a wonderful power for good or for evil. Why should we not seek to use these channels, these implements, in the harvest work? The Lord directed that in the Jewish harvest the message should be scattered everywhere, and we apply the same rules to the present harvest. At the present time and for a good while back Brother Russell's discourses are published regularly in five different newspapers whose combined circulation is 119,000 copies. This in a year represents 6,188,000 sermons printed and scattered broadcast amongst reading people. Besides this, in all the cities where one-day conventions are held the newspapers publish one of these discourses. So that altogether we would be quite safe in estimating that over 7,000,000 sermons were printed and scattered during the year. While we cannot say that 7,000,000 people were turned to the Lord and to his truth thereby, we do know that some have been interested, profited, blest, brought into the truth through this channel. What more can we expect? Besides, these lessons reach many who are not entirely convinced thereby, but whose prejudice against the truth melts away gradually, preparing them for further blessings of the Lord now or in the future. The cause is indebted to many of the Lord's people for this circulation, for if you did not subscribe for these journals and thus encourage their publishers many of them would surely discontinue the service. All subscriptions should be sent through the WATCH TOWER office, except where the newspapers can be bought on the street.

If these sermons in the newspapers were calculated on the basis of tract pages they would represent 20 pages each or a total of over 140,000,000. We estimate therefore that this is a very valuable feature of the harvest work. Indeed, we all know that many will read a newspaper article who will decline to read a tract. We are looking to the Lord for possible further opening of doors in this direction, and if we learn of any way in which you can assist we will be pleased to communicate with you. Postal cards to the editors of journals publishing the discourses serve to show the interest and encourage publishers.

OUR CORRESPONDENCE DEPARTMENT

We are always glad to have letters from the interested and rejoice that the Lord has granted such wonderful opportunities for mail communication in our day. Should we not estimate that all these arrangements are designed of the Lord primarily as aids in the harvest work? We see that the harvest of the Jewish age covered but a small field, Palestine and vicinity, whereas the harvest of this age properly extends to every part of the world where there are thoroughly consecrated Christian people. And yet the same length of time, forty years, was apportioned to each harvest. How necessary, then, it was that the Lord should arrange greater convenience for the harvest work in our day. And how we see that railroads, steamships, telegraph and mail services all co-operate and were evidently expected to co-operate as factors in this harvest work. Shall we say that these things were designed for the world, and that we are permitted to profit by them? Shall we not the rather say that these things were necessary and intended for the harvest work, and that the world is permitted to profit by them?

Total letters and cards received	51,656
Total letters and cards sent out	40,681

If sometimes the dear friends receive very brief replies to their lengthy letters they must not understand this to signify a lack of appreciation. Your letters are all very welcome indeed, but especially so if they are plainly written and concisely stated. Some letters do not seem to need a reply. When you do wish for information please make your question quite distinct. Do not be surprised if sometimes to your lengthy questions we send very brief replies, perhaps on postal-cards. We answer many questions by referring to our wide-margin Bible, noting there the reference to the treatment of the verse in the DAWNS or TOWERS. We call your attention to the same, knowing that the printed explanations are much more comprehensive than anything that we could take time to write by pen in a letter. Give us credit always, dear brethren and sisters, for having the very best and kindest intentions toward you all and toward the cause we serve, and be assured that we feel the same interest in those who get their TOWERS free and make no remittances to the Tract Fund. When receiving a brief letter reflect that we have 26,000 subscribers, and that we write lengthy letters twice every month to every one, to you—the various issues of the WATCH TOWER. Accept these as our principal replies to your kind letters, and our brief replies as mere post-scripts.

In this connection, we remark that the wide-margin Bibles can no longer be supplied, and the little booklet promised some time ago, giving helpful references and texts, may be expected early in the new year. Due notice will be given in these columns.

HARVEST WORK IN FOREIGN LANDS

The harvest work is prospering greatly in Great Britain and Australia and fairly well in other quarters, Denmark, Sweden, Norway, Germany, Switzerland, France, Italy, Greece and near our own doors in the island of Jamaica—amongst the colored people. Reports from these fields are crowded out of this issue, but may be expected in the January 1st number.

THE FINANCIAL SHOWING

The receipts and expenditures of the year exceed those of any previous year. Not only so, but the shortage of last year has been overcome and we have a credit balance to carry over for 1907. We do not boast;—we are aware that our totals are as nothing compared with the millions devoted annually to the propaganda of error in its various compounds and delusions. Were it not for those millions spent in salaries for ministers, in church edifices, etc., the *bad tidings of great misery for all people except the elect* would speedily give place to the "good tidings of great joy which shall be unto all people."

Evidently the Lord has designed the permission of this great misrepresentation of his character and name by the adversary who for so long has deluded so many of the true household of faith and totally blinded those who believe not. (2 Cor. 4:4.) And doubtless, too, it is of the Lord's permission that now, as the clearer light shines in upon his Word, that those millions should gradually turn to the support of that "religious infidelity" called "Higher Criticism" and its twin sister, the Evolution theory, which repudiate the Bible record that Adam was created an earthly image of God and fell into imperfection and death through disobedience; that hence the race needed the work of the Redeemer at Calvary for their forgiveness; and will yet need that Redeemer's work of *restitution* back to all that was lost in Adam (during the Millennium), ere God's plan of salvation is completed. (Acts 3:19-21.) Doubtless these "strong delusions," together with that of spiritism and Christian Science falsely so-called are permitted now for the testing of Laodicea (Rev. 3:14), the separation of the wheat from the chaff and tares. "Even so, Father, for so it seemed good in thy sight." It consoles us to know that "The Lord knoweth them that are his," and that none of these shall be plucked from his hand, his power, his care. It will not be possible in this day for those strong delusions to "deceive the very elect," however ignorant or humble they may be.

On the other hand we note that the Lord wonderfully blesses what money his wisdom does provide. And the very scarcity of money becomes a blessing in that it encourages the faithful to economy and self-denials which doubtless inure to their greater spiritual profit, in various ways. Doing what we can let us be thankful and content. "Thy will be done!"

1906—SUMMARY OF THE OUTPUT—1906

Total output of DAWNS, "Scripture Studies," cloth bound, sold at cost	377,959
Total output DAWN, Vol. I., magazine form, sold at cost	43,100
Total output of free TOWERS, Tracts and newspaper publication of our sermons, stated in usual form of tract pages	215,308,672

1906—FINANCIAL STATEMENT—1906

Receipts

"Good Hopes" realized	$36,127.02	
Tract Fund from other sources	29,134.05	
		$65,261.07

Expenditures

Deficit of 1905, paid	$3,952.73	
Pilgrim and Convention expenses	11,752.45	
For Tracts, free TOWERS and newspaper publishings	36,490.31	
Maintenance of Foreign Branches	9,715.83	
		$61,911.32
Balance, overplus, 1906		$3,349.75

ITALIAN Vol. I. is again in stock. Price same as the English edition.

FRENCH translation of "Hell" booklet can also now be supplied at 10c. each, 50c. per doz.

Let us permit the blessings of this year to encourage and strengthen and nerve us for the New Year. It may be a strain upon our faith to expect still greater things in 1907, but who knows the mind of the Lord to the contrary? Let us do our parts faithfully and leave the results to him. He is able to put millions into the work through seemingly natural means if he choose; and as we approach the close of the reaping time it should not surprise us to see the work extend wonderfully in the next three years, and then more rapidly close.

If we are doing all in our power, let us not worry but go on contentedly. If we on examination find that we are not doing all in our power we should not be content, but should watch and pray and strive to be of those of whom the Lord will say, "She hath done what she could." Remember that the *best* thing for your friend to read is STUDIES (or DAWN), Vol. I. Remember that every DAWN reader should be on the TOWER list. Remember that you can at no cost but time be a "*Volunteer*"-tract distributor.

"IF I GO AWAY I WILL COME AGAIN"

Luke 24:36-53.—DECEMBER 23.

Golden Text—"While he blessed them, he was parted from them, and was received up into heaven."

This lesson connects with our previous one, and is Luke's brief summary of our Lord's manifestations during the forty days of his presence up to the time when he left his disciples by ascending to heaven. It presents what in our last lesson we designated the fifth and eleventh manifestations of the risen Messiah to his faithful apostles, who were to be his witnesses to the Jews and indirectly to the whole world. The forepart, from verses 36-43 inclusive, show how carefully, how wisely, our Lord presented the truth, so that none of his followers would have occasion for stumbling although he well knew that he was to be for a stone of stumbling, a rock of offence, to both the houses of Israel, the Jewish and the Gospel nominal churches.

The account graphically sets forth how on the evening of his resurrection, while his apostles were gathered discussing the incidents of the day, the reported meeting, interview, etc., Jesus himself stood in their midst the doors being shut. No wonder they were affrighted, for they were in a nervous condition throughout the day, not only fearing apprehension by the rulers but perplexed respecting the meaning of the day's incidents. What could they think now but that a spirit being stood in their midst? how could any other come in while the doors were shut? As a matter of fact, we have seen that although the Lord was put to death in the flesh, he was quickened, made alive in the Spirit, and that he was no longer a human being but born of the Spirit, and that it was by reason of his power as a spirit being that he was able to come into their presence, the doors being shut.

We have seen that he could have manifested himself as a spirit being as he did to Saul of Tarsus later, but that instead of so doing he assumed a body of flesh so that they might be without distraction. The wisdom of his course is shown by the alarm of the disciples and his ability to assure them that what they saw was not a spirit but flesh and bones. His words were, "A spirit hath not flesh and bones as ye see me have." But spirit beings had assumed flesh and bones as Jesus did, and had thus appeared to men to deliver divine messages. We have already noticed such an appearance of our Lord and two angels to Abraham, and how they ate and talked with Abraham. Similarly in this case our Lord, to prove that his body was of flesh and bones, called for food and ate before them some broiled fish and honeycomb.

Their fears thus allayed, they were the better prepared to receive the appropriate instructions of the hour—prepared as they could not have been under any other conditions of which we can think. Evidently our Lord chose the very best way of proving the two facts: first that he was risen, that it was his very self; and, secondly, that he was changed, not the same as previously, because now, as the angels, he had power to come and go, to appear and disappear, to assume one form and clothing or another as suited convenience and the objects he wished to serve.

OPENED UNTO THEM THE SCRIPTURES

Their fears allayed they were prepared for further instruction—an explanation of the wonderful experiences through which they had recently been passing. We could hardly think of our dear Redeemer speaking to his loved ones upon any other topic at such a time. He explained that what they were experiencing was the fulfilment of his words while he was yet with them—intimating that he was no longer with them in the same sense as formerly. He proceeded to explain to them the necessity of their trying experience and his, that the Father had so arranged from the beginning, and had so outlined the matter in the prophecies of Moses and all the prophets, including the Psalms wherever they referred to him. Thus he opened their understanding, their minds, that they could appreciate the Scriptures. His words served as a Bible Key, bringing order out of their previous confusion.

The fact that the Scriptures are so written that they cannot be understood without certain divine assistance is incomprehensible to the world. Not seeing the divine plan worldly minds think it unreasonable that God should hide his purposes from the wise and prudent and reveal them unto babes (Matt. 11:25); they think it strange that he so arranged his revelations through the prophets that they could not be understood except as he would furnish the necessary elucidation, keys or instructions. However, to us who do see the divine plan with a measure of clearness, it was evidently not only the wisest way but the best in every sense of the word for God to arrange his plan so that only those in heart harmony with him would be able to appreciate it in advance of its fulfilment, as the Lord declared, To you it is given to know the mysteries of the kingdom, but to all outsiders these things are spoken in parables and dark sayings, that they might not understand; and again he said even to his faithful ones, "I have many things to tell you, but ye cannot bear them now." —John 16:12.

The things which our Lord revealed to his disciples on this occasion as a key to their understanding of the Scriptures could not properly have been given them previously; those truths would not have been meat in due season to the household of faith earlier. They would do them more good now than at any other time—now that their minds were quickened and they were awakened, energized by the stirring events and perplexities; they now were ready to see the course of divine wisdom in the arrangement of the plan. And is it so now—today? As one by one the Lord's people come to that condition of mind and heart development where they are ready for it the Lord is pleased to give them more light of "present truth"; and when once their eyes of understanding are opened they wonder why they have been so blind that they did not see these things before. The secret is that they were not previously prepared: other lessons must first be learned before the deeper truths could be appreciated; and the great Teacher, reading the heart, was able to give them the opening of the understanding at the appropriate time for the highest welfare of his followers.

We are not to suppose that our Lord worked some miracle upon the minds of his followers to open their understanding: rather we are to suppose that he operated then as he still operates in giving instruction; that he used natural means, that he reasoned with them, explaining to them the necessity for the one feature and the other of the divine plan, until they got before their minds the logical order and sequence of affairs and were able to some extent to grasp the divine purpose. We are sure, however, that they did not comprehend the Scriptures perfectly, because this was not to be their experience, according to our Lord's own words, until after he had ascended on high and sent forth the holy Spirit, which would guide them into all truth, yea, into the deep things of God.

What our Lord did do was to give all the details that the natural man in a consecrated condition of mind could appreciate and act upon. He doubtless showed them briefly that the sacrifice of the law typified his own sacrifice, that the atonement for sin was necessary on a higher scale by better sacrifices before the real reconciliation could be effected and the whole world of mankind be permitted to come back into relationship with God and to have an opportunity for life eternal. He doubtless showed them that natural Israel was not worthy to constitute the kingdom class, that therefore only those accepting him had been chosen—"The election hath received it and the rest were blinded."—Rom. 11:7.

He showed them, further, the work expected of them—to declare not only his righteousness but that he was the sin-offering, and that although he died he arose again to give the blessing as the antitypical High Priest. He showed them that repentance would be granted through the merit of his death and the remission of sins, and that this would be open and applicable to all mankind—all nations. Evidently, however, he did not explain to them that the Gentiles were to be fellow-heirs with themselves in the great honor of being the

antitypical Israel, Spiritual Israel, joint-heirs with Messiah in the kingdom; because we find that Peter and the other apostles were quite ignorant of this feature of the divine plan until the time of Cornelius and the special manifestations connected therewith. Their witness was to begin at Jerusalem, but not to end there.

"BEGINNING AT JERUSALEM"

The call to membership in the bride of Christ must be thoroughly promulgated amongst the natural seed of Abraham that it might select as many as were Israelites indeed before it would be extended to the Gentiles. They were to tarry in Jerusalem also to await enduement from on high—the holy Spirit's anointing and begetting. He referred to the Pentecostal blessing, saying, "Behold, I send the promise of the Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high" The Apostle tells us that the sending of the holy Spirit at Pentecost became a witness or sign of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of his acceptance of the church and household of faith, whose sins alone were covered by that sacrifice. His words are, "Therefore being by the right hand of God exalted, and having received of the Father the holy Spirit of promise, he hath shed forth this which ye now see and hear." This was the seal of the Father's approval of the sacrifice of Jesus, and of the forgiveness of sins of those for whom his precious blood was applied; as the Apostle Paul declares, "He ascended up on high, there to appear in the presence of God on our behalf—as the Advocate of believers, but not as the world's Advocate."—Acts 2:33.

The record is that the apostles did tarry at Jerusalem until they received the Pentecostal blessing, and the lesson to all the Lord's disciples from that day to the present time is that none except those thus endued with power from on high—none except those who come under the blessing of the Spirit of the Lord, the holy mind of Christ—none others are qualified to be the ambassadors for God and his representatives before men. When our Lord sent forth his apostles during his ministry he put his Spirit or power upon them, which enabled them to preach and cast out devils, in harmony with his wishes and instructions; but as soon as he was gone they might do no more work until they received the actual blessing in their own hearts.

We fear that a general trouble amongst those teaching in the name of the Lord today and in times past has been that they did not tarry until they were endued with the holy Spirit, but recklessly pressed into the ministry without this, the real credential of divine authorization. Let us not make the same mistake; let us realize that work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage, of which we can see so much everywhere about us in Babylon. Let us then not only see to it that we have come under the anointing which has been on the body since Pentecost, but see also that we abide in this condition, that we grieve not the holy Spirit, and that thus we shall be qualified to be witnesses for the truth, ambassadors for God, servants of the Most High, co-laborers in the vineyard. At no time was this more necessary than now in the harvest time. All of the Lord's people should be awake to a realization that the truth, the light now due to the household of faith, is not to be expected through any but sanctified channels.

"WITNESSES OF THESE THINGS"

The apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely about his Calvary cross, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they are to tell that he was a properly qualified Redeemer, that he met all the conditions of the law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! how truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Wordly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach—they told the story simply in all of its details, not neglecting even those features which showed their own weaknesses, as in the cases of Peter and Judas, and the disputing as to which should be greatest, etc. The truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.

"HE WAS PARTED FROM THEM"

Bethany was on the Mount of Olives, but a little distance from Jerusalem, and thither the Lord led his disciples at the end of the forty days, after having given them the various manifestations of his resurrection and change already mentioned. We read, "While he blessed them he was parted from them and carried up into heaven." Another account says, "A cloud received him out of their sight." We must remember that the apostles were still natural men, that the holy Spirit had not yet been shed forth upon them: hence we see the necessity for the Lord's giving them such evidence as natural men could understand.

He could have vanished out of their sight as he did after talking with them and eating of the broiled fish and honeycomb in the upper room. But had he so vanished and ascended to the Father how would they have known about the matter? Would they not have been in doubt as to whether or not he had ever gone away to appear in the presence of God on our behalf? But when the changed Lord, the quickened spirit, was about to ascend to the Father, his last manifestation was in a body of flesh, and he was gradually parted from them and gradually ascended into the sky and was lost to their sight, so that they might have before their minds the thought that he was gone, that they were not to expect him to appear and disappear in the future as he had done during those forty days, that they were to think of him now as being with the Father in the heavenly glory. Now they could call to mind his promise, "If I go away I will come again and receive you unto myself." Henceforth their minds would center upon his second coming and the glorious things then to be accomplished for them and for the world. Doubtless this was part of what our Lord made plain to them in opening the Scriptures—that he accepted them and all spiritual Israelites indeed as his jewels, and was selecting these during this Gospel age, and at its close would come again and would receive them to himself as his bride, and establish his kingdom with power and great glory in the earth.

"THIS SAME JESUS SHALL SO COME"

Another account tells us that while they were looking upward to the point in heaven where last they had seen the Lord, two angels appeared and said to them, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus ye have seen go into heaven will so come in like manner as ye have seen him go." The lesson was a complete one and was well understood by the apostles; they fully believed that the Master had gone from them and that as truly he would come again.

They did not forget his statement either, "Lo, I am with you always, even to the end of the age," but accepted this properly as signifying that he would be with them in the plenitude of his power to protect them, to oversee their interests through various agencies at his command. But as to his actual presence, that was gone—"Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 21:9.) He went from them quietly, unostentatiously, unknown to the world. Hence his followers are to be on the watch for the signs that will indicate the presence of the Son of man in the end of the Gospel age, and are to remember that it will be in his day as it was in the days of Noah, men will be eating and drinking, planting and building, marrying and giving in marriage, not discerning, knowing not that the Son of man is present, that the Gospel age is closing, that a new dispensation is about to dawn, to be inaugurated by the complete change of the members of the body of Christ, because flesh and blood cannot inherit the kingdom.

"THEY WORSHIPED HIM"

Although our Lord taught us to worship the Father in spirit and in truth, and again to pray, "Our Father which art in heaven," and although the Apostle said, "I bow my knees to the God and Father of our Lord Jesus Christ," (Eph. 3:14), nevertheless the general sentiment of Scripture seems to imply that there will be nothing wrong in our addressing a petition to our Lord Jesus direct if any so desire at any time. As the head of the body it is but the appropriate thing that, as every member of the natural body makes known its desires, its petitions, to its own head, so the church, the body of Christ, should be permitted to address him, and thus we read in our lesson that the apostles worshiped the ascended Jesus—they recognized his greatness and dignity and honor as the Messiah, the Son of the living God, the Redeemer of the world, who in due time shall come and receive his faithful to himself and establish his kingdom for the blessing of the world. The Lord's own words are appropriate here: he says, "That all men should honor the Son even as they honor the Father."—John 5:23.

Matters had now taken a changed form in the minds of the disciples: their perplexities were gone, they understood

why Jesus had died, the necessity for this, and that it was related to his second coming and the kingdom then to be established—that it was the very basis of his future work. They knew not, indeed, how long it would be before he would come again—the Lord graciously kept this from them lest the length of the period might have discouraged them. Nor was it necessary either to them or their successors, because not one of them would live the entire period, and it was appropriate that each one should live his space of years in expectancy that the kingdom might come in his day, and with the desire that he might be ready for it at any moment. We who live today have the happy lot to live "in the days of the Son of man"—in the days of his second presence—in the days of the establishment of his kingdom—of all days the best.

Instead of being discouraged the disciples now had great joy as they waited for the promised holy Spirit of the fiftieth day. Meantime they were continually in the Temple—not that they lived there, but as we say today of a regular attendant of church, "He goes to church all the time," meaning regularly. So with the apostles: they were from Galilee, and had no special business in Jerusalem during the remaining ten days till Pentecost, and they improved the opportunity of spending much of their time in the Temple, praising God, thanking him, desiring to cultivate in themselves more and more the Spirit of the Lord. Applying this feature to ourselves, is it not true of us also that we have had great joy from the time the Lord opened the eyes of our understanding, that we might see his Word in its true light, that we might be his witnesses? All of this class, truly members of his body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: "We are seated together with Christ in the holies," our hearts have fellowship with him, prayer and praise and worship seem to rank amongst the highest and most appreciated privileges. We have less to ask the Lord for than formerly, more to thank him for, as we begin to realize what great things he hath done for us.

THE STORY OF JESUS IN REVIEW

DECEMBER 30.

Golden Text—"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." —Isa. 9:6.

The closing lesson of the year is a review of the quarter's study of the blessed Redeemer, and truly the Golden Text serves well to congregate and crystallize all of our previous studies of the wonderful character and work of the Prince of Life, the world's Redeemer, the church's Advocate, and soon to be the world's Mediator.

Many are the names of the Son of man—the man Christ Jesus, the Son of God, who was made flesh that he by the grace of God should taste death for every man. The first name given in the list of the Prophet is called Wonderful, and is surely appropriate. His is the most wonderful career and the most wonderful character of which we have any knowledge. Who else than he left the glories of the heavenly state for human conditions? as he himself said "No man hath ascended up to heaven save he which came down from heaven." (John 3:13.) He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy, delighting to do the Father's will, with confidence that in due time the rewards of the Father's favor and love would more than compensate for every sacrifice.

Wonderful, too, was his life amongst men, the Light shining in the darkness, the darkness comprehending it not. More and more as we come into the light ourselves we are able to comprehend this Wonderful One. As the Apostle suggests, the eyes of our understanding being opened we are able to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passes all understanding, such love being manifested, exhibited, illustrated in this Wonderful One. Wonderful also was his resurrection, the "first that should rise from the dead," "the first-born amongst many brethren," "highly exalted, given a name that is above every name, that at the name of Jesus, every knee should bow."—Rom. 8:29; Col. 1:15, 18; Phil. 2:9, 10.

The second name on the list, "Counsellor," is also appropriate. Who else is such a Counsellor? Who else is able to be touched with the feeling of our infirmities? Who else is able always to guide us with his eye? Who else has assured us that all things shall work together for our good? Happy are they who have made the acquaintance of this Counsellor, whom God hath set forth to be the satisfaction for our sins and to be the Counsellor, the Leader, the Guide, the Instructor of his people, and to bring them out of darkness into his marvellous light, out of the chains of sin and bondage of death back to full liberty of the sons of God. Let us more and more heed the voice from heaven, our Counsellor.

"The Mighty God," another of his names, is also appropriate. If the angels were called Elohim, gods, and if the angels appearing to men in the past were called Elohim, gods, because they were the representatives of divine power, surely much more appropriate is the name to him whom the Father specially sent as his special messenger to men. If elohim signifies a mighty one, surely he is above the other mighty ones, next to the Father himself, and may therefore most properly be termed the mighty Elohim—the Mighty God—the one mighty amongst the mighty. "Mighty to save" we sometimes sing; yea, says the Word of the Lord, "He is able to save unto the uttermost all who come unto the Father through him." (Heb. 7:25.) Such a mighty Savior we need, one not only able to sympathize with us and to instruct us, but able also to deliver us from the evil one and from our own weaknesses as well as from the divine sentence against our race as sinners. Let us exult in this "Mighty One," whom the heavenly Father, Jehovah, has sent forth as the Arm of Jehovah for deliverance from sin and death.

The title "Everlasting Father" will in due time be appropriately his—but not yet. These words are a prophecy; some of them have been already fulfilled and others are yet to be fulfilled. When they were written Jesus had not yet left the heavenly glory. Jesus is not the everlasting Father to the church. No; the Scriptures reveal him as our elder Brother, and again as our Bridegroom. The Apostle most explicitly tells us that Jehovah is our Father, saying, "The God and Father of our Lord Jesus Christ hath begotten us"—we are his children. The dear Redeemer himself taught us to pray, "Our Father which art in heaven"; and again after his resurrection he sent the message to Peter and others of his followers, "I ascend to my Father and your Father, to my God and your God."—John 20:17.

In due time he will be the everlasting Father to the world—to those of the world who, during the Millennial age, will hearken to his voice and receive of his life—restitution blessings. Jesus purchased Adam and all of his children by the sacrifice of himself: they are his, to make out of them everything possible and to bring as many as possible back into harmony with the Father and to eternal life. They died under divine condemnation; what they now need is life, and the Father has arranged that Jesus may be their Life-Giver, and to this end he has already given his life, purchased them, that in due time, during his Millennial kingdom, he may offer them the return of all that was lost in Adam, for it is written, "He came to seek and to save that which was lost."

Since that life which Jesus will give to the world during the Millennial age is the fruitage of his own sacrifice, therefore he is said to be the Father, the Life-Giver to the world. And since the life that he will give will not be merely a temporary one, but by obedience to him all those who receive of his life may be brought to perfection, and maintain that life eternally, therefore he is the Everlasting Father. He gives the everlasting life in contradistinction to Adam, who attempted to be the Father to the race, but through his disobedience brought forth his children to a dying condition. Not so the everlasting life: the life which he gives to his children during the period of the Millennium, and which will accomplish the regeneration of the world, or of so many of the world as will accept his favor, will be unto life eternal.

Not yet is he the Prince of Peace and King of Glory, but very soon he will take unto himself his great power and reign. Far from peaceful will be its beginning. The Scriptural description is that the nations will be angry and divine wrath will come upon them, and that they shall be broken in pieces as a potter's vessel: that the Lord will speak to them in his sore displeasure, and that there will be a time of trouble such as was not since there was a nation.

But the Lord wounds to heal, he chastises to correct, and will not "keep his anger forever," but will ultimately prove that he is "plenteous in mercy." The result of his righteous indignation against sin and all unrighteousness and iniquity will be the establishment of justice upon a firm footing throughout the world. Then as a consequence peace will reign and the King of Glory will be known as the Prince of Peace, whose blessings will fill the earth for the refreshment of every creature and the bringing of so many as will into full harmony with God through the processes of restitution.